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No. 134



A DICTIONARY OF SANSKRIT GRAMMAR

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By

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FOREWORD

The present volume—A Dictionary of Sanskrit Grammar—was first published in 1961 as G.O S. No. 134. It was very well received by the scholars in the field and the edition was soon sold out, and was in demand for long. It was, therefore, decided to bring out this second edition, and the author, the late M. M. Professor K. V. Abhyankar, was requested to revise it and bring it up-to-date. Since he was then quite old, he proposed that he might undertake the work jointly with his former student Dr. J. M. Shukla, Reader in Sanskrit, Gujarat University, Ahmedabad.

Accordingly, the work of revising and enlarging the book with a view to making it up-to-date was entrusted to Dr. Shukla, though it still continued under the general guidance of Professor Abhyankar. Dr. Shukla has taken very keen interest and care in the work, and it is hoped it incorporates the latest findings and scholarship in the field.

I thank the late Professor Abhyankar and Dr. Shukla for the trouble they have taken in revising and enlarging the work. Unfortunately, Prof. Abhyankar is not alive to-day to see the present edition of his scholarly contribution, as he was brutally and inhumanly murdered in his house at Poona on 1st. December, 1976.

I should like to thank the University Grants Commission and the Government of Gujarat for their financial help for the publication of the present work. My thanks are also due to Shri R. J. Patel, Manager, M. S. University Press and to his colleagues for taking personal care in printing the present volume in a very short time.

Oriental Institute,
Baroda
October 27, 1977

A. N. Jani
Director

PREFACE TO THE SECOND EDITION

Within a few years after the publication of 'A Dictionary of Sanskrit Grammar', the book became out of print. With continuous inquiries pouring in about its availability it was thought necessary that a second edition should be made available to the serious students of Sanskrit learning. Hence, a request was sent to the Director, Oriental Institute, Baroda for the issue of a second edition. He readily accepted the request.

Prof. K. V. Abhyankar, my revered teacher asked me to revise all the entries, add a few more references to the existing entries and further add about three hundred new entries. I readily accepted his suggestion. The new entries are mostly of the nature of semantic terms.

Before the printing of the book was taken up a tragic event took place. Prof. Abhyankar, with Mrs. Abhyankar, their two brilliant young grand children and an aged servant, met with an unnatural and tragic death. Sanskrit scholars in India and the West were shocked at this unprecedented vagary of Destiny.

Prof. Abhyankar was the most authoritative of the grammarians active in India. He enriched research in Vyākaraṇaśāstra by his scholarly works like Vākyapadīya, Mahābhāṣyadīpikā, Paribhāṣāsaṁgraha and others which are indispensable to students of grammar.

I express my deep and sincere sense of gratitude to Dr. A. N. Jani, the present Director, Oriental Institute, Baroda, for planning the completion of printing of this book in a record time of about ten months. But for his zest and vigour the work would not have been completed so soon.

I am particularly thankful to Shri Siddhartha Y. Wakankar, Research Officer of the Oriental Institute, for scrupulously correcting the proofs of this work.

I thank the authorities and workers of the M. S. University Press for expediting the printing of the present work.

Ahmedabad,
21-10-77

J. M. SHUKLA

॥ ग्रन्थप्रशस्तिः ॥

प्रातिशाख्यमहाभाष्यकौमुदीकाशिकादिकान् ।
ग्रन्थान् वाक्यपदीयादींश्चाभ्यस्य श्रमपूर्वकम् ॥ १ ॥

ग्रन्थानां ग्रन्थकाराणां नामानि प्रत्ययांस्तथा ।
विशिष्टशास्त्रीयार्थस्य वाचकान् पारिभाषिकान् ॥ २ ॥

शब्दान् समीक्ष्य संज्ञादीनादेशानागमांस्तथा ।
यदारब्धं संग्रथनं कालात् प्राक् सुबहोर्मया ॥ ३ ॥

अभ्यंकरोपाह्वकुले वासुदेवस्य सूनुना ।
काशिनाथाभिधेनेदं कोषरूपं समापितम् ॥ ४ ॥

शुक्लाह्वकुलसञ्जातमोहनलालसूनुना ।
जयदेवाभिधेनैष कोशग्रन्थो विवर्धितः ॥ ५ ॥

इह व्याकरणे शास्त्रे ग्रन्थभूयस्त्वकारणात् ।
कोषार्हा बहवः शब्दा दिङ्मात्रमिह दर्शितम् ॥ ६ ॥

बुद्धिवैचित्र्यतः केचित् कोषानर्हाः स्थिता यदि ।
शब्दास्तदर्हा गलिताः प्रार्थये क्षम्यतां बुधैः ॥ ७ ॥

ERRATA

Page	Line	Incorrect		Correct
233 on पद्काण्ड	2	first	.. ..	third
345 on वाक्यपदीय	5	seventh	.. ..	fifth
	10-15	It consists of three .. Helārāja	..	It consists of three Chapters, Brahmakāṇḍa, Vākyakāṇḍa & Prakīrṇakāṇḍa and has got excellent commentaries written by Bhartṛhari himself on the Brahma & Vākyakāṇḍas, by Puṇyarāja on the Vākyakāṇḍa and by Helārāja on the Prakīrṇakāṇḍa.

INTRODUCTION TO THE FIRST EDITION

Object of this Dictionary

No apology is needed for undertaking the compilation of the present 'Dictionary of Sanskrit Grammar', which, although concise, is expected to meet the needs of Sanskrit scholars and research students of Vyākaraṇa and other Śāstras by serving as a useful reference book in their study of, and research work in, any branch of Sanskrit learning. The many independent treatises in the several Śāstras and the learned commentaries upon them, as also the commentaries on classical poems and dramas, are, in fact, full of grammatical explanations of words and constructions, involving a liberal use of grammatical expressions and technical terms at several places. The elementary knowledge of grammar which a scholar of Sanskrit possesses, is not found sufficient for his understanding fully the grammatical references in these books, especially so at present, when the practice of sending young boys to the Sanskrit Pāṭhaśālās to study the standard classical works with commentaries along with some standard elementary treatises on grammar, has already stopped. The number of Sanskrit Paṇḍitas and Śāstrins, who had to obtain a sound footing in grammar before they undertook the study of the higher texts of the several Śāstras, and who, therefore, could be consulted by young scholars and research workers in the several Śāstras, has also diminished considerably. The usual Sanskrit Dictionaries such as those of Monier Williams, V. S. Apte and others are found of no avail in supplying explanations of the grammatical technique which confronts modern scholars at every step in their critical reading of the several Sanskrit texts. Under these circumstances, it is only the technical dictionaries of the type of the present 'Dictionary of Sanskrit Grammar' that can render a valuable assistance to scholars and research workers in their reading of the higher Sanskrit texts in the Several Śāstras.

Beginnings of Sanskrit Grammar

Every science has necessarily its own terminology and a special vocabulary. The remark is true with respect to Sanskrit Grammar or Vyākaraṇaśāstra which has developed as a science during the last two thousand years and has got several technical terms and numerous words with a special grammatical significance. The origin of grammar can well-nigh be traced to the Period of the Brāhmaṇas i.e. about 1000 B.C., when Vedic scholars began to discuss the meaning of the inspired Vedic hymns by carefully showing disconnected, the words of the Vedic hymns and noting down the differences in accents as also the changes caused by their coalescence in the continuous recital or the Saṁhitāpāṭha. They also tried to explain the sense of the Vedic words by tracing them back to the roots of suitable senses and laid down rules for their proper and correct pronunciation. These three pursuits viz. (a) the discussion of the features of the Pada text,

(b) the derivation of words, and (c) directions regarding the proper pronunciation of the Vedic words, were carried on with vigour with a view to preserving the Vedic texts intact, and the treatises dealing with these three branches were respectively called by the names *Prātiśākhya*, *Nirukta* and *Śikṣā*, all of which could rightly be called Vyākaraṇa or Grammar, as they were devoted to determining the correct words as distinguished from the incorrect ones. Although a number of books were written by Vedic scholars in these three branches, not more than five or six *Prātiśākhya* works, a solitary *Nirukta* work, and a few *Śikṣā* works are the only available works at present.

Development of Sanskrit Grammar

In course of time, on the analogy of the derivation of words, an analysis of the word into its constituent elements such as the base, the affix, the augments and the modifications, was undertaken by grammarians. This separation of the different elements of a word constituted Vyākaraṇa or grammar, which was developed as an art by ancient grammarians like Āpiśali, Śākaṭāyana and others before Pāṇini. It was Pāṇini who carried it to perfection, and his work, the *Aṣṭādhyāyī*, compact yet exhaustive, and laconic yet clear, is simply a marvellous product of art by a man of amazing intelligence. As a result, the works on grammar by all ancient scholars who flourished before Pāṇini disappeared in course of time leaving only a few quotations behind them. Pāṇini was followed by a number of grammarians who wrote popular treatises on grammar, based, no doubt, on Pāṇini's grammar, some of which, in their turn came to have auxiliary works, glosses and explanatory commentaries. These different treatises, written by Śarvavarman, Candragomin, Devanandin, Pālyakīrti Śākaṭāyana, Hemacandra, Kramadīśvara, Jumaranandin, Supadma and others with their auxiliary works and commentaries, came to be looked upon as different systems of grammar. These treatises present two kinds of treatment: some of them are arranged in Sūtras in the same manner as the *Aṣṭādhyāyī* of Pāṇini which treats one after another the several grammatical elements such as technical terms, padas of roots, case-relations, compound words, kṛt affixes, taddhita affixes, substitutes, accents and euphonic changes; while others give a topic-wise treatment following in that respect the ancient grammarians before Pāṇini such as Indra, Vedic Śākaṭāyana and others who treated one after another the different topics of grammar such as the euphonic changes, declension, conjugation, compound formation, nouns derived from roots, nouns derived from nouns and the like. The special feature of all these grammars was that they entirely omitted the Vedic peculiarities and accents.

Sanskrit Grammar as a Science

The subject of Sanskrit grammar was first treated as a science by the two epoch-making grammarians, first by Kātyāyana, a few centuries after Pāṇini, and then by Patañjali, the exponent of Kātyāyana, who lived in the second century B.C. It was carried to perfection by the stalwart grammarian Bhartṛhari of the fifth century A.D. Later grammarians, prominent among whom were

Jayāditya, Vāmana, Kaiyaṭa, Haradatta, Bhaṭṭoji, Koṇḍabhaṭṭa and Nāgeśa, developed by their substantial contributions, the work of Pāṇini as a science to such an extent that the number of smaller and greater works well nigh rose to eight hundred and that of the authors to four hundred. The grammar of Pāṇini, which is looked upon as the standard one at present gives about a hundred technical terms, more than two hundred suffixes, about two thousand primary roots and more than five thousand special words arranged in more than two hundred and fifty classes according to the special grammatical peculiarities shown by each class. The number of indepedent primary words, besides these five thousand special words, if roughly estimated, may exceed even twenty-five thousdan. Besides these primary roots, primary nouns, affixes and technical terms in the different Śāstras, there is a vast number of secondary roots and secondary nouns, which is rather impossible even to be approximately determined.

Nature and Scope of this Dictionary

The preparation of a comprehensive dictionary of Sanskrit Grammar, a subject which has been developed fully by Sanskrit Grammarians for the last two thousand years, is certainly a stupendous work which can only be done by a band of grammarians who have got a sound footing in the subject. In the light of what has been said above, the present dictionary is only an honest and humble attempt in that direction, made by the compiler who was inspired to undertake this rather arduous venture by his close study of the subject for more than sixty years according to the traditional method of the East, combined with the critical and comparative method of the West. As the work was done single-handed, and finished within a limited time with a view to making it available to students and scholars of Sanskrit at as early a date as possible, the number of books consulted was a limited one. The number of entries is more than four thousand out of which the important ones are in the form of short articles supplying very briefly the necessary information from the different sources with quotations from or references to the original works. All the standard works in grammar have been carefully consulted including the available *Prātiśākhya* works, the *Mahābhāṣya*, the *Kāśikā*, the *Vākyapadīya*, the *Siddhānta-Kaumudī* and others. The *Kātantra*, the *Śākaṭāyana*, the *Jainendra*, the *Haima* and other grammars, as also the different Paribhāṣā works have been consulted at important places. Minor works and commentaries are not consulted as the important words and topics occurring therein have been mostly included here on account of their occurrence in the major works. Atention is, of course, paid to grammaical importance and significance, and only such words and such senses of them as have a grammatical significance, have been included in the present dictionary along with affixes, augments, substitutes and technical terms mostly given in Pāṇini's grammar. Names of authors and books, printed as well as found in a manuscript form, have been included as far as practicable in the present work. A scrupulous attention has been paid to the *Prātiśākhya* works, the *Māhābhāṣya* and the *Kāśikā* which are looked upon as supremely authoritative in the field of Sanskrit grammar. It must be admitted that the scholarly index works of Dr. Böthlingk and Dr. Renou

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were found very useful in providing references to standard grammar works. The abbreviations for the titles of books consulted and those of grammatical terms are given separately at the beginning of the present' Dictionary of Sanskrit Grammar'. Names of books and authors have been sometimes given in the Roman script and sometimes in the Devanāgarī script.

Conclusion

Acknowledgements are due to Mr. M. N. Chapekar, Āryasanskriti Mudraṇālaya, Poona, who has given ample co-operation in getting this Dictionary printed in the shortest possible time. For facility of printing, accents of Vedic passages and words are not shown, nor italics have been used for Sanskrit terms written in the Roman script nor the breaking of a word at the end of a line is done scrupulously at the end of a syllable or a constituent part. In spite of all possible care, some slips have crept in for which the indulgence of the reader is craved. It is expected that Sanskrit scholars will make full use of this work and offer their valuable suggestions for future undertakings of this type.

A sincere sense of gratitude must be conveyed to Dr. Bhogilal J. Sandesara, the Director of the Oriental Institute, Baroda, at whose initiative the project of this 'Dictionary of Sanskrit Grammar,' undertaken some years ago, but postponed from time to time, was not only pursued with vigour, but completed and turned into a volume in the Gaekwad Oriental Series.

601-2 Sadashiv Peth,
Laxmi Road, Poona 2. K. V. ABHYANKAR
Varṣapratipadā, Śake 1883.
17-3-61.

HINTS FOR THE USE OF THIS DICTIONARY

1. Words in this dictionary are arranged in the serial order of the Sanskrit alphabet which is current everywhere, viz. the fourteen vowels beginning with अ and ending with औ, and then the thirtythree consonants consisting of the five guttural, the five palatal, the five cerebral, the five dental and the five labial consonants and then the four semi-vowels and the four sibilants. क्ष् is taken as a combination of क् and ष्, and ज्ञ् as one of ज् and ञ्.

2. Words are given in their noun-base (प्रातिपदिक) such as अकर्मक, अकार. अक्षर etc., without the addition of any case affix.

3. At places of option where any one of the anusvāra and the parasavarṇa could be used, the anusvāra is consistently used, and a place after the vowels and before the consonants is assigned to it in the alphabetical order. For example, the words containing anusvāra such as संकर्ष, संक्रम, संचय, संज्ञा, संतान, संधि, संप्रसारण संयोग, संवरण, संसर्ग, संहिता etc., are all placed after स and before सक् सकर्मक etc.

4. Each word entered, has got only one paragraph assigned to it, although the explanation of the word may cover sometimes a full page or more.

5. The meaning or meanings of a word are given immediately after it, and therefore no capital letter is used at the beginning of the word with which each meaning begins.

6. The various senses of a word are given one after another with serial numbers placed before them. The several senses of a word are arranged as far as possible in their chronological order of origin.

7. The various senses are usually illustrated with quotations from standard authors with full references as far as possible,. From among the *Prātiśākhya* works, the *Ṛkprātiśākhya* is generally quoted, while from among the numerous grammar works, the *Mahābhāṣya* and the *Kāśikā* are quoted profusely.

8. The first figure in references, which is generally the Roman one, refers to the main section such as the adhyāya or the Kāṇḍa or the Paṭala, while the next one refers to the subordinate sections, such as the stanza or the Sūtra or the like. When there are three figures they refer to the adhyāya, the pāda and the Sūtra in the case of Pāṇini, and to the Maṇḍala, the Sūkta and the stanza in the case of the *Ṛksaṁhitā*

9. When a particular form is illustrated, the illustration begins with the abbreviation ' e.g. '; while usually, when the sense given, is illustrated, the explanation or the quotation in Sanskrit begins with the abbreviation 'cf'.



11. As the senses given in such dictionaries are more or less technical or conventional, the literal or the usual sense of the words is given only when it is allied to the conventional sense.

12. Sanskrit words are generally given in the Devanāgarī script; when, however, the Roman script is used, the diacritical marks which are in current use at present, are employed.

10. Each of the different senses of a word or of the uses of a word in different ways, begins with a separate number (1), (2), (3), etc,; when, however, the same sense is given with different shades of it, by words which are practically synonymous, no separate numbers are given, the shades of sense being separated by a colon, or by a comma.

LIST OF WORKS AND AUTHORS CONSULTED

(In order of abbreviations used)

A. Pr. = Atharvaveda Prātiśākhya.

Aṣṭādhyāyī = Pāṇini's Aṣṭādhyāyī.

Bh. Vr. = Bhāṣāvṛtti of Puruṣottamadeva.

Bhār. Śikṣ = Bhāradvāja Śikṣā.

C. Vy., Cān. Vy. = Cāndra Vyākaraṇa.

Dhātuvṛtti = Mādhavīyā Dhātuvṛtti.

Durgācārya = Durgācārya's commentary on the Nirukta.

Durgasiṁha = Durgasiṁha's Kātantra-Sūtravṛtti.

Durgh. Vṛ = Durghaṭavṛtti of Śaraṇadeva.

Hem. = Hemacandra's Śabdānuśāsana.

Hem. Pari = Hemacandra's Paribhāṣāpāṭha as given by Hemahaṁsagaṇi.

Jain., Jain. Vy. = Jainendra Vyākaraṇa by Pūjyapāda Devanandin.

Jain. Pari. = Jainendra Paribhāṣāvṛtti by K. V. Abhyankar.

Kaiy., Kaiyaṭa = Kaiyaṭa's Mahābhāṣyapradīpa.

Kālāpa = Kālāpa-Vyākaraṇasūtra.

Kāś. = Kāśikā of Jayāditya and Vāmana.

Kāś. viv. = Kāśikāvivaraṇapañjikā, known by the name Nyāsa.

Kāt. = Kātantra Vyākaraṇa Sūtra.

Kāt. Pari. Durg. = Kātantra Paribhāṣāvṛtti by Durgasiṁha.

Kāv. Prak. = Kāvyaprakāśa of Mammaṭa.

Laghumañjūṣā = Laghumañjūṣā of Nāgeśa.

M. Bh. = Mahābhāṣya of Patañjali on the Sūtras of Pāṇini (Dr. Kielhorn's edition).

Mahābhāṣya Vol. VII = The Volume of the introduction in Marāṭhī to the Pātañjala Mahābhāṣya, written by K. V. Abhyankar and published by the D. E. Society, Poona.

Mahābhāṣyadīpikā = commentary on the Mahābhāṣya by Bhartṛhari.

Muktāvalī = Nyāyamuktāvalī of Viśvanāthapañcānana.

Nandikeśvara = Nandikeśvarakārikā.

Nir. = Nirukta of Yāska.

Nyāsa=Kāśikāvivaraṇapañjikā, a commentary on the Kāśikāvṛtti by Jinendrabuddhi.

P., Pāṇ = Pāṇini's Aṣṭādhyāyī.

Padamañjarī = Padamañjarī, a commentary on the Kāśikāvṛtti by Haradatta.
Pāṇ. Śik. = Śikṣā of Pāṇini.
Par. Bhās. = Paribhāṣābhāskara of Haribhāskara Agnihotrī.
Par. Śek. = Paribhāṣenduśekhara of Nāgeśa.
Paramalaghumañjūṣā = Paramalaghumañjūṣā of Nāgeśabhaṭṭa.
Pari. Sang. = Paribhāṣāsaṁgraha by K. V. Abhyankar.
Phiṭ. Sūtra = Śāntanava's Phiṭsūtra.
Pradīpa = Kaiyaṭa's Mahābhāṣyapradīpa.
Puruṣottam = Puruṣottamadeva's Paribhāṣāvṛtti.
R. Pr. = Ṛgvedaprātiśākhya by Śaunaka (Sanskrit Sāhityapariṣad Edition, Calcutta.)
R. T. = Ṛktantra Prātiśākhya.
R. V., Ṛgveda, Ṛk. Saṁh. = Ṛgvedasaṁhitā.
Śabdakaustubha = Śabdakaustubha of Bhaṭṭojī Dīkṣita.
Śāk. = Śākaṭāyana's Śabdānuśāsana.
Śāk. Pari. = Śākaṭāyana Paribhāṣāpāṭha.
S. K. Sid. Kau. = Siddhāntakaumudī.
Sīradeva = Sīradeva's Paribhāṣāvṛtti.
Śiva Sūtra = Māheśvarasūtras.
Śṛing-Prak. = Śṛṅgāraprakāśa of Bhoja.
T. Pr. = Taittirīya Prātiśākhya.
Tait. Saṁh. = Taittirīya Saṁhitā.
Tattvabodh. = Tattvabodhinī by Jñānendrasarasvatī.
Tattvacintāmaṇi = Tattvacintāmaṇi of Gaṅgeśopādhyāya.
Tribhāṣyaratna = commentary on the Taittirīya Prātiśākhya.
Uddyota = Mahābhāṣya-Pradīpoddyota by Nāgeśa.
Uṇ. Sūtra = Uṇādisūtrapañcapādī.
Uṇ. Sūtravr. = Uṇādisūtravṛtti by Ujjvaladatta.
Upamanyu = Nandikeśvarakārikābhāṣya by Upamanyu.
Uvvaṭa = Uvvaṭa's Bhāṣya on the Prātiśākhya works.
V. Pr. = Vājasaneyi Prātiśākhya.
Vaidikābharaṇa = commentary on the Taittirīya Prātiśākhya.
Vaiyākaraṇabhūṣaṇa = Koṇḍabhaṭṭa's Vaiyākaraṇabhūṣaṇasāra.
Vāk. pad. = Vākyapadīya of Bhartṛhari.
Vāk. Pad. ṭīkā = Commentary on Bhartṛhari's Vākyapadīya.
V., Vārt. = Vārttikas on the Sūtras of Pāṇini as given in the Mahābhāṣya (Dr. Kielhorn's edition.)
Vyāḍi = Vyāḍiparibhāṣāsūcana.

ABBREVIATIONS USED

abl. ablative case.
above. a reference to some preceding word, not necessarily on the same page.
acc. accusative case.
adj. adjective.
adv. adverb.
Āhn. Āhnika of the Pātañjala Mahābhāṣya.
aor. aorist.
Ātm. or Ātmanep. Ātmanepada.
caus. causal.
cf. confer, compare.
com. commentary.
comp. compound.
cond. conditional.
conj. conjugation.
dat. dative case.
desid. desiderative.
dual. dual number.
ed. edition.
e.g. exempli gratia, for example.
etc. et cetera, and others.
f., fem. feminine.
freq. frequentative.
fut. future.
gen. genitive case.
gend. gender.
gr. grammar.
i.e. id est, that is.
imperf. imperfect.
impera. imperative.
ind. indeclinable.
inf. infinitive.
ins., inst. instrumental case.
kṛt. kṛt (affix).
lit. literally.
loc. locative case.
masc. masculine gender.
ms. manuscript.
neut. neuter gender.
nom. nominative case.
Pāṇ. Pāṇini.
p.p.p. past passive participle.
Parasmai. Parasmaipada.
pari. paribhāṣā.
part. participle.
pass. passive voice.
perf. perfect.
pers. person.
pl. plural.
pres. present tense.
pron. pronoun.
sec. second.
sing. singular.
subj. subjunctive.
suf. suffix.
tad. taddhita affix.
Vārt. Vārttika (on the Sūtra of Pāṇini).
Ved. Vedic.
vide see.
v. l. varia lectio, another reading.
voc. vocative case.

A Dictionary of Sanskrit Grammar

अ (1) the first letter of the alphabet in Sanskrit and its derived languages, representing the sound *a* (अ); (2) the vowel *a* (अ) representing in grammatical treatises, except when prescribed as an affix or an augment or a substitute, all its eighteen varieties caused by accentuation or nasalisation or lengthening; (3) personal ending *a* (अ) of the perf. sec.pl. and first and third pers. sing.; (4) kṛt affix *a* (अ) prescribed especially after the denominative and secondary roots in the sense of the verbal activity e.g. बुभुक्षा, चिन्ता, ईक्षा, चर्चा etc. cf. अ प्रत्ययात् etc. (P. III. 3.102-106); (5) sign of the aorist mentioned as *aṅ* (अङ्) or *caṅ* (चङ्) by Pāṇini in P. III 1.48 to 59 e.g. अगमत्, अचीकरत्; (6) conjugational sign mentioned as *śap* (शप्) or *śa* (श) by Pāṇini in P. III.1.68, 77. e.g. भवति, तुदति etc.; (7) augment *am* (अम्) as prescribed by P. VI. 1.58; e.g. द्रष्टा, द्रक्ष्यति; (8) augment *aṭ* (अट्) prefixed to a root in the imperf. and aorist tenses and in the conditional mood e.g. अभवत्, अभूत्, अभविष्यत् cf. P. VI.4.71; (8) *kṛt* affix *a* (अ) prescribed as अङ्, अच्, अञ्, अण्, अन्, अप्, क, ख, घ, ञ, ट, ड, ण, etc. in the third Adhyāya of Pāṇini's Aṣṭādhyāyī; (9) tad. affix a (अ) mentioned by Pāṇini as अच्, अञ्, अण्, अ etc. in the fourth and the fifth chapters of the Aṣṭādhyāyī of Pāṇini; (10) the samāsānta affix *a* (अ), as also stated in the form of the samāsānta affixes (डच्, अच्, टच्, षच्, ष, अप् and अञ्) by Pāṇini in V. 4. 73 to 121; (11) substitute *a* (अश्) accented grave for इदम् before case-affixes beginning with the ins. case; (12) remnant (अ) of the negative particle नञ् after the elision of the consonant *n* (न्) by नलोपो नञः P. vi. 3.73 (13) remnant of the Uṇādi affixes अन्, अल्, क, कन्, ट, टन्, ड.

अं (ं) (1) nasal utterance called अनुस्वार and written as a dot above the vowel preceding it. cf. स्वरमनुसंलीनं शब्यते इति; it is pronounced after a vowel as immersed in it. The anusvāra is considered (1) as only a nasalization of the preceding vowel being in a way completely amalgamated with it. cf. T. Pr. V. 11, 31; XV. 1; XXII. 14; (2) as a nasal addition to the preceding vowel, many times prescribed in grammar as *nuṭ* (नुट्) or *num* (नुम्) which is changed into anusvāra in which case it is looked upon as a sort of a vowel, while, it is looked upon as a consonant when it is changed into a cognate of the following consonant (परसवर्ण) or retained as *n* (न्). cf. P. VIII. 4.58; (3) as a kind of consonant of the type of nasalized half *g* (ग्) as described in some treatises of the Yajurveda Prātiśākhya; cf. also R. Pr. 1 22 V. Pr. 14.148-9. The vowel element of the anusvāra became more prevalent later on in Pali, Prakrit, Apabhraṁśa and in the spoken modern languages while the consonantal element became more predominant in classical Sanskrit. अनुस्वर्यते पश्चार्धे स्वरवदुच्चार्यते इति अनुस्वारः । —याजुषभूषणे; एको विन्दुरनुस्वारः तिलवद्वार्धचन्द्रवत् । प्रयोगरत्नमाला I. 28.

अंशिसमास the same as एकदेशिसमास or अवयवसमास or अवयवषष्ठीतत्पुरुष prescrib-

ed by the rule पूर्वापराधरोत्तरमेकदेशिनैकाधिकरणे P. II.2.1 and the following P. II. 2.2 and 3; e.g. पूर्वकायः, अपरकायः, अर्धपिप्पली etc.

अंशुगण, also अंश्वादिगण a class of words headed by अंशु which have their last vowel accented acute when they stand at the end of a tatpuruṣa compound with the word प्रति as the first member, cf. P. VI. 2. 193.

अः (**:**) (1) visarga called visarjanīya in ancient works and shown in writing by two dots, one below the oth r, exactly of the same size, like the pair of breasts of a maiden as jocularly expressed by Durgasiṁha. cf. अः इति विसर्जनीयः। अकार इह उच्चारणार्थः। कुमारीस्तनयुगाकृतिर्वर्णो विसर्जनीयसंज्ञो भवति (दुर्गसिंह on कातन्त्र I. 1.16). विसर्ग is always a dependent letter included among the Ayogavāha letters and it is looked upon as a vowel when it forms a part of the preceding vowel; while it is looked upon as a consonant when it is changed into the Jihvāmūlīya or the Upadhmānīya letter. (2) a term used for nominative in ancient grammar-treatises.

अ ≍ क् (≍) जिह्वामूलीय, represented by a sign like the वज्र in writing, as stated by Durgasiṁha who remarks वज्राकृतिर्वर्णो जिह्वामूलीयसंज्ञो भवति. The Jihvāmūlīya is only a voiceless breath following the utterance of a vowel and preceding the utterance of the gutteral letter क् or ख्. It is looked upon as a letter (वर्ण), but dependent upon the following consonant and hence looked upon as a consonant. e.g. विष्णु ≍ करोति.

अ ≍ प् (≍) Upadhmānīya represented by a sign like the temple of an elephant as stated by Durgasiṁha who remarks "गजकुम्भाकृतिर्वर्ण उपध्मानीयसंज्ञो भवति." Kāt. I. It is a voiceless breath following the utterance of a vowel and preceding the utterance of the labial letter *p* (प्) or *ph* (फ). It is looked upon as a letter (वर्ण), but dependent upon the following consonant and hence looked upon as a consonant.

अःकार name given to the *nom.* case in the *Taittirīya Prātiśākhya*. cf. अःकार इति प्रथमाविभक्तेरुपलक्षणम् T. Pr. I. 23.

अक् (1) condensed expression (प्रत्याहार) representing the letters अ, इ, उ, ऋ and ऌ in Pāṇini's Grammar cf. P. VI. 1.12, 101; VII. 4. 2. (2) sign (विकरण) of the benedictive in Vedic Literature in the case of the root दृश् e.g. पितरं च दृशेयं P. III. I. 86 V. 2; (3) remnant of the termination अकच् P. V. 3. 71; (4) substitute (आदेश) अकङ् for the last vowel of the word सुधातृ (P. IV. 1. 97) e.g. सौधातकिः

अक (1) affix अक substituted for the affix वु given in Pāṇini's Grammar as—ण्वुच् as in आशिका, शायिका (P. III. 3. 111); ण्वुल् as in कारकः, भोजको व्रजति, विचर्चिका (P. III. 1. 133; III. 3. 10, 108); वुच् as in उपकः (P. V. 3.80); वुञ् as in निन्दकः, राजकम्, मालवकः (P. III. 2. 146; IV. 2. 39, 53, etc.); वुन् as in प्रवकः, सरकः; क्रमकः, पदकः. III. 1. 149; IV. 2.61 etc.

अकङ् substitute (आदेश) for the last letter of the word सुधातृ prescribed along with the tad. affix इञ् by P. IV. 1. 97. e.g. सौधातकिः

अकच् affix prescribed before the last syllable of pronouns and indeclinables without any specific sense for it (P. V. 3 71) e.g. सर्वकः, उच्चकैः etc.

अकथित not mentioned by any other case-relation such as अपादान, संप्रदान

and अधिकरण; stated with respect to the indirect object, governed by roots possessing two objects such as दुह्, याच् and others, which in the passive voice is put in the nominative case. The indirect object is called akathita because in some cases there exists no other case-relation as, for example, in पौरवं गां याचते or भिक्षते or माणवकं पन्थानं पृच्छति; while, in the other cases, the other case-relations (with the activity expressed by the verb) are wilfully suppressed or ignored although they exist, as for instance in गां दोग्धि पयः, अन्ववरुणाद्धि गां व्रजम्; see अकथितं च P. I. 4.51 and the Mahābhāṣya thereon. cp. also अपादानादि विशेषकथाभिरकथितः। Helā. on Vāk. Pad. III. 7.70.

अकम्पित not shaken; tremulous; said with respect to vowels in Vedic utterance, kampa being looked upon as a fault of utterance. cf. अकम्पितान्। कम्पनं नाम स्वराश्रितपाठदोषः प्रायेण दाक्षिणात्यानां भवति। तमुपलक्ष्य स वर्ज्यः। R. Pr. III. 31.

अकर्तृ a case-relation excepting that of the subject to the verbal activity. cf. अकर्तरि च कारके संज्ञायाम् P. III. 3.19.

अकर्मक intransitive, without any object, (said with regard to roots which cannot possess an object or whose object is suppressed or ignored). The reasons for suppression are briefly given in the well-known stanza; धातोरर्थान्तरे वृत्तेर्धात्वर्थेनोपसंग्रहात्। प्रसिद्धेरविवक्षातः कर्मणोऽकर्मिका क्रिया॥ Vāk. Pad. III. 7.88. In the case of intransitive roots, the verbal activity and its fruit are centred in one and the same individual viz. the agent or कर्ता cf. फलव्यापारयोरेकनिष्ठतायामकर्मकः Vāk. Pad. III. 7.67. An ancient verse describing the senses in which a root is intransitive is as follows :

वृद्धिक्षयभयजीवितमरणं लज्जाशङ्कास्थितिजागरणम्। शयनक्रीडारुचिदीप्त्यर्थं धातुगणं तमकर्मकमाहुः॥

अकर्मकैर्योगे कर्म an object governed by an intransitive root by virtue of the activity of a transitive root which is supposed, as for instance, in मासमास्ते where the word व्याप्य which governs मासं as an object, is suppressed; cp. Vāk. Pad. III. 7.67.

अकर्मिका क्रिया the activity of a transitive root like that of an intransitive root by virtue of the suppression of its object as, for instance, in नदी वहति। and the like. cp. Vāk. Pad. III. 7.88.

अकाण्डताण्डव name of the commentary by Harinātha on the Paribhāṣenduśekhara (परिभाषेन्दुशेखर) of Nāgeśabhaṭṭa.

अकाम (अकामसंधि) an invariable (नित्य) euphonic change (संधि) such as the dropping of the consonant *r* (र्) when followed by *r*. cf. R. Pr. IV. 9. रेफोदयो लुप्यते द्राघितोपधा ह्रस्वस्याकामनियता उभाविमौ। e.g. युवो रजांसि, सुयमासो अश्वा रथः R. V. I. 180.1.

अकार the letter *a* (अ) inclusive of all its eighteen kinds caused by shortness, length, protraction, accentuation and nasalization in Pāṇini's grammar, in cases where *a* (अ) is not actually prescribed as a termination or an augment or a substitute, cf. अणुदित्सवर्णस्य चाप्रत्ययः P. I. 1.73. The letter is generally given as the first letter of the alphabet (वर्णसमाम्नाय) in all Prātiśākhya and grammar works except in the alphabet termed Varṇopadeśa, as mentioned in the Ṛk Tantra cf. ए ओ ऐ औ आ ऋ ऌ ई ऊ ॠ ॡ इ उ अः। रयवलाः। ङञणनमाः। ...... अः ≍क ≍पाः। हुं कुं खुं गुं घुं अं आं एवमुपदेशे etc. R. T. I. 4.

अकारक not causing any verbal activity; different from the kārakas or in-

struments of action such as the agent, the object, the instrument, the recipient (संप्रदान), the separated (अपादान) and the location, (अधिकरण) cf. M. Bh. on I. 4.23, 29 and 51 and on II. 3.1.

अकार्य not a grammatical positive operation : e.g. elision (लोप.) cf. ननु च लोप एवेत्कार्यं स्यात्। अकार्यं लोपः। M.Bh. on I. 3.2.

अकालक (1) not limited by any time-factors for its study such as certain periods of the day or the year. (2) not characterized by any technical terms expressive of time such as *adyatanī*, *parokṣā* occurring in the ancient Prātiśākhya and grammar works. The term *akālaka* is used by the writers of the Kāśikāvṛtti in connection with the grammar of Panini. cf. " पाणिन्युपज्ञमकालकं व्याकरणम् " Kās. on P. II. 4.21 explained by the writer of the Padamañjarī as पूर्वाणि व्याकरणानि अद्यतनादिकालपरिभाषायुक्तानि तद्रहितम्।

अकालापक different from the Kālāpa or the revised Kātantra Grammar cf. पाणिन्युपज्ञमकालापकं व्याकरणम् Kāś. on P. II. 4.21.

अकित् not marked by the mute letter *k* (क्) and hence not disallowing guṇa or vṛddhi substitutes for the preceding vowel, cf. सुजिदृशोर्झल्यमकिति P. VI. 1.58; दीर्घोऽकितः P. VII. 4.83.

अकृत् lit. non-kṛt ; an affix applied to a root, but different from the कृत् affixes. cf. अकृत्सार्वधातुकयोर्दीर्घः P. VII. 4.25.

अकृत not established ; said of a grammatical operation which has not taken place e.g. अकृतसंधिकार्यम् M. Bh. on V. 2.100; V. 3.84. also कृताकृतप्रसङ्गि नित्यम् M. Bh. on VI. 4 62.

अकृतकारि doing or accomplishing what is not done or accomplished; the expression is used in connection with grammatical operations like ह्रस्वकरण or दीर्घकरण only in cases where it is necessary i.e. where already there is no hrasva or dīrgha cf. अकृतकारि खल्वपि शास्त्रमग्निवत्। तद्यथा। अग्निर्यददग्धं तद्दहति। M. Bh. on VI. 1.127. The rules of Grammar, like fire, are applied to places where they produce a change.

अकृतव्यूह short expression for the grammatical maxim अकृतव्यूहाः पाणिनीयाः which means " the followers of Pāṇini do not insist on the taking effect of a rule when its cause or causes disappear." See Par. Śek. Par. 56.

अकृतसंधि word or expression without the necessary euphonic changes cf. वरुणादीनां च तृतीयात् स च अकृतसंधीनाम् P. V. 3.84 vārt. 1.

अकृतसंहित words ending with a breathing or visarga which are not looked upon as placed immediately before the next word and hence which have no combination with the following vowel e.g. एष देवो अमर्त्यः R. V. IX. 3.1.

अकृत्रिम non-technical ; not formed or not arrived at by grammatical operations such as the application of affixes to crude bases and so on ; natural ; assigned only by accident. cf. the gram. maxim कृत्रिमाकृत्रिमयोः कृत्रिमे कार्यसंप्रत्ययः which means " in cases of doubt whether an operation refers to that expressed by the technical sense or to that which is expressed by the ordinary sense of a term, the operation refers to what is expressed by the technical sense." Par. Śek. Par. 9 also M. Bh. on I.1.23. and Vāk. Pad. II. 366.

अकृत्स्न—अकृत्स्ना, an epithet applied to the pronunciation of Veda words

improperly which does not serve any useful purpose. cf. अक्ङ्रना अप्रयोजना इत्यर्थः Uvaṭa on R. Pr. XIV. 68.

अक्ङित् not possessing the mute letter *k* (क्) *g* (ग्) or *ṅ* (ङ्) and hence not preventing the guṇa and vṛddhi substitutes for the preceding vowel, if they occur. e.g. मृजेरक्ङित्सु प्रत्ययेषु मृजिप्रसङ्गे मार्जिः साधुर्भवति । M. Bh. on P. I.1.1. Vārt. 10.

अक्त definite, known or specified definitely. cf. अक्तपरिमाणानामर्थानां वाचका भवन्ति य एते संख्याशब्दाः परिमाणशब्दाश्च M. Bh. I. 1.72.

अक्रियाज not a result of a verbal activity; the expression is used in connection with qualities (on a substance) as opposed to the activities found in it. cf. आधेयश्चाक्रियाजश्च सोऽसत्त्वप्रकृतिर्गुणः M. Bh. on IV. 1.44.

अक्षद्यूतादिगण a class of words headed by अक्षद्यूत which take the tad. affix ṭhak (इक) in the sense of 'resulting from' e.g. आक्षद्यूतिकं वैरम्, जानुप्रहृतिकम्, गतागतिकम् etc. cf. P. IV.4.19.

अक्षर a letter of the alphabet, such as. *a* (अ) or *i* (इ) or *h* (ह्) or *y* (य्) or the like. The word was originally applied in the Prātiśākhya works to vowels (long, short as also protracted), to consonants and the ayogavāha letters which were tied down to them as their appendages. Hence अक्षर came later on to mean a syllable i.e. a vowel with a consonant or consonants preceding or following it, or without any consonant at all. cf. ओजा ह्रस्वाः सप्तमान्ताः स्वराणामन्ये दीर्घा उभये अक्षराणि R. Pr. I. 17-19 cf. एकाक्षरा, द्व्यक्षरा etc. The term akṣara was also applied to any letter (वर्ण), be it a vowel or a consonant. cf. the terms एकाक्षर, सन्ध्यक्षर, समानाक्षर used by Patañjali as also by the earlier writers. For the etymology of the term see Mahābhāṣya अक्षरं न क्षरं विद्यात्, अश्नोतेर्वा सरोऽक्षरम् । वर्णं वाहुः पूर्वसूत्रे किमर्थमुपदिश्यते । M. Bh. Āhnika 2 end.

अक्षरतन्त्र an ancient work of the Prātiśākhya type, attributed to Āpiśali and discussing the chanting of Sāma-gāna.

अक्षरपङ्क्ति name given to the dvipadā virāj verses divided into pādas of five syllables. cf. विराजो द्विपदाः केचित् सर्वा आहुश्चतुष्पदाः । कृत्वा पञ्चाक्षरान्पादांस्तास्तथाऽक्षरपङ्क्तयः R. Pr. XVII. 50.

अक्षरसमाम्नाय alphabet; traditional enumeration of phonetically independent letters generally beginning with the vowel *a* (अ). Although the number of letters and the order in which they are stated differ in different treatises, still, qualitatively they are much the same. The Śivasūtras, on which Pāṇini's grammar is based, enumerate 9 vowels, 4 semi-vowels, twenty-five class-consonants and 4 sibilants. The nine vowels are five simple vowels or monothongs (समानाक्षर) as they are called in ancient treatises, and the four diphthongs, (सन्ध्यक्षर). The four semi-vowels *y*, *v*, *r*, *l*, (य् व् र् ल्) called antasthāvarṇa, the twenty-five class-consonants or mutes called sparśa, and the four ūṣman letters ś, ṣ, s and h (श् ष् स् ह्) are the same in all the Prātiśākhya and grammar works although in the Prātiśākhya works the semi-vowels are mentioned after the class consonants. The difference in numbers, as noticed, for example in the maximum number which reaches 65 in the Vājasaneyī-Prātiśākhya, is due to the separate mention of the long and protracted vowels as also to the inclusion

of the Ayogavāha letters, and their number. The Ayogavāha letters are anusvāra, Visarjanīya, jihvāmūlīya, upadhmānīya, nāsikya, four yamas and svarabhakti. The Ṛk Prātiśākhya does not mention ḷ (ऌ), but adding long ā (आ) ī (ई) ū (ऊ) and ṝ (ॠ) to the short vowels, mentions 12 vowels, and mentioning 3 Ayogavāhas (ᳵ क्, ᳶ प् and अं) lays down 48 letters. The Ṛk Tantra Prātiśākhya adds the vowel ḷ (ऌ) (short as also long) and mentions 14 vowels, 4 semi-vowels, 25 mutes, 4 sibilants, and by adding 10 ayogavāhas viz. 4 yamas, nāsikya, visarjanīya jihvāmūlīya, upadhmānīya and two kinds of anusvāra, and thus brings the total number to 57. The Ṛk Tantra makes a separate enumeration by putting diphthongs first, long vowels afterwards and short vowels still afterwards, and puts semivowels first before mutes, for purposes of framing brief terms or pratyāhāras. This enumeration is called varṇopadeśa in contrast with the other one which is called varṇoddeśa. The Taittirīya Prātiśākhya adds protracted vowels and lays down 60 letters; The Śikṣā of Pāṇini lays down 63 or 64 letters, while the Vājasaneyi-Prātiśākhya gives 65 letters. cf. V. Pr. VIII. 1-25. The alphabet of the modern Indian Languages is bassed on the Varṇasamāmnāya given in the Vājasaneyi-Prātiśākhya. The Prātiśākhyas call this enumeration by the name Varṇa-samāmnāya. The Ṛk. tantra uses the terms Akṣarasamāmnāya and Brahmarāśi which are picked up later on by Patañjali. cf. सोऽयमक्षरसमाम्नायो वाक्समाम्नायः पुष्पितः फलितश्चन्द्रतारकवत् प्रतिमण्डितो वेदितव्यो ब्रह्मराशिः। सर्ववेदपुण्यफलावाप्तिश्चास्य ज्ञाने भवति। मातापितरौ चास्य स्वर्गे लोके महीयेते। M. Bh. Āhnika 2-end. छन्दः पुरुष इति यमवोचाम अक्षरसमाम्नाय एव। तस्यैतस्याकारो रसः। अकारो वै सर्वा वाक्। सैषा स्पर्शोष्मभिर्व्यज्यमाना बह्वी नानारूपा भवति अक्षरसमाम्नायं च व्याचक्षते देवसूत्राणीति। Aitareya Āraṇyaka III.2.3.

अक्षरसूत्रम् name of an ancient work on grammar attributed to Gārgya; cp. शब्दाधिकारे गार्ग्य एकः प्रामाणिक आचार्यः। अस्य अक्षरसूत्रं नाम व्याकरणं प्रसिद्धम्। –quotation attributed to Halāyudha in Vṛddhatrayī.

अक्षराङ्ग forming a part of a syllable just as the anusvāra (nasal utterance) or svarabhakti (vowel-part) which forms a part of the preceding syllable. cf. अनुस्वारो व्यञ्जनं चाक्षराङ्गम् R. Pr. I.22, also स्वरभक्तिः पूर्वभागक्षराङ्गम् R. Pr. I.32.

अखण्डशाब्दबोध unitary import; the meaning of a sentence collectively understood.

अगति (1) absence of any other recourse or alternative. cf. अगत्या हि खलु परिभाषाश्रीयते. Puruṣottamadeva-Pari. vṛtti Pari. 119; (2) which is not a word termed gati. cf. चनचिदिवगोत्रादितद्धिताम्रेडितेष्वगतेः P. VIII. 1.57.

अगमकत्व non-communicativeness, inability to communicate adequately the intended meaning. cf. सविशेषणानां वृत्तिस्तर्हि कस्मान्न भवति। अगमकत्वात् M. Bh. on II. 1.1; cf. also अगमकः निर्देशः अनिर्देशः।

अगुण non-secondary, principal; cf. भुजन्चेष्टिनयुक्तिषु चाप्यगुणे तदनल्पमतेर्वचनं स्मरत M. Bh. on I. 4.51.

अगृहीत uncomprehended, unincluded cf. नागृहीतविशेषणा शक्तिर्विशेष्यमुपसंक्रामति। cf. also नाज्झलौ इत्यत्र अगृहीतसवर्णानामचां ग्रहणम् Padamañjarī on Kāś VIII. 3.57.

अग्नि a term in the Kātantra grammar for a word ending in i (इ) or u (उ)

cf. इदुदग्निः Kāt. II. 1.8; अग्नेरमोऽकारः Kāt. II. 1.50.

अग्निपदादिगण a class of words headed by the word अग्निपद् to which the tad. affix अण् is added in the senses of 'given there' or 'done there' e.g. आग्निपदम् cf. अणुप्रकरणे अग्निपदादिभ्य उपसंख्यानम् P. V. 1.97 Vārt. 1.

अग्निवेश्य an ancient writer of Vedic grammar mentioned in the Taittirīya Prātiśākhya. cf. कपवर्गपरश्च (विसर्गः) अग्निवेश्यवाल्मीक्योः (मतेन ऊष्माणं न आपद्यते) T. Pr. IX. 4.

अग्निवेश्यायन an ancient writer of Vedic grammar, mentioned in the Taittirīya Prātiśākhya. cf. नाग्निवेश्यायनस्य (मते उदात्तपरः स्वरितपरो वा अनुदात्तः स्वरितं नापद्यते इति न) Tait. Pr. XIV. 32.

अग्नौकरवाणिन्याय analogy conveyed by the expression अग्नौ करवाणि implying permission to the agent to do certain other things in a sacrificial session when, as a matter of fact, he is only permitted to work as an agent at the sacrificial action (अग्नौकरण), by virtue of the reply 'कुरु' to his request made in the sentence अग्नौ करवाणि. cf. अग्नौकरवाणिन्यायेन भविष्यति M. Bh. on. II. 2.21.

अग्र the original Saṁhitā text as opposed to pratṛṇṇa (प्रतृण्ण) or padapāṭha, (पदपाठ) which is the recital of separate words.

अग्रन्थ not forming part of the regular text; cp. अविरविकन्यायेनेति। केचिदाहुरग्रन्थोऽयमिति। Kaiyaṭa on M. Bh. on Pā. IV. 4.89.

अग्रवाल (Vāsudeva-Śaraṇa Agravāla), a modern scholar of Sanskrit grammar, the author of "India as known to Pāṇini".

अग्रहण non-inclusion, non-comprehension. cf. विभक्तौ लिङ्गविशिष्टाग्रहणम् Par. Śekh. Par. 72; M. Bh. VII. 1.1 Vārt. 13.

अग्लोप elision of the vowel *a, i, u, ṛ* or *ḷ* (अ, इ, उ, ऋ or ऌ) which prevents Sanvadbhāva cf. सन्वल्लघुनि चङ्परेऽनग्लोपे P. VII. 4.93, as also नाग्लोपिशास्वृदिताम् VII. 4.2 where the elision prevents the shortening of the penultimate vowel if it is long.

अघोष unvoiced, merely breathed; a term applied to the surd consonants, ś, ṣ s, and *visarga* which are uttered by mere breathing and which do not produce any sonant effect. cf. T. Pr. I. 12; R. Pr. I. 11. The term jit (जित्) is used for these letters as also for the first two consonants of a class in the Vājasaneyi–Prātiśākhya cf. द्वौ द्वौ प्रथमौ जित्; ऊष्माणश्च हवर्जम् V. Pr. I. 50.51.

अङ् The vikaraṇa before luṅ affixes, substituted for the affix cvi (च्वि) in the case of the roots mentioned by Pāṇini in Sūtras III. 1.52–59; (2) the Vikaraṇapratyaya in Vedic Literature before the benedictive affixes prescribed by Pāṇini in Sūtra III. 1.86; (3) kṛt affix in the feminine gender showing verbal activity applied to roots marked with the mute letter ष् and the roots भिद्, छिद् and others P. III. 3 104-106. e.g. जरा, त्रपा, भिदा, छिदा etc.

अङित् not marked with the mute letter *ṅ* (ङ्) signifying the absence of the prohibition of the guṇa or the vṛddhi substitute. cf. अङिति गुणप्रतिषेधः (वक्तव्यः) M. Bh. III. 3.83 Vārt. 2. In the case of the preposition *ā* (आ) unmarked with ṅ (ङ्), it signifies a sentence or remembrance of something cf. वाक्यस्मरणयोरङित् e.g. आ एवं नु मन्यसे, आ एवं किल तत् cf. M. Bh. on I. 1.14.

अङ्ग (1) the crude base of a noun or a verb to which affixes are added;

a technical term in Pāṇini's grammar for the crude base after which an affix is prescribed e.g. उपगु in औपगव, or कृ in करिष्यति etc. cf. यस्मात् प्रत्ययविधिस्तदादि प्रत्ययेऽङ्गम् P. I 4.13; (2) subordinate part constituent part cf. पराङ्गवद् in सुबामन्त्रिते पराङ्गवत्स्वरे P. II. 1. 2, also विध्यङ्गभूतानां परिभाषाणां Par. Śek. Par. 93.10; (3) auxiliary for an operation, e.g. अन्तरङ्ग, बहिरङ्ग etc. cf. अत्राङ्गशब्देन शब्दरूपं निमित्तमेव गृह्यते Par. Śek. Par. 50; (4) element of a word or of an expression cf. अङ्गव्यवाये चाङ्गपरः R. T. 190, अङ्गे च कृमृत्यादौ R. T. 127. व्यञ्जनं स्वराङ्गम् T. Pr. 21.1.

अङ्गवत् considered as auxiliary or part of another e g. पूर्वाङ्गवद्भावः, पराङ्गवद्भावः; cf. सुबामन्त्रिते पराङ्गवत्स्वरे P. II. 1.2 and the Vārtika thereon "परमपि च्छन्दसि पूर्वस्याङ्गवद् भवतीति वक्तव्यम्."

अङ्गवृत्त an operation prescribed in the section named aṅgādhikāra, comprising the fourth quarter of the sixth book and the whole of the seventh book of Pāṇini.

अङ्गाधिकार a large section of Pāṇini's Aṣṭādhyāyī covering five quarters (VI. 4.1 to the end of VII) in which the various operations undergone by crude bases before various affixes etc. are prescribed.

अङ्गुल्यादिगण class of words headed by अङ्गुलि to which the tad. affix ठक् (इक) is added in the sense of comparison (इवार्थे); e.g. अङ्गुलीव आङ्गुलिकः cf. Kās. on P.V. 3. 108.

अच् the short term or pratyāhāra in Pāṇini's Grammar representing a vowel, e.g. अजन्त (ending with a vowel), अच्संधि (vowel coalescence or combination).

अचिकित्स्य impossible to amend, not to be discussed. cf. एवं च 'पूजितो यः सुरैरपि' इति अचिकित्स्यः अपशब्दः; Padamañjarī on P. II. 2.12.

अजहल्लिङ्ग retaining its gender although used as an adjective.

अजादिगण class of words headed by अज to which the fem. affix आ is added, sometimes inspite of the affix ई being applicable by other rules such as जातेरस्त्रीविषयात्° P. IV, 1.63 and other rules in the section. e g. अजा, एडका; त्रिफला, उष्णिहा, ज्येष्ठा, दंष्ट्रा. cf. P. IV. 1.4.

अजितसेन author of the *Cintāmaṇi-prakāśikā* a gloss on *Cintāmaṇi*, the well known commentary by Yakṣavarman on the Śabdānūśāsana of Śākaṭāyana. Ajitasena was the grand pupil of Abhayadeva; he lived in the 12th century A.D.

अजिरादिगण class of words headed by the word अजिर which do not allow lengthening of the final vowel by P. VI. 3. 119. although they form technical terms e.g. अजिरवती, पुलिनवती etc. cf. Kās on P. VI. 3. 119.

अज्भक्ति See under स्वरभक्ति.

अञ् tad. affix *a* (अ) with the mute letter ñ (ञ्), prescribed (i) after the words उत्स and others in various senses like progeny, dyed in, produced in, come from etc. P. IV 1.86, (ii) after the words विद and others in the sense of grandson and other descendents. P. IV. 1. 104. For other cases see P. IV. 1. 141, 161; IV. 2.12, 14 etc. IV. 3.7 etc. IV. 4.49 The feminine is formed by adding *ī* (ई) to words ending with this affix अञ्, which have the vṛddhi vowel substituted for their initial vowel which gets the acute accent also e.g. औत्सः, औत्सी, औदपानः, वैदः, वैदी.

अट् (1) token term standing for vowels and semi-vowels excepting

l (ऌ) specially mentioned as not interfering with the substitution of *ṇ* (ण्) for *n* (न्) e.g. गिरिणा, आर्येण, खर्वेण etc. See. P. VIII. 4.2; (2) augment *a* (अट्) with an acute accent, which is prefixed to verbal forms in the imperfect and the aorist tenses and the conditional mood. e.g. अभवत्, अभूत्, अभविष्यत् See P. IV. 4.71; (3) augment *a* (अट्) prescribed in the case of the roots रुद्, स्वप् etc. before a Sārvadhātuka affix beginning with any consonant except *y* (य्), e.g. अरोदत्, अस्वपत्, अजक्षत्, आदत् etc.; see P. VII. 3, 99, 100; (4) augment *a* (अट्) prefixed sometimes in Vedic Literature to affixes of the Vedic subjunctive (लेट्) e.g. तारिषत्, मन्दिषत् etc. see P. III. 4.94.

अठच् tad. affix अठ prescribed after the word कर्मन् by the rule कर्मणि घटोऽठच् cf. कर्मणि घटते कर्मठः पुरुषः Kāś. on P. V. 2.35.

अडच् tad. affix अड applied in the sense of pitiable or poor to a word preceded by the word उप when the whole word after उप is dropped. e.g. उपड (उपेन्द्रदत्त + अड) see. P. V. 3 80.

अण् (1) token term (प्रत्याहार) for all vowels and semivowels which, when prescribed for an operation, include all such of their sub-divisions as are caused by length, protraction, accent or nasalization. cf. अणुदित्सवर्णस्य चाप्रत्ययः P. I. 1.69; (2) token term for the vowels अ, इ and उ in all Pāṇini's rules except in the rule I. 1.69 given above e.g. see. ढ्रलोपे पूर्वस्य दीर्घोणः P. VI. 3. 111; केऽणः P. VII. 4.13. and अणोऽप्रगृह्यस्य. P. VIII. 4. 57; (3) tad. affix *a* (अ) prescribed generally in the various senses such as 'the offspring,' 'dyed in,' 'belonging to' etc. except in cases where other specific affixes are prescribed cf. प्राग्दीव्यतोऽण् P. IV. .1.83; (4) kṛ. affix *a* (अ), applied, in the sense of an agent, to a root with an antecedent word (उपपद) standing as its object. e.g. कुम्भकारः, see P. III.2.1; काण्डलावः, see P. III.3.12.

अणादि a term applied to all taddhita suffixes collectively as they begin with अण् cf. P. IV. 1.83.

अणु the minimum standard of the quantity of sound, which is not perceived by the senses, being equal to one-fourth of a Mātrā; cf. अणोस्तु तत्प्रमाणं स्यात् मात्रा तु चतुराणवात्॥ see T. Pr. 21.3; V. Pr. 1.60; A. Pr. III. 65. Ṛk. tantra, however, defines अणु as half-a-mātrā. cf. अर्धमणु (R.T. 1.41).

अणुदित्शास्त्र the rule prescribing cognateness (सावर्ण्य) of letters. The term refers to Pāṇini's sūtra अणुदित्सवर्णस्य चाप्रत्ययः P. I. 1.69. The terms ग्रहणकशास्त्र and सवर्णशास्त्र are used in the same sense.

अण्णैयाचार्य author of लिङ्गनिर्णयभूषण, who was a Tamil Brāhmaṇa by caste.

अत् (1) tech. term in Pāṇini's grammar for short अ, cf. तपरस्तत्कालस्य P. I. 1.70; अदेङ् गुणः P. I. 1.2; (2) personal ending अ for इ (इट्) of the 1st pers. sing. Ātm. in the Potential, P. III. 4.106; (3) case-affix in the case of युष्मद् and अस्मद् for abl. sing. and pl. P. VII. 1.31, 32; (4) tad-affix अत् (अ) prescribed after किम् in the sense of the loc. case before which किम् is changed to कु, क being the tad. formation; cf. P. V. 3.12 and VII. 2.105; (5) substitute अत् (शतृ) for लट् forming the present and future participles in the Parasmaipada active voice cf. लटः शतृशानचौ॰ P. III. 2.124 and लृटः सद्वा P. III. 3.14.

अतङ् non-Ātmanepadin verbal affixes ति, तः..मस्. P. III. 4.78, Cān. I. 4.11, Śāk. I. 4.101.

अतत्काल not taking that much time only which is shown by the letter (vowel) uttered, but twice or thrice. as required by its long or protracted utterance; the expression is used in connection with vowels in Pāṇini's alphabet, which, when used in Pāṇini's rules, except when prescribed or followed by the letter त्, includes their long, protracted and nasalized utterances; cf. अणुदित्सवर्णस्य चाप्रत्ययः I. 1.69.

अतदनुबन्धक not having the same mute significatory letter, but having one or two additional ones, cf. तदनुबन्धकग्रहणे नातदनुबन्धकस्य ग्रहणम् (Par. Śek. Pari. 84).

अतद्धित an affix which is not a taddhita affix. cf. लशक्वतद्धिते P. 1.3.8; M. Bh. on I. 3.4; V. 3.1 e c.

अतन्त्र implying no specific purpose; not intended to teach anything, अविवक्षित; e.g. ह्रस्वग्रहणमतन्त्रम् Kāś. and Si. Kau. on तस्यादित उदात्तमर्धह्रस्वम् P. 1.2.32; cf. also अतन्त्रं तरनिर्देशः (the use of तरप् does not necessarily convey the sense of the comparative degree in Pāṇini's rules) M. Bh. on P. I. 2.33. This statement has been given as a distinct Paribhāṣā by Vyāḍi and Śākaṭāyana. The author of the Mahābhāṣya appears to have quoted it from the writings of Vyāḍi and the earlier grammarians. See also M. Bh. on अल्पाच्तरम् P. II. 2.34.

अतसुच् (अतस्) tad. aff. अतस् applied to the words दक्षिण, उत्तर, पर and अवर; e.g. दक्षिणतो वसति; उत्तरत आगतः, परतो रमणीयम्, परस्ताद्रमणीयम्, अवरत आगतः अवरस्ताद्वसति cf. P. V. 2.28, 29.

अताद्रूप्यातिदेश conveyance of only the properties of one to another without conveying the actual form, described as the significance of antādivadbhāva. cf. न वा अताद्रूप्यातिदेशात् M. Bh. on P. VI. 1.85 Vārt. 26. See ताद्रूप्यातिदेश below.

अताम् personal affix of the third pers. pl. Ātm. in the Imperative (लोट्). cf. P. III. 4.90.

अतिक्रम passing over a word in the क्रमपाठ without repeating it; passing beyond, cf. अतिक्रम्य परिग्रहः R. Pr. X.7, which means catching a word for repetition by coming back after passing over it, e.g. इन्द्राग्नी अपात्। इन्द्राग्नी इति इन्द्राग्नी। or अनु दक्षि। दक्षि दावने। दक्षीति दक्षि।

अतिजगती one of the varieties of—in fact, the first variety of—the Aticchandas metre, which see above; this Atijagatī consists of 52 syllables. e.g. तमिन्द्रं जोहवीमि मघवानमुग्रम् Ṛk. Saṁh. 8.97.13 cf. प्रथमातिजगत्यासां सा द्विपञ्चाशदक्षरा R. Pr. XVI. 80.

अतिदेश extended application; transfer or conveyance or application of the character or qualities or attributes of one thing to another. Atideśa in Sanskrit grammar is a very common feature prescribed by Pāṇini generally by affixing the tad. affix मत् or वत् to the word whose attributes are conveyed to another, e.g. लोटो लङ्वत् P. III. 4.85. In some cases the atideśa is noticed even without the affix मत् or वत्. e.g. गाङ्कुटादिभ्योऽञ्णिन्ङित् P. I. 2.1. Atideśa is generally seen in all grammatical terms which end with 'vadbhāva' e.g. स्थानिवद्भाव (P. I. 1.56-59), सन्वद्भाव (P. VII. 4.93), अन्तादिवद्भाव (P. VI. 1.85), अभूततद्भाव (P. V. 4.50) and others. Trilocanadāsa on Durga's commentary on Kāt. Sū. II. 2.60 gives five kinds, cf. स च निमित्तरूपव्यपदेशशास्त्रकार्यभेदात्। Out of these atideśas, the स्थानिवद्भाव is the most important one, by virtue of which sometimes there is a full representation i.e. substitution of the original form called sthānin in the place of the secondary form

called ādeśa. This full representation is called रूपातिदेश as different from the usual one which is called कार्यातिदेश, cf. M. Bh. on I. 2.1; VII. 1.96; VIII. 1.90 Vārt. 1 and VIII. 1.95. Vārt. 3. Regarding the use of अतिदेश there is laid down a general dictum सामान्यातिदेशे विशेषानतिदेशः—when an operation depending on the general properties of a thing could be taken by extended application, an operation depending on special properties should not be taken by virtue of the same; e.g. भूतवत् in P. III. 3.132 means as in the case of the general past tense and not in the case of any special past tense like the imperfect (अनद्यतन) or the perfect (परोक्ष). See Par. Śek. Pari. 101; M. Bh. on P. III. 3.132. There is also a general dictum आतिदेशिकमनित्यम्—whatever is transferred by an extended application, need not be necessarily taken. See Par. Śek. 93.6 as also M. Bh. on P. I. 1.123 Vārt. 4; I. 2.1 Vārt. 3; II. 3.69 Vārt. 2 etc., Kaiyaṭa on II. 1.2 and VI. 4.22 and Nyāsa on P. I.1.56 and P. I. 2.58 Vārt. 3. The dictum आतिदेशिकमनित्यम् is given as a Paribhāṣā by Nāgeśa cf. Par. Śek. 93.6.

अतिधृति one of the varieties of Aticchandas consisting of 76 syllables. e.g. स हि शर्धो न मारुतं तुविष्वणिः Ṛk. Saṁh. I. 127.6.

अतिनिचृत् a variety of the Gāyatrī metre consisting of 20 syllables, cf. R. Pr. XVI. 22.

अतिपत्ति absence of any possibility; See क्रियातिपत्ति. cf. P. III. 3.139 Cān. 1.3.107.

अतिप्रयत्न intense effort; characteristic effort as required for uttering a vowel with विक्रमस्वरित.

अतिप्रसङ्ग over-application of a definition (अनिष्टेऽपि विषये प्रवृत्तिः।) which is looked upon as a serious fault; e.g. अतिप्रसङ्गो मथ्यादिषु P. VI. 1.66 Vārt. 3.

अतिबहु too much, rather unnecessary; e.g. इदं चाप्ययत्ने अतिबहु क्रियते, M. Bh. on I. 1.38, इदमतिबहु क्रियते M. Bh. on I. 4.63; VI. 1.145; नातिबहु प्रयोक्तव्यम् M. Bh. on VIII. 1.4.

अतिरिक्त surplus, redundant; cf. Nir. IV. 20; see Kaiyaṭa on M. Bh. on P. V. 1.131.

अतिव्यक्त quite distinct; used with respect to pronunciation नातिव्यक्तं न चाव्यक्तमेवं वर्णानुदीरयेत्। cf. T. Pr. XVII. 8.

अतिव्यस्त quite apart, used with respect to lips which are widely apart (विश्लिष्टौ) in the utterance of long आ and ओ; cf. T. Pr. II. 12, 13.

अतिव्याप्ति the same as अतिप्रसङ्ग, which see above. Extensive application with respect to a rule which applies to places where it should not apply. See Par. Śekh on Pari. 28, Pari. 85; also Padamañj. on Kāś. II. 1.32.

अतिशक्वरी a variety of Aticchandas metre consisting of 60 syllables. e.g. सुषुमा यातमद्रिभिः Ṛk. Saṁh. I. 137. 1. cf. R. Pr. XVI. 82.

अतिशय excess or excellence as shown by the affixes तर and तम cf. तरतमयोश्चातिशये V. Pr. V. 2; क्रियाप्रधानमाख्यातं तस्मादतिशये तरबुत्पद्यते M. Bh. on VI. 2.139; VIII.1.71; (2) desire as shown by the affix क्यच् in Pāṇini's grammar; cf. यश्च अतिशये R. T. 126.

अतिशायन excellence, surpassing; the same as अतिशय in V. Pr. V. 2 cf. अतिशायने तमबिष्ठनौ P. V. 3.55, also cf. भूमनिन्दाप्रशंसासु नित्ययोगेऽतिशायने। संसर्गेऽस्तिविवक्षायां भवन्ति मतुबादयः M. Bh. on V. 2.94, where अतिशायन means अतिशय. Patañjali, commenting on P. V. 3.55 clearly remarks that for अतिशय, or for अतिशयन, the old grammarians, out of fancy only, used the term

अतिशायन, as it was a current term in popular usage; cf. देश्या: सूत्रनिबन्धा: क्रियन्ते यावद् ब्रूयात् प्रकर्षे अतिशय इति तावदतिशायन इति M. Bh. on P. V. 3.55.

अतिस्पर्श excess of contact, which to a certain extent spoils the pronunciation and leads to a fault. अतिस्पर्श is the same as दुःस्पर्श, the letter ळ being called दुःस्पृष्ट on account of excess of contact. This excess of contact (अतिस्पर्श) in the case of the utterance of the letter र् results into a fault as it practically borders on stammering; cf. अतिस्पर्शो बर्बरता च रेफे. R. Pr. XIV. 26.

अतिस्वार्य (अतिस्वार also) name of the seventh musical note in the singing of Sāman. cf. क्रुष्टप्रथमद्वितीयतृतीयचतुर्थमन्द्रातिस्वार्या: T. Pr. XXIII. 13.

अतिहार transfer of a consonant in a Stobha. See पुष्पसूत्र.

अतीताख्या शक्ति potency which is known by the name 'past' and which stops the note on of present. cp. Vāk. pad. III. 9-51 and जन्मशक्तिर्वर्तमानाख्या एव अतीतशक्त्या तु निरुध्यत (हेला.)

अतु short term used by Pāṇini to signify together the five affixes क्तवतु, ड्वतुप्, ड्मतुप्, मतुप् and वतुप्; cf. अत्वसन्तस्य चाधातो: P. VI. 4.14.

अतुल्यबल not having the same force; not belonging to the same type out of the four types of rules viz. पर, नित्य, अन्तरङ्ग and अपवाद. cf. अतुल्यबलयो: स्पर्धो न भवति Jainendra Pari. 66.

अतुल्यविभक्ति (समास) a compound having its members in different cases, cf. Vāk. pad. III. 14.478; यथा कायस्य पूर्व: परो वा भाग इति (हेला.)

अतुस् personal ending of perf. 1st pers. dual. cf. परस्मैपदानां णलतुसुस्थलथुसणल्वमा: P. III. 4.82.

अतृन् kṛt affix अत् applied to the root जॄ in the sense of past time. cf. जीर्यतेरतृन् P. III. 2.104.

अते personal ending of pres. 3rd per. pl. substituted for झ (अन्त), the अ of झ (अन्त) being changed into ए and न् being omitted; see झोन्त: (P. VII. 1.3) अदभ्यस्तात् (P. VII. 1.4) and टित आत्मनेपदानां टेरे (P. III. 4.79).

अत्यन्तगति complete contact of the verbal activity (क्रिया); cf. P. V. 4.4.

अत्यन्तसंयोग constant contact; complete contact, uninterrupted contact. cf. अत्यन्तसंयोगे च P. II. 1.29; II. 3.5.

अत्यन्तापह्नव complete or absolute denial or concealment of facts; cf. परोक्षे लिट्। अत्यन्तापह्नवे च। P. III. 2.115, Vārt. 1

अत्यय past happening, cf. अत्ययो भूतत्वमतिक्रम:। अतीतानि हिमानि निर्हिमम्। नि:शीतम्। Kāś. on P. II. 1.6.

अत्यल्प rather too little, an expression used by Patañjali idiometically cf. अत्यल्पमिदमुच्यते M. Bh. on I. 1.69 etc.

अत्यल्पस्पृष्ट having a very slight contact (with the organ producing sound), as in the case of the utterance of a vowel.

अत्यष्टि a variety of Aticchandas metre consisting of 68 syllables. e.g. अधा रुचा हरिण्या पुनान: Ṛk. Saṁh. 8.111.1.

अत्यादिगण the group of prepositions headed by अति which are compounded with a noun in the acc. case; cf. अत्यादय: क्रान्ताद्यर्थे द्वितीयया M. Bh. on P. II. 2.18.

अत्युच्चनीच characterized by a sharp utterance; a name of the grave accent.

अत्युपसंहृत very closely uttered, uttered with close lips and jaws, (said in connection with the utterance of the vowel अ); cf. T. Pr. II. 12. See अतिसंश्लिष्ट.

अत्व also अत्त्व change of a vowel into short अ.

अत्वत् possessing or having a short अ vowel in it; archaic form used by

Pāṇini in उपदेशेऽत्वतः (P. VII. 2.62) instead of अद्वत the correct one; cf. छन्दोवत्सूत्राणि भवन्ति M. Bh. on I. 1.1 and I. 4.3.

अथ Uṇādi affix अथ prescribed in Uṇādi Sūtras 393-396 e.g. see शपथ, अवभृथ, आवसथ etc.

अथर्वप्रातिशाख्य the Prātiśākhya work of the Atharvaveda believed to have been written by Śaunaka. It consists of four Adhyāyas and is also called शौनकीया चतुरध्यायिका.

अथुच् kṛt. affix अथु with उ accented, applied to roots marked by Pāṇini with the mute syllable टु in the sense of verbal activity; e.g. वेपथुः श्वयथुः; cf. ट्वितोऽथुच् P. III. 3.89.

अथुस् conjugational affix of perf. 2nd pers. dual Parasmai. substituted for the personal ending थस् cf. P. III. 4.82.

अदन्त ending with the short vowel अ; cf. P. VIII. 4.7; a term applied to nouns of that kind, and roots of the tenth conjugation which are given with the letter अ at their end which is not looked upon as mute (इत्) e.g. कथ, गण, etc. Mark also the root पिव described by पतञ्जलि as अदन्त cf. पिबिरदन्तः M. Bh. on I.1.56., and II. 4.43.

अदर्शन a term in ancient grammars and Prātiśākhyas meaning non-appearance of a phonetic member वर्णस्यादर्शनं लोपः (V. Pr. 1.141), explained as अनुपलब्धि by उव्वट. Later on, the idea of non-appearance came to be associated with the idea of expectation and the definition of लोप given by Pāṇini in the words अदर्शनं लोपः (as based evidently on the Prātiśākhya definition) was explained as non-appearance of a letter or a group of letters where it was expected to have been present. See M. Bh. on I. 1.60 Vārt. 4 and Kaiyaṭa thereon.

अदादि name given to the class of roots belonging to the second conjugation, as the roots therein begin with the root अद्. The word अदिप्रभृति is also used in the same sense; cf. अदिप्रभृतिभ्यः शपः P. II. 4 72; cf. also अदाद्यनदाद्योरनदादेरेव given by Hemachandra as Paribhāṣā 61 corresponding to the maxim लुग्विकरणालुग्विकरणयोरलुग्विकरणस्य। in the system of Pāṇini.

अदि Uṇādi affix अदि e.g. शरद्, दरद्; cf. शृदृभसोऽदिः Uṇ. 127.

अदिप्रभृति See अदादि above.

अदुक् aug. अद् added to the word एक before the negative particle न; e.g. एकान्नविंशतिः, एकान्नत्रिंशत् cf. P. VI. 3.76.

अदृष्ट not seen properly; doubtful; indistinct; said with respect to a letter which is not distinctly deciphered in the Saṁhitāpāṭha; e.g. तन्नः (Ṛk. Saṁh. I. 107.3); the last letter त् of तत् is deciphered in the Pada-pāṭha which is given as तत् नः cf. अदृष्टवर्णे प्रथमे चोदकः स्यात् प्रदर्शकः R. Pr X.15.

अदेश wrong place, not a proper place; cf. अदेशेऽयं च पठितः। M.Bh. on P. 1.1.13 and I. 2.1.

अदोष absence of fault; absence of inconvenience. The expression सोऽप्यदोषो भवति often occurs in the Mahābhāṣya; cf. M.Bh. on I.3.62; I. 4.108, etc.

अद्ड् substitute for case affixes सु and अम् added to words ending with the affixes डतर and डतम and to the words अन्य, अन्यतर and इतर. cf. P. VII. 1.25.

अद्यतनी tech. term of ancient grammarians signifying in general the present time of the day in question, the occurrence of the immediate past or future events in

which is generally expressed by the aorist (लुङ्) or the simple future (लृट्); the other two corresponding tenses imperfect and first future (viz. लङ् and लुट्) being used in connection with past and future events respectively, provided the events do not pertain to that day which is in question; cf. 'वा चाद्यतन्याम्' M.Bh. on P. III 2.102 Vārt. 6. वाद्यतन्याम् P. VI. 4.114. Vārt. 3; (2) term for the tense showing immediate past time called लुङ् in Pāṇini's grammar e.g. मायोगे अद्यतनी । मा कार्षीत् Kāt. III. 1.22, Hem. III. 3.11.

अद्रव्यवाचिन् not expressive of any substance which forms a place of residence (of qualities and actions); cf. तथा व्याकरणे विप्रतिषिद्धं चानधिकरणवाचि (P. II. 4. 13); इत्यद्रव्यवाचीति गम्यते । M. Bh. on II. 1.1.

अद्वियोनि lit. not made up of two elements, and hence, produced with a single effort, an expression used for simple vowels (समानाक्षर) such as अ, इ, उ, ऋ, ऌ, and simple consonants क्, ख्, ग् etc. as distinguished from diphthongs (सन्ध्यक्षर) such as ए, ऐ, ओ औ and conjunct consonats क्ष, र्ध etc. which appear to have been termed द्वियोनि cf. अपृक्तमेकाक्षरमद्वियोनियत् R. Pr. XI. 3.

अद्व्युपसर्ग not preceded by (two or more) prepositions; i.e. preceded by only one preposition. cf. छादेर्घेऽद्व्युपसर्गस्य P. VI.4.96 prescribing short अ for the long आ of the root छाद् before the kṛt. affix घ. e.g. प्रच्छदः.

अधिक (1) additional or surplus activity which a rule in grammar sometimes shows; अधिकः कारः or अधिकं कार्यम्; cf. M. Bh. on I. 3.11; Kāś. on III. 2.124; Bh. Vṛ. on III. 4.72; (2) surplus subject matter e.g. अथाख्याः समाम्नायाधिकाः प्राग्रिफितात् (V. Pr. I. 33.)

अधिकरण (1) support; a grammatical relation of the nature of a location; place of verbal activity. cf. आधारोऽधिकरणम् P. I. 4.45; (2) one of the six or seven Kārakas or functionaries of verbal activity shown by the locative case. cf. सप्तम्यधिकरणे च P. II. 4.35; (3) substance, 'dravya' cf. अनधिकरणवाचि अद्रव्यवाचि इति गम्यते M.Bh. on II. 1.1. (4) विचारस्थान, topic under discussion, cf. Vāk. pad. II. 116 and III. 7. 148, 155.

अधिकार governing rule consisting of a word (e.g. प्रत्ययः, धातोः, समासान्ताः etc.) or words (e.g. ङ्याप्प्रातिपदिकात्, सर्वस्य द्वे etc.) which follows or is taken as understood in every following rule upto a particular limit. The meaning of the word अधिकार is discussed at length by Patañjali in his Mahābhāṣya on II. 1. 1, where he has given the difference between अधिकार and परिभाषा; cf. अधिकारः प्रतियोगं तस्यानिर्देशार्थं इति योगे योगे उपतिष्ठते। परिभाषा पुनरेकदेशस्था सती सर्वं शास्त्रमभिज्वलयति प्रदीपवत्। See also Mahābhāṣya on I. 3.11; I. 4.49 and IV. I. 83. The word or wording which is to repeat in the subsequent rules is believed to be shown by Pāṇini by characterizing it with a peculiarity of utterance known as स्वरितोच्चार or स्वरितत्वेन उच्चारणम्. The word which is repeated in the following Sūtras is stated to be अधिकृत. The Śabda-Kaustubha defines adhikāra as एकत्रोपात्तस्यान्यत्र व्यापारः अधिकारः Śab. Kaus. on P. 1.2.65. Sometimes the whole rule is repeated e.g. प्रत्ययः P. III. 1.1, अङ्गस्य P. VI. 4.1, समासान्ताः P. V. 4.68, while on some occasions a part only of it is seen repeated. The repetition goes on upto a particular limit which is stated as in असिद्धवदत्राभात् P. VI. 4.22, प्राग्रीश्वरान्निपाताः

P. I. 4.56. Many times the limit is not stated by the author of the Sūtras but it is understood by virtue of a counteracting word occurring later on. On still other occasions, the limit is defined by the ancient traditional interpreters by means of a sort of convention which is called स्वरितत्वप्रतिज्ञा. This अधिकार or governance has its influence of three kinds: (1) by being valid or present in all the rules which come under its sphere of influence, e.g. स्त्रियाम् or अङ्गस्य (ii) by showing additional properties e.g. the word अपादान being applied to cases where there is no actual separation as in सांकाश्यकेभ्यः पाटलिपुत्रका अभिरूपतराः; (iii) by showing additional force such as setting aside even subsequent rules if opposing. These three types of the influence which a word marked with स्वरित and hence termed अधिकार possesses are called respectively अधिकारगति, अधिक कार्य and अधिक कार. For details see M. Bh. on I.3.11. This अधिकार or governing rule exerts its influence in three ways: (1) generally by proceeding ahead in subsequent rules like the stream of a river, (ii) sometimes by jumps like a frog omitting a rule or more, and (iii) rarely by proceeding backward with a lion's glance; cf. सिंहावलोकितं चैव मण्डूकप्लुतमेव च। गङ्गाप्रवाहवच्चापि अधिकारास्त्रिधा मताः॥ Jurisdiction, region of application : cf. Vāk. pad. II. 79 and प्रतिपाद्येषु शब्देषु व्याकरणशास्त्रस्याधिकारः। अभिधेयेऽर्थे शब्दस्याधिकारः Puṇ. on Vāk. pad. II. 79.

अधिकारसूत्र a superintending aphorism, which gives no meaning of itself where it is mentioned, but gives its meaning in the number of aphorisms that follow; e. g. the rules प्रत्ययः, परश्च and आद्युदात्तश्च P. III. 1. 1, 2, 3 or सह सुपा. P. II.1.4.

अधिक्रतु in a sacrifice; at the time of a sacrifice (यजनसमये पुण्य). cp. अधियज्ञ in the same sense. cf. Vāk. pad. II. 254.

अधिस्पर्शम् imperfectly uttered *as regards contact.* It may mean a slighted or imperfect utterance of a final mute which wavered between the sonant and the surd (cf. अधिस्पर्शं च। Atharva Prātiśākhya I. 9)

अधुना tad. affix applied to the pronoun इदम् which is changed into इ before the affix and then elided by P. VI. 4. 148, or changed into अ in which case धुना or अधुना could be looked upon as a tad. affix.

अध्यवसाय determination to begin an activity with a view to getting its fruit. cf. य एष मनुष्यः प्रेक्षापूर्वकारी स बुद्धया कंचिदर्थं संपश्यति, संदृष्टे प्रार्थना, प्रार्थिते अध्यवसायः, अध्यवसाये आरम्भः, आरम्भे निर्वृत्तिः, निर्वृत्तौ फलावाप्तिः cf. M. Bh. on I. 3.14 and I. 4. 32.

अध्यात्मादि name of a class of words headed by the word अध्यात्मन् to which the tad. affix ठञ् is added in the sense of 'तत्र भवः' i.e. found therein, or existing therein. e.g. आध्यात्मिकम्, आधिदैविकम्, etc. cf. M.Bh. on IV. 3. 60.

अध्यारोप Seuperimposition, as that of a word upon the object denoted by it which leads to their identity. cf. Vāk. pad. III. 11. 10. अर्थजातीनां गोत्वादी नामात्मसु तस्याः जातेः समारोपस्य कल्पना। (हेला.)

अध्यास superimposition; a relation between a word and its sense according to the grammarians; cf. Vāk. pad. II.240. (2) appendage; cf. आहुस्त्वेकपदा अन्ये अध्यासानेकपातिनः R. Pr. XVII. 43.

अध्याहार supplying the necessary element. cf. गम्यमानार्थस्य वाक्यस्य स्वरूपेणोपादानं वाक्यस्याध्याहारः Kāś. on P. VI. 1. 139., cf. also Nir. I. 1. 13 and M.Bh. on Śiva Sūtra 1, Värt 14.

अध्याहित (variant for अत्याहित) surperimposed, imagined as existing. cp. अध्याहितकलां यस्य कालशक्तिमुपाश्रिताः । जन्मादयो विकाराः षड् भावभेदस्य योनयः ॥ Vāk. pad. I. 3.

अध्यै, अध्यैन् kṛt affixes substituted in the place of तुम् of the infinitive in Vedic Literature (P. III. 4. 9.), e.g. पिबध्यै; when अध्यैन् is substituted, the initial vowel of the word becomes उदात्त. e. g. कर्मण्युपाचरध्यै ।

अन् tad. affix अ (अम्) (1) added to the word नीली in the sense of the *'dyed in', to form the word* नील, *cf.* P.IV. 2. 2. Vārt. 2; (2) added to the word अषाढा in the sense of 'produced in' cf. अषाढाः उपदधाति M.Bh. on IV. 3. 34 Vārt. 2; (3) added after the affix तीय in the same sense as तीय e.g. द्वितीयो भागः, तृतीयो भागः cf. पूरणाद् भागे तीयादन् P. V. 3.48.

अन substitute for the affix यु (युच्, ण्युट् ल्युट्, ल्यु, ण्यु, ट्युल् and others of which only यु remains), cf. युवोरनाकौ P. VII. 1. 1. e.g. कारणा, हारणा, करणम्, हरणम्, नन्दनः, सायंतनम् etc.

अनङ् (1) substitute अन् as Samāsānta at the end of a Bahuvrīhi comp. in the feminine for the last letter of the word ऊधस् and for that of धनुस् in all genders e.g. कुण्डोध्नी (by applying ई to कुण्डोधन्), शार्ङ्गधन्वा, अधिज्यधन्वा ; cf. P.V. 4. 131, 132; (2) substitute अन् for the last letter of the words अस्थि, दधि etc. before the affixes of the instrumental and the following cases beginning with a vowel e.g. अस्था, दध्ना, अक्ष्णा etc. cf. P. VII. 1.75; (3) substitute अन् for the last letter of the word सखि, of words ending in ऋ, as also of उशनस् and others before the nominative sing. affix सु. e.g. सखा, कर्ता, उशना; cf. P. VII 1. 93, 94.

अनच्क possessing no अच् or vowel in it. cf. इन्द्रे द्वौ अचौ, एको यस्येतिलोपेनापहृतोऽपर एकादेशेन ततः अनच्कः इन्द्रशब्दः संपन्नः cf. Par. Śek. on Pari. 52.; M.Bh. on I. 4.2 Vārt. 22.

अनञ् a word without the negative particle (नञ्) before it. e.g. धेनुरनञि, कसुत्पादयति, a sūtra in Āpiśali's grammar quoted in M.Bh. on IV. 2.45 see also P. II. 1.60; VII. 1.37.

अनत uncerebralized; not changed into a cerebral (मूर्धन्य) letter, cf. दन्त्यस्य मूर्धन्यापत्तिर्नतिः Uvaṭa on R. Pr. IV. 34.

अनतिदिष्ट not resulting from any extended application or अतिदेश, cf. प्रकृत्याश्रयं अनतिदिष्टं भवति M.Bh. on IV. I. 151.

अनत्यन्तगति absence of the verbal activity in all ways or respects; incomplete activity; e.g. छिन्नकम् not completely cut, cf. अनत्यन्तगतौ क्तात् P. V. 4.4.

अनद्यतन period of time not pertaining to the day in question; used in connection with past time, to express which the imperfect is generally used; also in connection with the future time to express which the first future is generally used e.g. ह्यः अपचत्, श्वः कर्ता etc. cf. P. III. 2.111, 113; III. 3.15, 135; V. 3.21.

अननुबन्धक without any mute significatory letter attached; अननुबन्धकपरिभाषा is the short name given to the maxim—'अननुबन्धकग्रहणे न सानुबन्धकस्य ग्रहणम्' See M.Bh. on I.3.1; V.2.9. There is a reading in the Par. Śek. निरनुबन्धकग्रहणे for अननुबन्धकग्रहणे, in which case the परिभाषा is called निरनुबन्धकपरिभाषा. See Par. Śek. Pari. 81.

अनन्त a grammarian who wrote a commentary Kāmadhenu-sudhārasa on Bopadeva's Kāvya-kamadhenu. He lived in the sixteenth century.

अनन्तदेव a grammarian who wrote a commentary Bālamanoramā on Siddhānta-Kaumudī.

अनन्तर (1) immediate, contiguous अव्यवहित. cf. हलोऽनन्तराः संयोगः P. I. 1.7, also गतिरनन्तरः P. VI. 2.49; cf. अनन्तरं संयोगः V. Pr. I. 48.; (2) nearest, as compared with others of the same type; cf. अथवा अनन्तरा या प्राप्तिः सा प्रतिषिध्यते M.Bh. on I.1.43; cf. Par. Śek. अनन्तरस्य विधिर्वा भवति प्रतिषेधो वा, which means that a prescriptive or prohibitive rule applies to the nearest and not to the distant one Par. Śek. 61, Cān. Par. 30.

अनन्त्य non-final cf. अनन्त्यविकारे अन्त्यसदेशस्य when a change does not concern a final letter then it concerns that which immediately precedes the final, Par. Śek. Pari. 95. cf. also M.Bh. on VI. 1.13 Värt. 5.

अनन्य not different, the same; cf. एकदेशविकृतमनन्यवत् that which has got a change regarding one of its parts is by no means something else; Par. Śek. Pari. 37.

अनन्यवद्भाव being the same, being looked upon as not different. See अनन्य above.

अनभिधान inability to express the meaning desired. The expression न वा अनभिधानात् frequently occurs in the Mahābhāṣya referring to such words or phrases as could be formed by rules of grammar or could be used according to rules but, are not found in current use recognized by learned persons or scholars; cf. तच्चानभिधानं यत्रास्तिल्क्तं तत्रैव, अन्यत्र तु यथालक्षणं भवत्येव। Padamañj. on III. 2.1; also cf. अनभिधानाद् व्यधिकरणानां बहुव्रीहिर्न भविष्यति। यत्र त्वभिधानमस्ति तत्र वैयधिकरण्येपि भवत्येव समासः, कण्ठेकाल इति; Nyāsa on II. 2.24; for examples of अनभिधान, see also M.Bh. अभिधानलक्षणाः कृत्तद्धितसमासाः अनभिधानान्न भविष्यन्ति M.Bh. on III. 3.19. also on III. 2.1, V. 5, IV. 2.1. See Kāś. on III. 1.22, III. 3.158.

अनभिनिर्वृत्त that which is not applied; lit. (an operation or vidhi) which has not taken place or which has not been effective; cf. प्रसक्तस्य अनभिनिर्वृत्तस्य प्रतिषेधेन निवृत्तिः शक्या कर्तुं नानभिनिर्वृत्तस्य M.Bh. on I. 1.5; IV. 1.37. Cf. also न चानभिनिर्वृत्ते बहिरङ्गे अन्तरङ्गं प्राप्नोति। तत्र निमित्तमेव बहिरङ्गमन्तरङ्गस्य M.Bh. on VI. 4.22; VIII. 3.15.

अनभिहित not conveyed or expressed by another i.e. by any one of the four factors viz. verbal affix, kṛt affix, taddhita affix and compound. The rule अनभिहिते (P. II. 3.1) and the following rules lay down the different case affixes in the sense of the different Kārakas or auxiliaries of the verbal activity, provided they are not shown or indicated in any one of the above-mentioned four ways; e.g. see the acc. case in कटं करोति, the inst. case in दात्रेण लुनाति, the dat. case in देवदत्ताय गां ददाति, the abl. case in ग्रामादागच्छति, or the loc. case in स्थाल्यां पचति.

अनभ्यास a wording which does not contain any reduplicative syllable; an epithet applied to such roots as are not to be reduplicated a second time before affixes of the perfect, as they are already reduplicated; cf. लिटि धातोरनभ्यासस्य P. VI. 1.8.

अनर्थक (1) without any signification; lit. having no meaning of themselves, i.e. possessing a meaning only when used in company with other words or parts of words which bear an independent sense; (the word is used generally in connection with prepositions); e.g. अधिपरी अनर्थकौ P. I. 4.93, cf. अनर्थान्तरवाचिनावनर्थकौ। धातुनोक्तां क्रियामाहतुः। तदविशिष्टं भवति यथा शङ्खे

पद: ॥ M. Bh. on P. I. 4.93; cf. न निर्बद्धा उपसर्गा अर्थान्निराहुरिति शाकटायन: Nir. I. 1.3; cf. also अनर्थकौ अनर्थान्तरवाचिनौ Kāś. on I. 4.93, explained as अनर्थान्तरवाचित्वाद् अनर्थकावित्युक्तम् न त्वर्थाभावादिति दर्शयति by न्यासकार; (2) meaningless, purposeless; cf. प्रमाणभूत आचार्यो दर्भपवित्रपाणि: महता यत्नेन सूत्रं प्रणयति स्म। तत्राशक्यं वर्णेनाप्यनर्थकेन भवितुं किं पुनरियता सूत्रेण M. Bh. on I. 1.1, as also सामर्थ्ययोगान्न हि किंचिदस्मिन् पश्यामि शास्त्रे यदनर्थकं स्यात् M. Bh. on P. VI. 1.77. See for details M. Bh. on I. 2.45 Vārt. 12; III. 1.77 Vārt. 2 and Kaiyaṭa and Uddyota thereon; (3) possessed of no sense absolutely as some nipātas केचन निपाता: सार्थका:, केचन च निरर्थका: Uv. on R. Pr. XII. 9; निपातस्यानर्थकस्यापि प्रातिपदिकत्वम् P. I. 2.45 Vārt. 12 cf. also जन्या इति निपातनानर्थक्यं P. IV. 4.82. Vārt. 1, एकागारान्निपातनानर्थक्यं P. V. 1.113 Vārt. 1, also 114 Vārt. 1.

अनर्थान्तरम् synonym, synonymous, conveying no different sense, e.g. सङ्घ: समूह: समुदाय इत्यनर्थान्तरम्। M. Bh. on P. V. 1.59; अपि च बुद्धि: संप्रत्यय इत्यनर्थान्तरम् M. Bh. on P. I. 1.56, also किमिदमनभिहितं नाम। उक्तं निर्दिष्टमभिहितमित्यर्थान्तरम्। यावद् ब्रूयादनुक्तेऽनिर्दिष्टे इति तावदनभिहिते इति। M. Bh. on P. II. 3.1.

अनर्थान्तरवाचिन: not conveying any different sense, अनर्थान्तरवाचिनौ अनर्थकौ M. Bh. on I. 4.93.

अनल्विधि opp. of अल्विधि; an operation not concerning a single letter, e.g. स्थानिवदादेशोऽनल्विधौ P. I. 1.56 and M. Bh. thereon; cf. स्थानिवदादेशो ह्यवर्णविधौ Kāt. Pari. 39.

अनवकाश having no occasion or scope of application; used in connection with a rule the whole of whose province of application is covered by a general rule, and hence which becomes technically useless, unless it is allowed to set aside the general rule; cf. अनवकाशा हि विधयो बाधका भवन्ति rules which have no opportunity of taking effect (without setting aside other rules) supersede those rules; M. Bh. on V. 4.154, also Par. Śek. on Pari. 64.

अनवकाशत्व absence of any opportunity of taking effect, scopelessness; considered in the case of a particular rule, as a criterion for setting aside that general rule which deprives it of that opportunity; cf. अनवकाशत्वं निरवकाशत्वं वा बाधकत्वे बीजम्. This अनवकाशत्व is slightly different from अपवादत्व or particular mention which is defined usually by the words सामान्यविधिरुत्सर्ग:। विशेषविधिरपवाद:।

अनवगतसंस्कार (a word) whose formation and accents have not been explained; cf. Nir. IV. 1; V. 2.

अनवयव lit. having no parts; impartite; without any concern with the individual component parts; application in totality; cf. सिद्धं तु धर्मोपदेशने अनवयवविज्ञानाद्यथा लौकिकवैदिकेषु P. VI. 1.84, Vārt. 5 and Bhāṣya thereon; अस्मिन् शास्त्रे अनवयवेन शास्त्रार्थसंप्रत्यय: स्यात्। a rule in grammar applies to all cases where its application is possible; it cannot be said to have its purpose served by applying to a few cases only.

अनवस्था fault of having no end; endlessness; cf. एवमप्यनवस्था स्याद्या मूलक्षयकारिणी Kāv. Prak.; cf. अवश्यं ह्यनेन अर्थानादिशता केनचिच्छब्देन निर्देश: कर्तव्य: स्यात्। तस्य च तावत्केन कृतो येनासौ क्रियते। अथ तस्य केनचित्कृतस्तस्य केन कृत इत्यनवस्था। M. Bh. on II. 1.1.

अनवस्थान indefiniteness; cf. उच्चनीचस्थानवस्थानात्संज्ञाया अप्रसिद्धि: M. Bh. on I. 2.30, Vārt. 1.

अनवस्थित (1) undetermined, indefinite; see M. Bh. quoted above on अनवस्थान; cf. also आर्धधातुकीया: सामान्येन भवन्ति अनवस्थितेषु प्रत्ययेषु। M. Bh. on I. 1.56;

III. 1.4, VII. 2.10, VII. 4.9. The substitutes caused by an ārdhadhātuka affix are, in fact, effected by virtue of the prospective application of the ārdhadhātuka affix before its actual application. (2) repeating or going on without interruption cf. Vāk. pad. I. 106.

अनह्व tech. term used by the authors of the Prātiśākhya works for frequentative formations such as रीरिप:, चाकृपत् etc.; cf. A. Pr. 4.86.

अनाकाङ्क्ष not depending on another for the completion of its sense; cf. न यद्यनाकाङ्क्षे P. III. 4.23, and Nyāsa thereon which explains अनाकाङ्क्षे as न विद्यते आकाङ्क्षा अपेक्षा यस्य तस्मिन्.

अनाकृति not capable of presenting (on its mere utterance) any tangible form or figure; the word is used in connection with a technical term (संज्ञाशब्द) which presents its sense by a definition actually laid down or given in the treatise; cf. अनाकृति: संज्ञा। आकृतिमन्त: संज्ञिन: M. Bh. on I. 1.1.

अनागम without any known cause; instinctive cf. अनागमश्च सोऽभ्यास: समय: कैश्चिदिष्यते। Vāk. pad. II. 118

अनादर absence of consideration; disregard; cf. षष्ठी चानादरे P. II. 3.38.

अनादि non-initial; e. g. अनादेश्च लुङ्वचनम् P. III. 4.102, Vārt. 4; also M. Bh. on VII. 1. 3.

अनादिष्ट not replaced as a substitute; e.g. य: अनादिष्टादच: पूर्वस्तस्य विधिं प्रति स्थानिवद्भाव: M.Bh. on I. 1.57 Vārt. 1, III. 2.3 Vārt. 2, and VI. 1.12 Vārt. 10.

अनादेश (1) original, not such as is substituted; e.g. युष्मदस्मदोरनादेशे P. VII. 2.86; (2) absence of statement, अनिर्देश e.g. कर्तरि कृद्वचनमनादेशे स्वार्थविज्ञानात् P. III. 4.67 Vārt. 1;c f. the Pari. अनिर्दिष्टार्था: प्रत्यया: स्वार्थे भवन्ति। Par. Śek. Pari. 113.

अनानन्तर्य not a close relation; distance; cf. क्वचिच्च संनिपातकृतमानन्तर्यं शास्त्रकृतमनानन्तर्यं क्वचिच्च नैव संनिपातकृतं नापि शास्त्रकृतम्। M.Bh. on VIII. 3.13.

अनानुपूर्व्यसंहिता that saṁhitā text which has an order of words in it, which is different from what obtains in the Pada-pāṭha, and which appears appropriate according to the sense intended in the passage. There are three places of such combinations of words which are not according to the succession of words in the Pada-pāṭha, quoted in the R. Pr. शुनश्चिच्छेपं निदितं सहस्रात् Ṛk. Saṁh. V. 2.7, नरा वा शंसं पूषणमगोह्यम् Ṛk. Saṁh. X. 64.3; नरा च शंसं दैव्यम् Ṛk. Saṁh. IX. 86. 42. cf. एता अनानुपूर्व्यसंहिता:। न ह्येतेषां त्रयाणां पदानुपूर्व्येण संहितास्ति Uvvaṭa on R. Pr. II.78.

अनान्तर्य absence of proximity, absence of cognateness; cf. इह तर्हि खट्वर्श्यो मालर्श्य इति दीर्घवचनादकारो न, अनान्तर्यादेकारौकारौ न। M.Bh. on Śiva Sūtras 3-4.

अनाप्य having or possessing no āpya or object; intransitive (root); cf. चालशब्दार्थाद् अनाप्याद् युच् Cāndra 1.2.97 standing for चलनशब्दार्थाद् अकर्मकाद् युच् P. III. 2.148.

अनार्ष (1) non-vedic; not proceeding from any Ṛṣi, or Vedic Seer, cf. संबुद्धौ शाकल्यस्येतौ अनार्षे P. I. 1.16; also Kāś. on the same; cf. किमिदमुपस्थितं नाम। अनार्ष इतिकरण: M.Bh. on VI. 1.129; (2) pertaining to the Pada-pāṭha which is looked upon as अनार्ष i.e. not proceeding from any Vedic Seer; cf. अनार्ष इतिकरण:। स च व्यक्षर आद्युदात्तश्च, Uvvaṭa on R. Pr. III. 23; cf. also A. Pr. III. 1.3. cf. also इति शब्देऽनार्षे अवैदिके परत: वायो इति वायविति,

मानो इति मानविति। Kaśikā on P. I. 1.16

अनि kṛt affix in the sense of curse, e.g. अजीवनिस्ते शठ भूयात्; cf. आक्रोशे नञि अनिः P. III. 3.112. This affix अनि gets its न् changed into ण् after ऋ or रेफ of the preceding preposition as in अप्रयाणिः; cf. Kāś. on VIII. 4.29

अनिच् samāsānta affix after the word धर्म and some other words prescribed by P. V. 4. 124-6, e.g. कल्याणधर्मा, सुजम्भा, दक्षिणेर्मा.

अनिट् (1) not admitting the augment इट् to be prefixed to it; the term is strictly to be applied to ārdhadhātuka affixes placed after such roots as have their vowel characterized by a grave accent (अनुदात्तस्वर); the term अनिट् being explained as अनिडादि qualifying the आर्धधातुक affix; (2) in a secondary way, it has become customary to call such roots अनिट् as do not allow the augment इट् to be prefixed to an ārdhadhātuka affix placed after them. Such roots are termed अनुदात्त verily because they are possessed of an anudātta vowel. e.g. कृ, भृ, जि, गम्, हन् etc. as against भू, धू, तॄ, श्वि, वृ, वद्, फल्, चल्, etc. which have their vowel characterized by an acute (उदात्त) accent. For a complete list of such roots see the well-known stanzas given in the Siddhānta-kaumudī incidentally on आत्मनेपदेष्वनतः P. VII. 1.5. ऊदृदन्तैर्यौतिरुक्ष्णुशीङ्स्नु-....निहताः स्मृताः ॥ १ ॥ शक्लृपच्मुचि-रिच्वच्विच्....धातवो द्व्यधिकं शतम् ॥ as also some lists by ancient grammarians given in the Mahābhāṣya on एकाच उपदेशेनुदात्तात्. P. VII. 2.10 or in the Kāśikā on the same rule P. VII. 2.10.

अनिट्कारिका (1) name given to Stanzas giving a complete list of such roots as do not allow the augment इ (इट्) to be prefixed to an ārdhadhātuka affix placed after them. For such Kārikās see Sid. Kau. on VII. 1.5 as also Kāśikā on VII. 2.10; (2) a short treatise enumerating in 11 verses the roots which do not admit the augment इट् before the *ārdhadhātuka affixes. The work* is anonymous, and not printed so far, possibly composed by a Jaina writer. The work possibly belongs to the Kātantra system and has got short glosses called व्याख्यान, अवचूरि, विवरण, टीका, टिप्पणी and the like which are all anonymous.

अनिट्कारिकाविवरण a short commentary by Kṣamāmāṇikya on the work Aniṭkārikā, which see above.

अनिङ्ग्य not separable into two padas or words by means of avagraha; cf. संध्य ऊष्माण्यनिङ्ग्ये; R. Pr. V. 41; cf. also R. Pr. IX. 25, XIII. 30. See इङ्ग्य below.

अनित्य (1) not nitya or obligatory; optional; (said of a rule or paribhāṣā whose application is voluntary). Regarding the case and conjugational affixes it can be said that those affixes can, in a way, be looked upon as nitya or obligatory, as they have to be affixed to a crude nominal base or a root, there being a dictum that no crude base without an affix can be used, as also, no affix alone without a base can be used. On the other hand, the taddhita and kṛt affixes as also compounds are voluntary as, *instead of them an independent* word or a phrase can be used to convey the sense. For a list of such nitya affixes see M. Bh. on V. 4.7; (2) the word अनित्य is also used in the sense of not-nitya, the word नित्य being taken to mean

कृताकृतप्रसङ्गि occurring before as well as after another rule has been applied, the latter being looked upon as अनित्य which does not do so. This 'nityatva' has got a number of exceptions and limitations which are mentioned in Paribhāṣās 43-49 in the Paribhāṣenduśekhara.

अनिर्दंप्रथम an underived word; an ancient term used by authors of the Prātiśākhyas to signify 'original' words which cannot be subjected to निर्वचन.

अनिपात्य not necessary to be specifically or implicitly stated, as it can be brought about or accomplished in the usual way; e.g. द्वन्द्वम्। लिङ्गमशिष्यं लोकाश्रयत्वाल्लिङ्गस्य। तत्र नपुंसकत्वमनिपात्यम् M.Bh. on VIII. 1.15. See also M. Bh. on VI. 1.207. and VII. 2.27.

अनिबन्धन without support, without any real object as its foundation cf. Vāk. pad. I. 138.

अनिमित्त not serving as a cause, not possessing a causal relation; e.g. संनिपातलक्षणो विधिरनिमित्तं तद्विघातस्य Par. Śek. Pari. 85. See also M.Bh. on I. 1.39.

अनियत not subject to any limitation; cf. प्रत्यया नियताः, अर्था अनियताः, अर्था नियताः, प्रत्यया अनियताः M.Bh. on II. 3.50. In the case of नियमविधि (a restrictive rule or statement) a limitation is put on one or more of the constituent elements or factors of that rule, the limited element being called नियत, the other one being termed अनियत; also see Kāś. on II. 2.30.

अनियतपुंस्क whose sex—especially whether it is a male or a female—is not definitely known from its mere sight; small insects which are so. The term क्षुद्रा in P. IV. 1. 131 is explained in the Mahābhāṣya as क्षुद्रा नाम अनियतपुंस्का अङ्गहीना वा M. Bh. on P. IV 1.131.

अनिर्दिष्टार्थ whose sense has not been specifically stated; the word is used with reference to such affixes as are not prescribed in any specific sense or senses and hence as are looked upon as possessing the sense which the base after which they are prescribed has got; cf. अनिर्दिष्टार्थाः प्रत्ययाः स्वार्थे भवन्ति—affixes, to which no meaning has been assigned, convey the meaning of the bases to which they are added; cf. Par. Śek. Pari. 113; cf. also M.Bh. on III. 2.4, III. 2.67, III. 3.19, III. 4.9, VI. 1.162.

अनिष्ट an undesired consequence or result; cf. अनिष्टं च प्राप्नोति इष्टं च न सिध्यति M.Bh. on I. 3.1; also cf. नानिष्टार्था शास्त्रप्रवृत्तिः M.Bh. on VI. 1.2.

अनिष्टिज्ञ ignorant or inattentive to what the Grammarian intends or desires to say. cf. तत्र सौर्यभगवतोक्तम्—अनिष्टिज्ञो वाडवः पठति। इष्यत एव चतुर्मात्रः प्लुतः M. Bh. on VIII. 2.106.

अनीयर् kṛt affix, termed कृत्य also forming the pot. pass. part. of a root; cf. तव्यत्तव्यानीयरः P. III. 1.96. e.g. see the forms करणीयं, हरणीयं, the mute र् showing the acute accent on the penultimate vowel.

अनुकरण (1) imitation; a word uttered in imitation of another; an imitative name; cf. अनुकरणं चानितिपरम् P. I. 4.62; अनुकरणं हि शिष्टाशिष्टाप्रतिषिद्धेषु यथा लौकिकवैदिकेषु, Śiva sūtra 2 Vārt 1; cf. also प्रकृतिवद् अनुकरणं भवति an imitative name is like its original Par. Śek. Pari. 36; also M. Bh. on VIII. 2.46; (2) imitative word, onomatopoetic word; cf. एवं ह्याहुः कुक्कुटाः कुक्कुड् इति। नैवं त आहुः। अनुकरणमेतत्तेषाम् M.Bh. on I. 3.48. cf. also दुन्दुभिः इति शब्दानुकरणम् Nir. IX. 12.

अनुकर्षण dragging (from the preceding rule) to the following rule taking the previous rule or a part of it as understood in the following rule or rules in order; the same as अनुवृत्ति; cf. अनुकर्षणार्थश्चकारः Kāś. on II. 4. 18, III. 2.26, VII. 1.48; cf. also the Paribhāṣā चानुकृष्टं नोत्तरत्र—that which is attracted from a preceding rule by the particle च is not valid in the rule that follows; Par. Śek. Pari. 78.

अनुकार (1) prototype, image, cf. प्राप्त्युपायोऽनुकारश्च तस्य वेदो महर्षिभिः। एकोऽप्यनेकवर्त्मेव समाम्नातः पृथक् पृथक्॥ Vāk. pad. I.5. (2) supposition as the same, false identification (प्रत्यवभासनम्। पुण्य.) cf. Vāk. pad I. 86

अनुकार्य (1) imitation opposed to natural (स्वरूप) cf. Kaiyaṭa on M.Bh. on अइउण्. (2) image, prototype (अनुकार) cf. Vāk.pad. I.5.

अनुकृष्ट attracted from a previous rule as is frequently done in Pāṇini's rules. See the word अनुकर्षण above.

अनुक्त not actually stated or expressed in a rule; cf. चकारोऽनुक्तसमुच्चयार्थः Kāś. on II. 4.18, III. 2.26, VII. 1.48; also cf. Nyāsa on P. II. 2. 9.

अनुक्रम right or regular order in a Vedic recital, called क्रम. e.g. वायवः स्थ.

अनुक्रमण enumeration (in the right order as opposed to व्युत्क्रम); e.g. अथ किमर्थमुत्तरत्र एवमादि अनुक्रमणं क्रियते M.Bh. on II. 1.58; also on IV. 2.70; verbal forms of the root क्रम् with अनु occur in this sense very frequently; e.g. यदित ऊर्ध्वं अनुक्रमिष्यामः; so also the p.p.p. अनुक्रान्त occurs frequently in the same sense.

अनुतन्त्र lit. that which follows Tantra i.e. Śāstra which means the original rules of a Śāstra; technical term for Vārtika used by Bhartṛhari; cf. सूत्राणां सानुतन्त्राणां भाष्याणां च प्रणेतृभिः Vāk. pad. I.23, where the word अनुतन्त्र is explained as Vārtika by the commentator.

अनुत्तम other than उत्तम or the first person; cf. विभाषितं सोपसर्गमनुत्तमम् P. VIII 1.53 and Kāśika thereon.

अनुत्पत्ति non-production of an element of a word such as an affix or an augment or the like; cf. वावचने चानुत्पत्त्यर्थम् P. III. 1.2, Vārt. 7, तन्नोत्पत्तिर्वा प्रसङ्गो यथा तद्धिते P. III. 1.94 Vārt. 2, also कृभ्वादिषु चानुत्पत्तिः (णिचः) P. III. 1.26 Vārt. 3.

अनुदात्त non-udātta, absence of the acute accent; one of the Bāhyaprayatnas or external efforts to produce sound. This sense possibly refers to a stage or a time when only one accent, the acute or उदात्त was recognized just as in English and other languages at present. This udātta was given to only one vowel in a single word (simple or compound) and all the other vowels were uttered accentless i.e. अनुदात्त. Possibly with this idea in view, the standard rule 'अनुदात्तं पदमेकवर्जम्' was laid down by Pāṇini cf. VI. 1.158. As, however, the syllable, just preceding the accented (उदात्त) syllable, was uttered with a very low tone, it was called अनुदात्ततर, while if the syllables succeeding the accented syllable showed a gradual fall in case they happened to be consecutive and more than two, the syllable succeeding the उदात्त was given a mid-way tone, called स्वरित; cf. उदात्तादनुदात्तस्य स्वरितः. Thus, in the utterance of Vedic hymns the practice of three tones उदात्त, अनुदात्त and स्वरित came in vogue and accordingly they are found defined in all the Prātiśākhya and grammar works; cf. उच्चैरुदात्तः,

नीचैरनुदात्तः, समाहारः स्वरितः P. I. 2. 29-31, T. Pr. I. 38-40, V. Pr. I. 108-110. Anudātta is defined by the author of the Kāśikāvṛtti as यस्मिन्नुच्चार्यमाणे गात्राणामन्ववसर्गो नाम शिथिलीभवनं भवति, स्वरस्य मृदुता, कण्ठविवरस्य उरुता च सः अनुदात्तः cf. अन्ववसर्गो मार्दवमुरुता स्वरस्येति नीचैःकराणि शब्दस्य M.Bh. on I. 2. 29.30. Cf. also उदात्तश्चानुदात्तश्च स्वरितश्च त्रयः स्वराः।' आयामविश्रम्भाक्षेपैस्त उच्यन्तेऽक्षराश्रयाः ॥ R. Pr. III. 1. The term anudātta is translated by the word 'grave' as apposed to 'acute' (udātta,) and 'circumflex' (svarita); The term is used in the sense of अन् + उदात्तः i.e. 'अविद्यमानोदात्तः। cf. P. VI. 1. 161, 190. (2) a term applied to such roots as have their vowel अनुदात्त or grave, the chief characteristic of such roots being the non-admission of the augment इ before an ārdhadhātuka affix placed after them. (See अनिट्).

अनुदात्ततर quite a low tone, completely grave; generally applied to the tone of that grave or anudātta vowel which is immediately followed by an acute (उदात्त) vowel. When the three Vedic accents were subdivided into seven tones viz. उदात्त, उदात्ततर, अनुदात्त, अनुदात्ततर, स्वरित, स्वरितस्थोदात्त and एकश्रुति corresponding to the seven musical notes, the अनुदात्ततर was the name given to the lowest of them all. अनुदात्ततर was termed सन्नतर also; cf. उदात्तस्वरितपरस्य सन्नतरः P. I. 2.40; cf. also M.Bh. on I. 2.33.

अनुदात्ता a term meaning 'having a grave accent,' used by ancient grammarians. Cf. किमियमेकश्रुतिरुदात्ता उत अनुदात्ता M.Bh. on I. 2.33.

अनुदात्तेत् lit. one whose mute significatory letter is uttered with a grave accent; a term applied to a root characterized by an indicatory mute vowel accented grave, the chief feature of such a root being that it takes only the Ātmanepada affixes; e.g. आस्ते, वस्ते, etc.; cf. अनुदात्तङित आत्मनेपदम् P. I. 3.12; such a root, in forming a derivative word in the sense of habit, takes the affix युच् e.g. वर्तनः, वर्धनः, etc. provided the root begins with a consonant; cf. अनुदात्तेतश्च हलादेः P. III. 2.149.

अनुदात्तोपदेश (a root) pronounced originally i.e. pronounced in the Dhātupāṭha with a grave accent; see the word अनुदात्त above; cf. अनुदात्तोपदेशवनतितनोत्यादीनामनुनासिकलोपो झलि क्ङिति P. VI. 4.37. See also the word अनिट् above.

अनुदेश (1) reference, mention, statement referring to a preceding element. cf. यथासंख्यमनुदेशः समानाम् P.I. 3.10; cf. असिद्धवचनात् सिद्धमिति चेद् उत्सर्गलक्षणानामनुदेशः M. Bh. on I. 1.57 Vārt. 3. (2) declaration; prescription; the same as अतिदेश. cf. स्थान्यादेशपृथक्त्वादादेशे स्थानिवद् अनुदेशो गुरुवद् गुरुपुत्र इति यथा P. I. 1.56 Vārt. 1; (3) a grammatical operation cf. यथासंख्यमनुदेशः समानाम्। समसंबन्धी विधिर्यथासंख्यं स्यात् Sid. Kau. on P. I. 3.10. See the word अनूदेश in this sense cf. संख्यातानामनूदेशो यथासंख्यम् V. Pr. I. 143.

अनुनाद a fore-sound; a preceding additional sound which is looked upon as a fault; e. g. ह्वयामि when pronounced as अह्वयामि. This sound is uttered before an initial sonant consonant. It is also uttered before initial aspirates or visarga. cf. घोषवतामनुनादः पुरस्ताद् आदिस्थानां, क्रियते धारणं वा। सोष्मोष्मणामनुनादोप्यनादः R. Pr. XIV. 18, 19.

अनुनासिक (a letter) uttered through the nose and mouth both, as different from anusvāra which is uttered only through the nose. cf. मुखनासिकावचनोनुनासिकः P.I. 1.8, and M. Bh.

thereon. The anunāsika or nasal letters are the fifth letters of the five classes (i.e. ङ्, ञ्, ण्, न्, म्) as also vowels अ, इ, उ and semi-vowels when so pronounced, as ordinarily they are uttered through the mouth only. (e. g. अँ, ऑं, etc. or य्यँ, व्वँ, ल्लँ etc. in सय्यँन्ता, सव्वँत्सरः, सँल्लीनः etc.) The अनुनासिक or nasalized vowels are named रक्तवर्ण and they are said to be consisting of three mātrās. cf. अष्टौ आद्यानवसानेऽप्रगृह्यान् आचार्या आहुरनुनासिकान् स्वरान् । तांस्त्रिमात्रे शाकला दर्शयन्ति R. Pr. I. 63,64; cf. also अप्रगृह्याः समानाक्षराणि अनुनासिकानि एकेषाम् T. Pr. XV. 6. Trivikrama, a commentator on the Kāt. Sūtras, explains अनुनासिक as अनु पश्चात् नासिकास्थानं उच्चारणं एषां इत्यनुनासिकाः । पूर्वं मुखस्थानमुच्चारणं पश्चान्नासिकास्थानमुच्चारणमित्यर्थः । अनुग्रहणात्केवलनासिकास्थानोच्चारणस्य अनुस्वारस्य नेयं संज्ञा ! and remarks further पूर्वाचार्यप्रसिद्धसंज्ञेयमन्वर्था । Com. by Tr. on Kāt. I. 1. 13. Vowels which are uttered nasalized by Pāṇini in his works viz. सूत्रपाठ, धातुपाठ, गणपाठ etc. are silent ones i. e. they are not actually found in use. They are put by him only for the sake of a complete utterance, their nasalized nature being made out only by means of traditional convention. e. g. एध, स्पर्ध etc. cf. उपदेशेऽजनुनासिक इत् P. I. 3.2; cf. also प्रतिज्ञानुनासिक्याः पाणिनीयाः Kāś on I. 3.2.

अनुनिष्पत्ति subsequent occurrence. cf. तुल्यायामनुनिष्पत्तौ ज्येष्ठाया इत्यसाधवः । Vāk. pad. 2.362 a

अनुनिष्पादिन् (1) Occurring subsequently. Words which come to be used after the principal word as दत्त, for instance, for देवदत्त or भामा for सत्यभामा. cf. Vāk. pad. II. 121, 124, 360. (2) Produced afterwards; the word is used in connexion with sounds which remain in the brain after a word is heard. cf. Vāk. pad. III. 9.67.

अनुन्यास a commentary on न्यास (काशिकाविवरणपञ्जिका by जिनेन्द्रबुद्धि). The work is believed to have been written by इन्दुमित्र. It is not available at present except in the form of references to it which are numerous especially in Sīradeva's Paribhāṣāvṛtti.

अनुपपत्ति discord, absence of validity, incorrect interpretation; cf. प्रथमानुपपत्तिस्तु M.Bh on I. 4.9.

अनुपपद्यमाना impossibility of being explained; cf. तत्र सिद्धायां अनुपपद्यमानायां इतरथा उपपादयिषेत्, Nir II. 2.

अनुपपन्न impossible to be explained, not consistent ; cf. अथाप्यनुपपन्नार्था भवन्ति । ओषधे त्रायस्वैनम् । Nir. I. 15.

अनुपरिपाठ्य (संहिता) lit. to be recited after; the Pada text of the Vedic Saṁhitā.

अनुपसर्जन not subordinated in word-relation, principal member; cf. अनुपसर्जनात् P. IV. 1.14 and M. Bh. thereon ; cf. also Par. Śek. Pari. 26.

अनुप्रदान an effort outside the mouth in the production of sound at the different vocal organs such as कण्ठ, तालु etc. which is looked upon as an external effort or bāhyaprayatna. अनुप्रदान is one of the three main factors in the production of sound which are (1) स्थान, (2) करण or आभ्यन्तरप्रयत्न and (3) अनुप्रदान or बाह्यप्रयत्न; cf. स्थानकरणप्रयत्नेभ्यो वर्णा जायन्ते Cān. The commentator on T. Pr. describes अनुप्रदान as the मूलकारण or उपादानकारण, the main cause in the production of articulate sound; cf. अनुप्रदीयते अनेन वर्णः इति अनुप्रदानम्; cf. also अनुप्रदीयते इत्यनुप्रदानं प्रयत्न इत्यर्थः; Uvvaṭa on R. Pr. XIII. 1. Generally two main varieties of बाह्यप्रयत्न are termed अनुप्रदान which are mentioned as (i) श्वासानुप्रदान (emission of breath) and नादानुप्रदान (resonance), the other

varieties of it such as विवार, संवार, घोष, अघोष, अल्पप्राण, महाप्राण, उदात्त, अनुदात्त and स्वरित being called merely as बाह्यप्रयत्न.

अनुप्रयोग subsequent utterance; lit. post-position, as in the case of the roots कृ, भू and अस् in the periphrastic perfect forms; cf. आम्प्रत्ययवत् कृञोऽनुप्रयोगस्य, P. I. 3. 63; यथाविध्यनुप्रयोग: पूर्वस्मिन् III. 4.4.

अनुप्रवृत्ति application after an application as in the case of जाति (genus) which having been completely applied to one individual becomes applicable to another similar individual. cf. Vāk. pad. III. 1.14.

अनुबन्ध a letter or letters added to a word before or after it, only to signify some specific purpose such as (a) the addition of an affix (e. g. क्विप्, अथुच्, अङ् etc.) or (b) the substitution of गुण, वृद्धि or संप्रसारण vowel or (c) sometimes their prevention. These anubandha letters are termed इत् (lit. going or disappearing) by Pāṇini (cf. उपदेशेऽजनुनासिक इत् etc. I.3.2 to 9), and they do not form an essential part of the word to which they are attached, the word in usage being always found without the इत् letter. For technical purposes in grammar, however, such as आदित्व or अन्तत्व of affixes which are characterized by इत् letters, they are looked upon as essential factors, cf. अनेकान्ता अनुबन्धा:, एकान्ता:, etc, Par. Śek. Pari. 4 to 8. Although पाणिनि has invariably used the term इत् for अनुबन्ध letters in his Sūtras, Patañjali and other reputed writers on Pāṇini's grammar right on upto Nāgeśa of the 18th century have used the term अनुबन्ध of ancient grammarians in their writings in the place of इत्. The term अनुबन्ध was chosen for mute significatory letters by ancient grammarians probably on account of the analogy of the अनुबन्ध्य पशु, tied down at sacrifices to the post and subsequently slaughtered.

अनुभूतिस्वरूपाचार्य a grammarian of the twelfth century who wrote a work on grammar called सरस्वती-प्रक्रिया or सारस्वतप्रक्रिया. The traditional founder of the Sārasvata School. The name of Narendrācārya is associated with Sārasvata school by Kṣemendra, Viṭṭhala and Amṛtabhārati. Possibly Narendra wrote sūtras. Anubhūti added Vārtikas and settled the text which was known after him. He has also written धातुपाठ and आख्यातप्रक्रिया. The grammar is a short one and is studied in some parts of India.

अनुम् not allowing the addition of the augment नुम् (i.e. letter न्) after the last vowel ; The term is used, in connection with the present part. affix, by Pāṇini in his rule शतुरनुमो नद्यजादी VI. 1.173.

अनुमान inference, suggestion, cf. अशक्या क्रिया पिण्डीभूता निदर्शयितुम्। सासावनुमानगम्या M.Bh. on I. 3.1.

अनुलोम in the natural order (opp. to प्रतिलोम), cf. तेऽन्वक्षरसंधयोनुलोमा: in R. Pr. II. 8. अनुलोमसंधि is a term applied to Saṁdhis with a vowel first and a consonant afterwards.

अनुलोमसंधि combination according to the alphabetical order; a kind of euphonic alteration (संधि) where the vowel comes first. e.g. हव्यवाट् + अग्नि: where ट् is changed to ड्; एष: देव: = एष देव: cf. R. Pr. II. 8. (See अनुलोम). See अन्वक्षरसंधि below.

अनुवर्तन continuation or recurrence of a word from the preceding to the succeeding rule ; the same as anuvṛtti; cf. अनुवर्तन्ते नाम विधय:। न चानुवर्तनादेव भवन्ति। किं तर्हि। यत्नाद्भवन्तीति M.Bh. on I. 1.3., V. 2.4.

अनुवर्त्य to be observed, to be obeyed; cf. न लक्षणेन पदकारा अनुवर्त्याः। पदकारैर्नाम लक्षणमनुवर्त्यम् M. Bh. on III. 1. 109.

अनुवाद repetition of a rule already laid down or of a statement already made; cf. प्रमाणान्तरावगतस्य अर्थस्य शब्देन संकीर्तनमात्रमनुवादः Kāś. on II. 4.3; Vāk. pad. II. 115

अनुविधि operation in conformity with what is found. The expression छन्दसि दृष्टानुविधिः is often found in the Mahābhāṣya; cf. M.Bh. on I. 1.5, I. 1.6, I. 1.21, III. 1.9, III. 1.13, VI. 1.6, VI. 1.77, VI. 1.79, VI. 4.128, VI. 4.141, VIII. 2.108.

अनुवृत्ति repetition or recurrence of a word from the previous to the subsequent rule or rules, which is necessary for the sake of the intended interpretation. The word is of common use in books on Pāṇini's grammar. This continuation is generally uninterrupted like the stream of a river (गङ्गास्रोतोवत्); sometimes however, when it is not required in an intermediate rule, although it proceeds further, it is named मण्डूकप्लुत्यानुवृत्ति. In rare cases it is taken backwards in a sūtra work from a subsequent rule to a previous rule when it is called अपकर्ष.

अनुशासन traditional instruction; treatment of a topic; e.g. अथ शब्दानुशासनम्। M.Bh. on 1.1.1. where the word is explained as अनुशिष्यन्ते संस्क्रियन्ते व्युत्पाद्यन्ते अनेन इति अनुशासनम्। cf. also व्याकरणस्य चेदमन्वर्थं नाम शब्दानुशासनमिति। Dīpikā and Pradīpa.

अनुषङ्ग (1) lit. attaching, affixing; augment, अनुषज्यते अङ्गी अनुषङ्गः; (2) a term for the nasal letter attached to the following consonant which is the last, used by ancient grammarians; cf. अन्त्यात्पूर्वो मस्जेरनुषङ्गसंयोगादिलोपार्थम् cf. P.I. 1.47 Vārt. 2 and M.Bh. thereon; cf. धफान्तानां चानुषङ्गिणाम् Kāt. IV. 1.13. The term अनुषङ्ग is defined in the Kātantra grammar as व्यञ्जनान्नः अनुषङ्गः. The term is applied to the nasal consonant न् preceding the last letter of a noun base or a root base; penultimate nasal of a root or noun base; Kāt. II. 1. 12. (3) resonant sounds helping the manifestation of स्फोट; cf. Vāk. pad. I. 106 and स्वो.

अनुष्टुप् name of one of the main seven vedic metres which are known by the name प्रजापतिच्छन्दस्. It has eight letters in each one of the four pādas. It is sub-divided into त्रिपादनुष्टुप् and चतुष्पादनुष्टुप् त्रिपादनुष्टुप् has further divisions like पुरस्ताज्ज्योति (8, 12, 12), पिपीलिकमध्या (12, 8, 12), and उपरिष्टाज्ज्योति (12, 12, 8). चतुष्पादनुष्टुप् has divisions like पादैरनुष्टुप् (7, 7, 7, 7) and महापदपङ्क्ति (5, 5, 5, 5, 5, 6). cf. Ṛkprātiśākhya XVI. 27-30.

अनुसंहार independent mention, a second time, of a thing already mentioned, for another purpose; cf. 'अलोन्त्यस्य' इति स्थाने विज्ञातस्यानुसंहारः P. I. 1.53 Vārt. 1.

अनुसंहितं according to the Saṁhitā text of the Vedas; cf. एतानि नोहं गच्छन्ति अध्रिगो अनुसंहितम् Bhartṛhari's Mahābhāṣyadīpikā p. 9; cf. also R. Pr. XI. 31, also XV. 33, where the word is explained as संहिताक्रमेण by Uvaṭa.

अनुसंहृति recapitulation; grasp (by the mind). cf. विज्ञातस्यानुसंहारः। M. Bh. on P. 1.1.52 (अनुसंहारः उपसंहारः। उद्योत on भाष्य on 1.1.52).

अनुस्वान resonance following the utterance of a letter; cf. अन्ये तु ध्रुवते अनुप्रदानमनुस्वानः घण्टानिर्ह्रादवत्। Svopajñā on Vāk. pad. I. 106.

अनुस्वार see above under अं.

अनूक्त said afterwards, generally in imitation; cf. अनूक्तवान् अनूचानः। अनूक्तमित्येवान्यत्र M.Bh. on III.2.109.

अनूक्ति statement with reference to what has been already said; the same as anvādeśā, which see below.

अनूद्देश statement or mention immediately afterwards; the same as the word अनुदेश used by Pāṇini in I.3.10, cf. संख्यातानामनूद्देशो यथासंख्यम्। अनूद्देशः पश्चादुद्देशः; Uvaṭa on V. Pr. I.143.

अनेकशेष having no ekaśeṣa topic in it; a term applied to the Daiva Grammar which does not discuss the ekaśeṣa topic to which Pāṇini has devoted ten rules from I. 2.64 to 73.

अनेकस्वर having many vowels or syllables in it; the same as अनेकाच् of Pāṇini; cf. Hem. III. 4 46.

अनेकाक्षर having many syllables in it; cf.अनेकाक्षरयोस्त्वसंयोगाद्यवौ Kāt. II. 2.59.

अनेकाच् having many vowels (two or more) in it; opp. to एकाच्; a term frequently used in Pāṇini's grammar meaning the same as अनेकस्वर or अनेकाक्षर, which see above; cf. P. VI. 3.42, VI. 4.82.

अनेकान्त (1) not forming an integral part, the same as अनवयव; cf. अनेकान्ताः अनवयवा इत्यर्थः Par. Śek. Pari 4. (2) absence of any definite view cf. अनेकान्तत्वाच्च । येषां चाप्यारभ्यते तेषामप्यनेकान्तः ।..मामहान उक्थपात्रम्। ममहान इति च। M.Bh. on VI. 1.7.

अनेकार्थ (1) possessed of a plural sense; referring to many things. cf. अनेकार्थे युष्मदस्मदी M.Bh. on P. VII. 2.98 also अनेकार्थाश्रयश्च पुनरेकशेषः P. I. 2.64 Vārt. 15; (2) possessed of many senses, cf. अनेकार्था अपि धातवो भवन्ति M.Bh. on P. VIII. 2.48; also cf. यान्यनेकार्थानि एकशब्दानि तान्यतोनुक्रमिष्यामः Nir. IV.1. Indeclinables also have many senses; cf. अव्ययानामनेकार्थत्वम्। Uddyota on P. VI. 3. 109.

अनेकाल् possessed of many latters; lit. possessed of not one letter, cf. अनेकाल्शित् सर्वस्य P. I. 1.55.

अनेजन्त not ending in a diphthong; cf. नानुबन्धकृतमनेजन्तत्वम् Par. Śek. Par in 7.

अनैकान्तिक undetermined, indefinite; एतदप्यनैकान्तिकं यदल्पप्राणस्य सर्वोच्चैस्त्वंमहाप्राणस्य सर्वनीचैः M.Bh. on I. 2.30, also M.Bh. on VI. 1.37; not invariable, cf. अनैकान्तिकं ज्ञापकम् M.Bh. on VII. 2.102, VIII. 3.34.

अनैमित्तिक not possessed of any definite cause; अनैमित्तिको ह्यनुबन्धलोपः M.Bh. on I. 1.20 also on I. 1.59 and I.2.64.

अन्त final, phonetically last element remaining, of course, after the mute significatory letters have been dropped. cf. अनुत्तरलक्षणोन्तः M.Bh. on I. 1.21 Vart. 6.

अन्तकरण lit. bringing about as the final; an affix (which is generally put at the end); ancient term for an affix; cf. एतेः कारितं च यकारादिं चान्तकरणम्। अस्तेः शुद्धं च सकारादिं च। Nir. I.13.

अन्तःकरणतत्त्व lit. essence of the mind; internal Thinking principle. cf. अन्तःकरणतत्त्वस्य वायुराश्रयतां गतः। तद्धर्मेण समाविष्टस्तेजसैव विवर्तते ॥ Vak. pad. 1.114.

अन्तःकार्य lit: interior operation; an operation inside a word in its formation-stage which naturally becomes *antaraṅga* as contrasted with an operation depending on two complete words after their formation which is looked upon as *bahiraṅga*.

अन्तःपदम् inside a word; explained as पदस्य मध्ये by उवट; cf. नुक्षान्तःपदेऽरेफे V. Pr. IV. 2 cf. also अन्तःपदं विवृत्तयः R. Pr. II. 13.

अन्तःपात insertion of a letter or phonetic element such as the letter क्.

between ह् and a sibilant, or the letter द् between ण् and a sibilant; cf. प्रत्यङ्क् स विश्वा, वज्रिन् च् छ्यिहि; cf. P. VIII. 3.28, 29, 30, 31; cf. तेऽन्तःपाताः अकृतसंहितानाम् R. Pr. IV. 20.

अन्तःपादम् inside the foot of a verse explained as पादस्य मध्ये by Uvata; cf. प्रकृत्याऽन्तःपादमव्यपरे. P. VI. 1. 113.

अन्तःस्थ, अन्तःस्था *f*, also written as अन्तस्थ, अन्तस्था *f.*, semivowel; cf. अथान्तस्थाः। यिति रिति लिति विति; V. Pr. VIII. 14-15; cf. चतस्रोन्तःस्थाः explained by उवट as स्पर्शोष्मणामन्तः मध्ये तिष्ठन्तीति अन्तःस्थाः R. Pr. I. 9, also पराश्चतस्रोन्तस्स्थाः T. Pr. I. 8. The ancient term appears to be अन्तःस्था *f.* used in the Prātiśākhya works. The word अन्तःस्थानाम् occurs twice in the Mahābhāṣya from which it cannot be said whether the word there is अन्तःस्थ *m.* or अन्तस्था *f.* The term अन्तस्थ or अन्तस्था is explained by the commentators on Kātantra as स्वस्य स्वस्य स्थानस्य अन्ते तिष्ठन्तीति।

अन्तर interval between two phonetic elements when they are uttered one after another; hiatus, pause; वर्णान्तरं परमाणु, R.T. 34; also विरामो वर्णयोर्मध्येप्यणुकालोप्यसंयुते Vyāsaśikṣā; (2) space between two phonetic elements. e. g. स्वरान्तरे explained as स्वरयोरन्तरे (between two vowels) by Uvaṭa cf. अन्तस्थान्तरोपलिङ्गी विभाषितगुणः Nir X. 17. अन्तरमवकाशस्थानमुपलिङ्गयति उपगच्छति यः। Durga's comment.

अन्तरङ्ग a highly technical term in Pāṇini's grammar applied in a variety of ways to rules which thereby can supersede other rules. The term is not used by Pāṇini himself. The Vārtikakāra has used the term thrice (See I. 4.2 Vārt. 8, VI. 1. 106 Vārt. 10 and VIII. 2.6 Vārt. 1) evidently in the sense of 'immediate', 'urgent', of earlier occurrence' or the like. The word is usually explained as a Bahuvrīhi compound meaning 'अन्तः अङ्गानि निमित्तानि यस्य' (a rule or operation which has got the causes of its application within those of another rule or operation which consequently is termed बहिरङ्ग). अन्तरङ्ग, in short, is a rule whose causes of operation occur earlier in the wording of the form, or in the process of formation. As an अन्तरङ्ग rule occurs to the mind earlier, as seen above, it is looked upon as stronger than any other rule, barring of course अपवाद rules or exceptions, if the other rule presents itself simultaneously. The Vārtikakāra, hence, in giving preference to अन्तरङ्ग rules, uses generally the wording अन्तरङ्गबलीयस्त्वात् which is paraphrased by अतरङ्ग बहिरङ्गाद् बलीयः which is looked upon as a paribhāṣā. Grammarians, succeeding the Vārtikakāra, not only looked upon the बहिरङ्ग operation as weaker than अन्तरङ्ग, but they looked upon it as invalid or invisible before the अन्तरङ्ग operation had taken place. They laid down the Paribhāṣā असिद्धं बहिरङ्गमन्तरङ्गे which has been thoroughly discussed by Nāgeśa in his Paribhāṣenduśekhara. The अन्तरङ्गत्व is taken in a variety of ways by Grammarians: (1) having causes of application within or before those of another e.g. स्योनः from the root सिव् (सि + उ + न) where the यण् substitute for इ is अन्तरङ्ग being caused by उ as compared to guṇa for उ which is caused by न, (2) having causes of application occurring before those of another in the wording of the form, (3) having a smaller number of causes, (4) occurring earlier in the order of several operations which take place in arriving at the complete form of a word, (5) not having संज्ञा (tech-

nical term) as a cause of its application, (6) not depending upon two words or padas, (7) depending upon a cause or causes of a general nature (सामान्यापेक्ष) as opposed to one which depends on causes of a specific nature (विशेषापेक्ष).

अन्तरङ्गपरिभाषा the phrase is used generally for the परिभाषा 'असिद्धं बहिरङ्गमन्तरङ्गे' described above. See the word अन्तरङ्ग. The परिभाषा has got a very wide field of application and is used several times in setting aside difficulties which present themselves in the formation of a word. Like many other paribhāṣās this paribhāṣā is not a paribhāṣā of universal application.

अन्तरङ्गबलीयस्त्व the strength which an *antaraṅga* rule or operation possesses by virtue of which it supersedes all other rules or operations, excepting an apavāda rule, when or if they occur simultaneously in the formation of a word.

अन्तरङ्गलक्षण characterized by the nature of an *antaraṅga* operation which gives that rule a special strength to set aside other rules occurring together with it.

अन्तरतम very close or very cognate, being characterized (1) by the same place of utterance, or (2) by possessing the same sense, or (3) by possessing the same qualities, or (4) by possessing the same dimension; cf. स्थानेन्तरतमः P. I. 1.50 and Kās. thereon आन्तर्यं स्थानार्थगुणप्रमाणतः। स्थानतः दण्डाग्रम्, अर्थतः वतण्डी चासौ युवतिश्च वातण्डययुवतिः। गुणतः पाकः, त्यागः, रागः। प्रमाणतः अमुष्मै अमूभ्याम्॥

अन्तर्गण a group of words mentioned inside another group of words (गण); cf. पुषादिर्दिवाद्यन्तर्गणो गृह्यते, न भ्वादिक्र्याद्यन्तर्गणः Kāś. on III. 1.55; also काण्वादिर्गर्गाद्यन्तर्गणः Kāś. on IV. 2.111.

अन्तर्भाव inclusion of an element (of sense) in what has been actually assigned. e.g. देवदत्तमुपरमति। उपरमयतीति यावत्। अन्तर्भावितण्यर्थोऽत्र रमिः Kāś. on P. I. 3.84, अन्तर्भावितण्यर्थो युधिः सकर्मको भवति। राजयुध्वा Kāś. on P. III. 2.95.

अन्तर्हित separated by a dissimilar element; cf. यूनि चान्तर्हिते अप्राप्तिः P. IV. 1.93 Vārt. 5. व्यञ्जनान्तर्हितोपि उदात्तात्परः अनुदात्तः स्वरितमापद्यते T. Pr. XIV. 30; cf. also R. Pr. III. 9.

अन्तवद्भाव supposed condition of being at the end obtained by the single substitute (एकादेश) for the final of the preceeding and the initial of the succeeding word. cf. अन्तादिवच्च। योयमेकादेशः स पूर्वस्यान्तवत् परस्यादिवत् स्यात्। Sid. Kau. on अन्तादिवच्च P. VI. 1.84.

अन्तस्था *f.* also अन्तस्थः semi-vowel; see under अन्तःस्थ.

अन्तस्वरित having the last vowel circumflex, e. g. याज्यानुवाक्ये। cf. यजेर्ध्यत्... मित्यन्तस्वरितः। Kāś. on P. VI. 2.37.

अन्तादिवद्भाव condition, attributed to a single substitute for the final of the preceding and initial of the succeeding word, of being looked upon *either* as the final of the preceding word *or* as the initial of the succeeding word but never as both (the final as well as the initial) at one and the same time; cf. उभयत आश्रये नान्तादिवत् Sīr. Pari. 39 also M. Bh. on I.2.48.

अन्ताम् affix of the impera. 3rd pers. pl. Ātm., substituted for the original affix झ, e.g. पचन्ताम्.

अन्ति affix of the pres. 3rd pers. pl. Parasmai. substituted for the original affix झि, e.g. कुर्वन्ति, भवन्ति.

अन्तु affix of the impera. 3rd pers. pl. Parasmai. substituted for the original affix झि, e.g. भवन्तु, कुर्वन्तु.

अन्ते affix of the pres. 3rd pers. pl. Ātm. substituted for the original affix झ, e.g. पचन्ते, वर्तन्ते.

अन्तोदात्त a word with its last vowel accented acute. Roots, crude noun bases and compound words generally have their last vowel accented acute; cf. फिष: (प्रातिपदिकस्य) अन्त उदात्त: स्यात् Phiṭ. Sūtra I.1; धातो: (P. VI. 1.162) अन्त उदात्त: स्यात्; समासस्य (P. VI. 1.223) अन्त उदात्त: स्यात्।

अन्त्य (1) final letter; अन्ते भवमन्त्यम्। (2) final consonant of each of the five groups of consonants which is a nasal अन्त्योनुनासिक: R. T. 17.

अन्नंभट्ट a grammarian of the seventeenth century, possibly the same as the author of Tarkasaṁgraha, who wrote a commentary on Aṣṭādhyāyī called Mitākṣarā and Pradīpodyotana, a commentary on Pradīpa.

अन्य a technical term of Jainendra grammer for Pāṇini's प्रथमपुरुष. cf. मिङ्स्त्रिशोऽस्मद्युष्मदन्या। Jain. Sū. I. 2.152.

अन्यतरत: optionally; lit. in another way; cf. वर्णसंख्ये अन्यतरत: V.P. V. 15.

अन्यतरस्याम् optionally; lit. in another way. The term is very common in rules of Pāṇini, where the terms वा and विभाषा are also used in the same sense.

अन्यपदार्थ another sense, sense different from what has been expressed by the wording given; cf. अनेकमन्यपदार्थे P. II. 2.24; also अन्यपदार्थप्रधानो बहुव्रीहि: M. Bh. on II. 1.6.

अन्ययुक्त connected with the word अन्य; connected with another; e.g. अन्यो गवां स्वामीति। .. न ह्यत्र गावोन्ययुक्ता:। यस्तर्हि। स्वामी M. Bh. on P. II. 3.22.

अन्यसदृशाधिकरण an object which is different from what is mentioned, yet similar to it; cf. नञिवयुक्तमन्यसदृशाधिकरणे तथा ह्यर्थगति:। अब्राह्मणमानयेत्युक्ते ब्राह्मणसदृश आनीयते। नासौ लोष्टमानीय कृती भवति। M. Bh. on P. III. 1.12.

अन्याय्य irregular; cf. सूर्यविश्रामा भूमिरित्येवमादिकं प्रयोगमन्याय्यमेव मन्यन्ते; Kāś. on P. VII. 3.34.

अन्यार्थ (1) having another purpose or signification; cf. अन्यार्थं प्रकृतं अन्यार्थं भवति M. Bh. on I. 1.23; (2) another sense which is different from what is expressed; cf. अन्यार्थो बहुव्रीहि: Cān. II. 2.46.

अन्ये वैयाकरणा: other grammarians. This expression, twice mentioned by Patañjali may refer to Kātyāyana whose Vār. 1 on P. VI. 1.144 teaches exactly what the others are stated to have taught.

अन्योन्यसंश्रय reciprocally dependent and hence serving no purpose; same as इतरेतराश्रय which is looked upon as a fault. cf. अन्योन्यसंश्रयं त्वेतत्। स्त्रीकृत: शब्द: शब्दकृतं च स्त्रीत्वम् M.Bh. on IV. 1.3.

अन्वक्षरसंधि a combination of letters according to the order of the letters in the Alphabet; a samdhi or euphonic combination of a vowel and a consonant, called अन्वक्षर-अनुलोमसंधि where a vowel precedes a consonant; and अन्वक्षर-प्रतिलोमसंधि where a consonant precedes a vowel, the consonant in that case being changed into the third of its class; एष स्य स च स्वराश्च पूर्वे भवति व्यञ्जनमुत्तरं यदेभ्य:। तेन्वक्षरसंधयोनुलोमा: प्रतिलोमाश्च विपर्यये त एव॥ R Pr. II. 8.9 e. g. एष देव:, स देव: and others are instances of अन्वक्षरानुलोमसंधि where विसर्ग after the vowel is dropped; while इष्वन्वाड् अग्नि: is an instance of अन्वक्षरप्रतिलोमसंधि where the consonant ड् precedes the vowel अ.

अन्वय (1) construing, construction; arrangement of words according to their mutual relationship based

upon the sense conveyed by them, शब्दानां परस्परमर्थानुगमनम् । (2) continuance, continuation; cf. घृततैलपद इति निर्दिष्टे घृते तैले वा अन्वयादिविशेषणं भवति अयं घृतपदः, अयं तैलपद इति M. Bh. on P. II. 1.1.

अन्वर्थक given in accordance with the sense; generally applied to a technical term which is found in accordance with the sense conveyed by the constituent parts of it; e.g. सर्वनामसंज्ञा, cf. महत्याः संज्ञायाः करणे एतत् प्रयोजनमन्वर्थसंज्ञा यथा विज्ञायेत M. Bh. on P. I. 1.23.

अन्वर्थसंज्ञा A technical term used in accordance with the sense of its constituent parts; e. g. सर्वनाम, संख्या, अव्यय, उपसर्जन, कारक, कर्मप्रवचनीय, अव्ययीभाव, प्रत्यय, उपपद etc. All these terms are picked up from ancient grammarians by Pāṇini; cf. तत्र महत्याः संज्ञायाः एतत् प्रयोजनम् । अन्वर्थसंज्ञा यथा विज्ञायेत । संख्यायते अनया संख्येति । cf. M. Bh. on I. 1.23; also cf. M. Bh. on I. 1.27, I. 1.38, I. 2.43, I. 4.83, II. 1.5, III. 1.1, III. 1.92 etc.

अन्ववसर्ग relaxation or wide opening of the sound-producing organs as done for uttering a vowel of grave accent. cf. अन्ववसर्गः गात्राणां शिथिलता Tait. Pr. XXII. 10.

अन्वाकर्षक a word attracting a previous word such as the word च, in the Sūtra texts.

अन्वाख्यान restatement; expression of what is already in existence, explanation of what is known or current. The word is used in connexion with grammatical explanations by finding out the base and the affix or affixes, augments, substitutes of words which are already in use etc. cf. Vak. pad. II. 170, 231, 440, 448; III. 14, 171, 272. cf. also Kaiy. on I. 2.45 and Helārāja on Vak. pad. III. 1.67 and M.Bh. on I. 2.32.

अन्वाख्यायक lit. explanatory. The word is used in connexion with the science of grammar, when it qualifies the word 'Śāstra.' When it qualifies the word 'Vākya' it refers to what is termed प्रक्रियावाक्य. cf. Vak. pad. II. 362; III. 14. 615.

अन्वाख्येय what is to be explained by its division into a base and an affix; the word अन्वाख्येय as qualifying the word शब्द is taken to mean 'fit for use', 'which can be used.' cf. Vak. pad. I. 24; III. 14. 74.

अन्वाचय aggregation of a secondary element along with the primary one; यत्रैकस्य प्राधान्यमितरदप्रधानं तदनुरोधेनान्वाचीयमानता अन्वाचयः Nyāsa on P. II. 2.29. One of the four senses of च, e. g. भिक्षामट गां चानय; cf. लक्षणेत्थंभूते गम्यते एतत्सापेक्षोयं प्रयुज्यत इति । also M. Bh. III. 1.1.

अन्वादेश (1) lit. reference to the anterior word or expression; cf. अन्वादेशोऽनपरस्य (निः शब्दस्य in T. Pr. VII. 3, अकारस्य in V. 8) T. Pr. I. 58; (2) reference again to what has been stated previously; cf. इदमोन्वादेशेऽशनुदात्तस्तृतीयादौ अन्वादेशश्च कथितानुकथनमात्रम् P. II. 4.32 and Vārt. 2 thereon; नेह पश्चादुच्चारणमात्रमन्वादेशः किं तर्हि । एकस्यैवाभिधेयस्य पूर्वं शब्देन प्रतिपादितस्य द्वितीयं प्रतिपादनमन्वादेशः Kāś on the above.

अन्वादेशक a word capable of attracting a word or words from previous statements; cf. चापीत्यन्वादेशकौ T. Pr. XXII. 5; same as अन्वाकर्षक.

अप् (1) kṛt affix अ, in the sense of verbal activity (भाव) or any verbal relation (कारक) *excepting* that of an agent, (कर्तृ) applied to roots ending in ऋ or उ and the roots ग्रह, वृ, दृ etc. mentioned in P. III. 3.58 and the following rules in preference to the

usual affix घञ्. e. g. करः, गरः, शरः, यवः, लवः, पवः, ग्रहः, स्वनः etc. cf. P. III. 3 57-87; (2) compound-ending अप् applied to Bahuvrihi compounds in the feminine gender ending with a Pūraṇa affix as also to Bahuvrīhi compounds ending with लोमन् preceded by अन्त् or बहिर् e. g. कल्याणीपञ्चमा रात्रयः, अन्तर्लोमः, बहिर्लोमः पटः. cf. P. V. 4. 116, 117. a technical term of Jainendra grammar for द्वितीया of Pāṇini. cf. Jain. Sūt. I. 2-158.

अपकर्ष (i) deterioration of the place or instrument of the production of sound resulting in the fault called निरस्त; cf. स्थानकरणयोरपकर्षेण निरस्तं नाम दोष उत्पद्यते, R. Prā. XIV. 2. (ii) drawing back a word or words from a succeeding rule of grammar to the preceding one; cf. °वक्ष्यति तस्यायं पुरस्तादपकर्षः। M.Bhā. on P. II. 2.8 (iii) inferiority (in the case of qualities) न च द्रव्यस्य प्रकर्षापकर्षौ स्तः। (iv) सुट्तिथोस्त्वपकर्षविज्ञानम्। P. III. 4. 104, Vār. 2. Kaiyaṭa says अपकर्षः अपवादः। which Nāgeśa explains as उत्कर्षप्रतिद्वन्द्वयर्थकापकर्षः शब्दस्य etc.

अपत्य a descendent, male or female, from the son or daughter onwards upto any generation; cf. तस्यापत्यम् P. IV. 1.92.

अपभ्रंश degraded utterance of standard correct forms or words; corrupt form; e. g. गावी, गोणी and the like, of the word गो, cf. गौः इत्यस्य शब्दस्य गावी गोणी गोता गोपोतलिका इत्येवमादयः अपभ्रंशाः M.Bh. on I. 1.1; cf. शब्दसंस्कारहीनो यो गौरिति प्रयुयुक्षिते। तमपभ्रंशमिच्छन्ति विशिष्टार्थनिवेशिनम् Vāk. pad I. 149; cf. शब्दप्रकृतिरपभ्रंशः (Vyāḍisūtra) on which Puṇyarāja says सर्वस्य हि अपभ्रंशस्य साधुरेव प्रकृतिः com. on Vak. pad. I. 149.

अपर आह 'another says.' Patañjali uses this expression eighty three times in Mahābhāṣya. It refers to opinions of other grammarians. They were either Vārtikakāras before Kātyāyana who critically examined Pāṇini's sūtras and to whom Kātyāyana was indebted or they may be the grammarians who explained the Vārtikas. Sometimes we find the expression अपरे आहुः।

अपवर्ग achievement; cf. फलप्राप्तौ सत्यां क्रियापरिसमाप्तिः अपवर्गः see Kāś. on अपवर्गे तृतीया P. II. 3.6.

अपवर्ण a letter which is phonetically badly or wrongly pronounced. cf. कुतीर्थादागतं दग्धमपवर्णं च भक्षितम्। न तस्य पाठे मोक्षोस्ति पापाहेरिव किल्बिषात् Pāṇ. Sik. 50.

अपवाद a special rule which sets aside the general rule; a rule forming an exception to the general rule, which is termed न्याय्य or प्राप्य e. g. आतोनुपसर्गे कः III. 2. 2 which is an exception of the general rule कर्मण्यण् III. 2. 1; cf. येन नाप्राप्ते यो विधिरारभ्यते स तस्य बाधको भवति, तदपवादोयं योगो भवति; Par. Śek. Pari 57; for details see Par. Śek. Pari. 57-65; cf. न्यायैर्मिश्रानपवादान् प्रतीयात्। न्याया उत्सर्गाः महाविषयः महाविषयाविषयः। अपवादा अल्पविषयाः विषयः। तानुत्सर्गेण मिश्रानेकीकृतान् जानीयात्। अपवादविषयं मुक्त्वा उत्सर्गाः प्रवर्तन्ते इत्यर्थः। R. Pr. I. 23 and com. thereon; (2) fault; cf. शास्त्रापवादात् प्रतिपत्तिभेदात् ...R. Pr. XIV. 30 on which उवट remarks शास्त्राणामपवादा दोषाः सन्ति पुनरुक्तता अविस्पष्टार्थता, कष्टशब्दता...

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शिस्सर्वस्य' इत्यपवादो अपवादविप्रतिषेधात्तु सर्वादेशो भविष्यति। M. Bh. on I. 1.54 Vārt. 1.

अपवृक्त that which has already happened or taken place; cf. न्याय्या त्वेषा भूतकालता। कुतः। आद्यपवर्गात्। आदिरत्रापवृक्तः। एष च नाम न्याय्यो भूतकालो यत्र किंचिदपवृक्तं दृश्यते M. Bh. on III. 2. 102

अपशब्द corrupt form of a correct word, called म्लेच्छ also; cf. म्लेच्छो ह वा एष यदपशब्दः M. Bh. on I. 1. 1. अस्तु वापि तरस्तस्माद् नापशब्दो भविष्यति। वाचकश्चेत्प्रयोक्तव्यो वाचकश्चेत्प्रयुज्यताम्॥ M. Bh. on V. 3. 55. लिङ्गवचनकालकारकाणामन्यथा प्रयोगः। Kauṭi. Arth. II. 10. 61.

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अपार्थक without any purpose or object, useless; cf. ततोनिष्ठादर्शनादपार्थकमेतत् Nyāsa on P. I. 4.80.

अपि also; in addition to; अपि is used sometimes to mean absolute of or unqualified by any condition; cf. अन्येभ्योपि दृश्यन्ते। अपिशब्दः सर्वोपाधिव्यभिचारार्थः। निरुपपदादपि भवति। धीवा पीवा। Kāś. on P. III. 2.75, III. 2.101, VII. 1.38; cf. अपिग्रहणं व्यभिचारार्थम्। Durgasiṁha on Kāt. II.3.64.

अपित् not marked with the mute letter प्. A Sārvadhātuka affix not marked with mute प् is looked upon as marked with ङ् and hence it prevents the guṇa or vṛddhi substitution for the preceding vowel or for the penultimate vowel if it be अ. e.g. कुरुतः तनुतः, कुर्वन्ति where no guṇa takes place for the vowel उ cf. सार्वधातुकमपित्. P. I. 2.4.

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अपृक्त lit. unmixed with any (letter); a technical term for an affix consisting of one phonetic element, i.e. of a single letter. cf. अपृक्त एकाल्प्रत्ययः P. I. 2.41.

अपेक्षा relation of dependence; cf. अयुक्तैवं बहुनोपेक्षा M.Bh. on IV. 2.92.

अपोद्धार separation, division, detachment (अपोद्धारो विभागः 1) cf. Vāk. pad. I.24; II. 10, 269, 442; III, 13. 6, 14. 145. The word is used, rather technically, in the sense of the separation of the base from the affix. The word also means a separated part of a word, such as the base separated from the affix, or the affix separated from the base to which an individually separate sense is attributed by grammarians cf. अपोद्धृत्य कल्पनाबुद्ध्या पृथक्पदं निष्कृष्य। Helārāja on Vāk. Pad. III. 1.1.

अपोद्धृत lit. taken away (as a part) from the whole; part of the sense of a word taken out from the composite sense possessed by the whole word.

अप्पयदीक्षित, अप्पदीक्षित A famous versatile writer of the sixteenth cen-

usual affix घञ्. e. g. करः, गरः, शरः, यवः, लवः, पवः, ग्रहः, स्वनः etc. cf. P. III. 3 57-87; (2) compound-ending अप् applied to Bahuvrihi compounds in the feminine gender ending with a Pūraṇa affix as also to Bahuvrihi compounds ending with लोमन् preceded by अन्त् or बहिर् e. g. कल्याणीपञ्चमा रात्रयः, अन्तर्लोमः, बहिर्लोमः पटः. cf. P. V. 4. 116, 117. a technical term of Jainendra grammar for द्वितीया of Pāṇini. cf. Jain. Sūt. I. 2-158.

अपकर्ष (i) deterioration of the place or instrument of the production of sound resulting in the fault called निरस्त; cf. स्थानकरणयोरपकर्षेण निरस्तं नाम दोष उत्पद्यते, R. Prā. XIV. 2. (ii) drawing back a word or words from a succeeding rule of grammar to the preceding one; cf. °वक्ष्यति तस्यायं पुरस्तादपकर्षः। M.Bhā. on P. II. 2.8 (iii) inferiority (in the case of qualities) न च द्रव्यस्य प्रकर्षापकर्षौ स्तः। (iv) सुट्तिथोस्त्वपकर्षविज्ञानम्। P. III. 4. 104, Vār. 2. Kaiyaṭa says अपकर्षः अपवादः। which Nāgeśa explains as उत्कर्षप्रतिद्वन्द्वयर्थकापकर्षः शब्दस्य etc.

अपत्य a descendent, male or female, from the son or daughter onwards upto any generation; cf. तस्यापत्यम् P. IV. 1.92.

अपभ्रंश degraded utterance of standard correct forms or words; corrupt form; e. g. गावी, गोणी and the like, of the word गो, cf. गौः इत्यस्य शब्दस्य गावी गोणी गोता गोपोतलिका इत्येवमादयः अपभ्रंशाः M.Bh. on I. 1.1; cf. शब्दसंस्कारहीनो यो गौरिति प्रयुयुक्षिते। तमपभ्रंशमिच्छन्ति विशिष्टार्थनिवेशिनम् Vāk. pad I. 149; cf. शब्दप्रकृतिरपभ्रंशः (Vyāḍisūtra) on which Puṇyarāja says सर्वस्य हि अपभ्रंशस्य साधुरेव प्रकृतिः com. on Vak. pad. I. 149.

अपर आह 'another says.' Patañjali uses this expression eighty three times in Mahābhāṣya. It refers to opinions of other grammarians. They were either Vārtikakāras before Kātyāyana who critically examined Pāṇini's sūtras and to whom Kātyāyana was indebted or they may be the grammarians who explained the Vārtikas. Sometimes we find the expression अपरे आहुः।

अपवर्ग achievement; cf. फलप्राप्तौ सत्यां क्रियापरिसमाप्तिः अपवर्गः see Kāś. on अपवर्गे तृतीया P. II. 3.6.

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अप्पयदीक्षित, अप्पदीक्षित A famous versatile writer of the sixteenth cen-

tury A.D. (1530-1600), son of रङ्गराजाध्वरीन्द्र, a Dravid Brāhmaṇa. He wrote more than 60 smaller or greater treatises mainly on Vedānta, Mīmāṁsā, Dharma and Alaṁkāra śāstras; many of his works are yet in manuscript form. The Kaumudī-prakāśa and Tiṅantaśeṣasaṁgraha are the two prominent grammatical works written by him. Paṇḍita Jagannātha spoke very despisingly of him.

अप्रकृतिस्वरत्व non-retention of the original word accents; cf. तत्र यस्य गतेरप्रकृतिस्वरत्वं तस्मादन्तोदात्तत्वं प्राप्नोति M. Bh. on VI. 2.49. See the word प्रकृतिस्वर.

अप्रतिपत्ति (1) impossibility to obtain the correct form; (2) absence or want of apprehension, cf. शब्दानां चाप्रतिपत्तिः प्राप्नोति M.Bh. on I. 1.1, I. 1.44 Vārt. 8.

अप्रतिषेध useless prohibition; unnecessary prohibition; cf. अनर्थकः प्रतिषेधः अप्रतिषेधः M.Bh. on I. 1.6; I. 1.20.; I. 1.22 etc.

अप्रत्यय (1) lit. absence of any affix; an affix such as क्विप् or क्विन् which wholly vanishes; cf. पिपठिषतेः अप्रत्ययः पिपठीः M. Bh. on I. 1.6; कण्डूयतेरप्रत्ययः कण्डूः M.Bh. on I. 1.58; (2) that which is not an affix. cf. अप्रत्ययस्यैताः संज्ञा मा भूवन् M.Bh. on I. 1. 61, I. 1.69; (3) that which is not prescribed, अविधीयमान, अप्रत्याय्यमान; M. Bh. on I. 1.69.

अप्रधान (1) non-principal, subordinate, secondary, cf. अप्रधानमुपसर्जनमिति, M.Bh. on I. 2.43; (2) non-essential, non-predominent, cf. सहयुक्तेऽप्रधाने P. II. 2.19 and the instance पुत्रेण सहागतः पिता। Kāś. on II. 2.19.

अप्रयुक्त not found in popular or current use, e.g. the words ऊष, तेर, चक्र etc, यद्यप्यप्रयुक्ता अवश्यं दीर्घसत्रवल्लक्षणेनानुविधेयाः M.Bh. on I. 1. 1, also यथालक्षणमप्रयुक्ते M.Bh. on I. 1.24.

अप्रयोग (1) non-employment of a word in spite of the meaning being available; cf. संभावनेऽलमिति चेत्सिद्धाप्रयोगे P. III. 3. 154; (2) non-employment cf. उक्तार्थानामप्रयोगः a standard dictum of grammar not allowing superfluous words which is given in M.Bh. on P.I.1.44 Vārt. 16 and stated in Cāndra and other grammars as a Paribhāṣā.

अप्रयोगिन् not-found in actual use among the people although mentioned in the śāstra-texts; a mute indicatory letter or letters. cf. अप्रयोगी इत् Śāk. I. 1.5 Hem. I. 1.37 Jain. I. 2.3 and M.Bh. Pradīpa on III. 8.31.

अप्रसङ्ग non-application of a rule of grammar or of a technical term; cf. अन्यत्र सहवचनात् समुदाये संज्ञाऽप्रसङ्गः M.Bh. on P. I. 1.1 Vārt. 11.

अप्रसिद्ध Not well-known; secondary (used in connection with sense) cf. एवं चाप्रसिद्धत्वं गौणलाक्षणिकत्वं चात्र गौणत्वम् Par. Śek. Parī. 15.

अप्रसिद्धि absence of clear sense or interpretation; cf. इतरेतराश्रयत्वादप्रसिद्धिः M.Bh. on I. 1.1. Vārt. 8, I. 1.38 Vārt. 4.

अप्राप्तविकल्प same as अप्राप्तविभाषा one of the three kinds of optional application of a rule; cf. त्रिसंशयास्तु भवन्ति प्राप्ते अप्राप्ते उभयत्र चेति। M.Bh. on P. I. 1.44 Vārt. 20; optional application of a rule prescribing an operation; e.g. ऊर्णोतेर्विभाषा P. VII. 2.6; VII. 3.90 अनुपसर्गाद्वा P. I. 3. 43. हृक्रोरन्यतरस्याम्। अभिवादयति गुरुं माणवकेन पिता। अप्राप्तविकल्पत्वात्तृतीयैव Kāś. on I. 4.53. विभाषा सपूर्वस्य। स्थूलपतिः स्थूलपत्नी। अप्राप्तविभाषेयमयज्ञसंयोगत्वात्।

अप्राप्तविधान prescription of a new thing. cf. तत्राप्राप्तविधाने प्राप्तप्रतिषेधः M.Bh. on VI, 4.171 Vārt. 2.

अप्राप्तविधि prescribing an operation which otherwise cannot be had. अग्रादिष्वप्राप्तविधेः समासप्रतिषेधः P. III. 4.24 Vārt 1.

अप्राप्तविभाषा see above अप्राप्तविकल्प.

अप्राप्ति (1) non-occurrence or non-realization of a grammatical operation or rule—अप्राप्तिर्विधेः M. Bh. on I. 1.56 Vārt. 8; (2) prohibition of the occurrence of a rule or operation, cf. अप्राप्तेर्वा। अथवानन्तरा या प्राप्तिः सा प्रतिषिध्यते M.Bh. on I. 1.43, I. 1.63.

अप्लुत non-protracted vowel cf. अतो रोरप्लुतादप्लुते P. VI. 1. 113.

अबाधक not coming in the way of rules otherwise applicable; the word is used in connection with निपातन i.e. constituted or announced forms or specially formed words which are said to be अबाधक i.e. not coming in the way of forms which could be arrived at by application of the regular rules. Sīradeva has laid down the Paribhāṣā अबाधकान्यपि निपातनानि भवन्ति defending the form पुरातन in spite of Pāṇini's specific mention of the word पुराण in the rule पुराणप्रोक्तेषु० IV. 3. 105.

अभक्त not-forming an integral part of another; quite independent (used in connection with augments). cf. किं पुनरयं पूर्वान्त आहोस्वित् परादिराहोस्विदभक्तः M. Bh. on I. 1. 47, I. 1.51. एवं तर्ह्यभक्तः करिष्यते M. Bh. on VI. 1.71, VI. 1.135, and VII. 2.82.

अभयचन्द्र a Jain grammarian who wrote प्रक्रियासंग्रह, based on the Śabdānuśāsana Vyākaraṇa of the Jain Śākaṭāyana. His possible date is the twelfth century A.D.

अभयतिलक a Jain writer of the thirteenth century who wrote a commentary on the Śabdānuśāsana Grammar of Hemacandra.

अभयनन्दिन् a reputed Jain Grammarian of the eighth century who wrote an extensive gloss on the जैनेन्द्रव्याकरण. The gloss is known as जैनेन्द्रव्याकरणमहावृत्ति of which बृहज्जैनेन्द्रव्याकरण appears to be another name.

अभाव absence; absence of any following letter which is technically called avasāna. cf. विरामोऽवसानम्। वर्णानामभावोऽवसानसंज्ञः स्यात् S. K. on P. I. 4.110.

अभाषितपुंस्क that which does not convey a masculine sense; a word which is not declined in the masculine gender; a word possessing only the feminine gender e.g. खट्वा, लता etc. cf. अभाषितपुंस्काच्च P. VII. 3.48.

अभिकृति a variety of long metres called अतिच्छन्दस्; it consists of 100 syllables. cf. अभिकृतिः—देवा अग्निः स्विष्टकृत् R. Pr. XVI. 60.

अभिक्रम the first of the two utterances of a word which characterise the krama method of recital; e.g. in the krama recital of प्रण इन्द्रो etc. प्र णः। न इन्द्रो। the first recital प्र णः is called अभिक्रम, or प्रथम वचन while न इन्द्रो is called द्वितीयवचन; cf. अभिक्रमे पूर्वविधानमाचरेत् पुनर्भुवंस्तूत्तरकारितं क्रमे R. Pr. XI. 21.

अभिघात depression or sinking of the voice as required for the utterance of a circumflex vowel.

अभिजल्प a word standing as identical with the object denoted by it cf. सोऽयमित्यभिसंबन्धाद्रूपमेकीकृतं यदा। शब्दस्यार्थेन तं शब्दमभिजल्पं प्रचक्षते। Vāk. pad. II.128.

अभिधा the activity of a word in showing its sense, the power of denotation; a relation between the word and its sense, viz. the object denoted by it. cf. Vāk. pad. II. 402;

also cf. अभिधानाभिधेययोर्वाच्यवाचकभावलक्षण: संबन्ध: अभिधाख्येन शब्दव्यापारेण नियम्यते (पुण्य.)।

अभिधानकोश an ancient lexicographic work quoted by Maheśvara in his commentary on Nir. 6.14 as अभिधानकोशकार: पठति गीर्वाणा: स्युर्दिवौकस:। Medhātithi also quotes the work cf. on Manu Smr. II. 140 तथा चाभिधानकोशेऽभिहितम्।

अभिधानक्रिया function of denotation which is effected in language by the use of words related to each other. cf. Vāk. pad. II. 106.

अभिधान designation, denotation, expression of sense by a word which is looked upon as the very nature of a word. The expression अभिधानं पुन: स्वाभाविकम् (denotation of sense is only a natural characteristic of a word) frequently occurs in the Mahābhāṣya; cf. M.Bh. on I. 2.64 Vārt. 93, II. 1.1, cf. नपुंसकं यदूष्मान्तं तस्य बह्वभिधानज: (R. Pr. XIII.7) where the word बह्वभिधान means बहुवचन. Although अभिधान means activity of denotation and अभिधेय means denoted object, both are found used synonymously. Patañjali on I. 2.51. Vārt. I. understands अभिधेय as principal sense and अभिधान as original sense.

अभिधेय object or thing denoted by a word; sense of aword; cf. अभिधेयवल्लिङ्गवचनानि भवन्ति M.Bh. on II. 2.29.

अभिनिधान lit. that which is placed near or before; the first of the doubled class consonants; a mute or sparṣa consonant arising from doubling and inserted before a mute; cf. अघोषादूष्मण: पर: प्रथम: अभिनिधान: स्पर्शपरात्तस्य सस्थान: (T. Pr. XIV. 9.) explained by त्रिभाष्यरत्न as स्पर्शपरादघोषादूष्मण: पर: प्रथम आगमस्तस्य स्पर्शस्य समानस्थान: अभिनिधानो भवति। अभिनिधीयते इत्यभिनिधान: आरोपणीय: इत्यर्थ:। यथा य: वक्ष्मयेत अश्मन्नूर्जम्। य: प्पाप्मना। The Rk. Prātiśākhya explains the term अभिनिधान somewhat differently; cf. अभिनिधानं कृतसंहितानां स्पर्शान्त:स्थानामपवाद्य रेफम्। संधारणं संवरणं श्रुतेश्च स्पर्शोदयानामपि चावसाने R. Pr. VI. 17, 18. explained by उव्वट as स्पर्शपराणां स्पर्शानां रेफं वर्जयित्वा अन्त:स्थानां च वर्णानां कृतसंहितानां च सतां संधारणं वर्णश्रुतेश्च संवरणं भवति। तदेतद् अभिनिधानं नाम। यथा उप मा षड् द्वा द्वा। ऋ. सं ८/६८/१४ इह षड् इत्यत्र अभिनिधानम्॥ अभिनिधान possibly according to उव्वट here means the first of the doubled letter which, although the second letter is attached to it, is separately uttered with a slight pause after it. अभिनिधान means, in short, something like 'suppression.' The Rk. Tantra takes a still wider view and explains अभिनिधान as the first of a doubled consonant. cf. अभिनिधान:। क्रमजं च पूर्वान्तिसस्वरं भवति। R. T. 21.

अभिनिर्वृत्ति development of an activity; manifestation; cf. द्रव्येषु कर्मचोदनायां द्वयोरेकस्याभिनिर्वृत्तिर्भवति M.Bh. on VI. 1.84.

अभिनिविष्ट that which has already entered on functioning or begun to function; cf. स्वभावत एतेषां शब्दानां एतेष्वर्थेषु अभिनिविष्टानां निमित्तत्वेन अन्वाख्यानं क्रियते। M.Bh. on II. 1.1. cf. पूर्वमपवादा अभिनिविशन्ते पश्चादुत्सर्गा:, M.Bh. on II. 3.46; Pari. Śek. Pari. 62.

अभिनिष्टान is an ancient name of *visarga*. cf. Kāśikā on P. VIII. 3.86 which derives the word. Among the Prātiśākhyas it occurs only in Atharvaveda Prātiśākhya 1.42. Abhiniṣṭhāna seems to be the true form.

अभिनिहित used in connection with a सन्धि or euphonic combination in which the vowel अ, as a first or a

second member, is absorbed into the other member. e.g. रथेभ्यः+अग्ने= रथेभ्योऽग्ने, also दाशुषेऽग्ने, where अ of अग्ने is absorbed or merged in ओ of रथेभ्यो or ए of दाशुषे; cf. अथाभिनिहितः संधिरेतैः प्राकृतवैकृतैः। एकीभवति पादादिरकारस्तेऽत्र संधिजाः; R. Pr. II. 13 to 235; cf. एङः पदान्तादति P. VI. 1. 109.

अभिनिहितस्वर name given to the circumflex vowel which is the resultant of the अभिनिहितसंधि.

अभिप्राय (1) अभिप्रायसंधि a kind of euphonic combination where the nasal letter न् is dropped and the preceding vowel (आ) is nasalised e.g. दधन्वाँ यः। स्ववाँ यातु। (2) view, purpose, intention; cf.{तद् व्यक्तमाचार्यस्याभिप्रायो गम्येत, इदं न भवतीति; M.Bh. on I. 1.27; cf. also स्वरितञितः कर्त्रभिप्राये क्रियाफले P. I. 3 72.

अभिमन्यु of Kāshmīr, who restored the corrupt text of Mahābhāṣya, cf. Vāk. pad. II. 484-496.

अभिराम विद्यालङ्कार a grammarian who wrote a Vṛtti on the Kārakapāda of Goyicandra's commentary.

अभिविधि inclusive extension to a particular limit; inclusive limit; cf. आङ् मर्यादाभिविध्योः P. II, 1.13, आङ् मर्यादाभिविध्योरिति वक्तव्यम् M. Bh. on I. 4.89; (2) full or complete extension क्रियागुणाभ्यां कार्त्स्न्येन संबंधः। cf. अभिविधौ भाव इनुण्। अभिविधिरभिव्याप्तिः। सांराविणं वर्तते Kāś. on P. III. 3.44.

अभिव्यादान absorption of a vowel when two long vowels of the same kind come together e.g. ता आपः =तापः, अवसा आ=अवसा, the resultant vowel being pronounced specially long consisting of one more mātrā, which is evidently, a fault of pronunciation. cf. आदानं आरम्भः; विपुलं विशालं वा आदानं व्यादानम्। अभिव्याप्तं अभिभूतं व्यादानं अभिव्यादानम् Uvvaṭa on R. Pr. XIV 27.

अभिव्याहार expression; cf. यदेव समाने पादे समानाभिव्याहारं भवति तज्जामि भवति। हिरण्यरूपः स हिरण्यसंदृक् Nir X. 16.

अभिसंहित lit. carefully directed towards. The word is used in connexion with a word which is carefully directed towards its power of denotation with a view to communicating the intended sense. cf. Vāk. pad II. 401.

अभिसारिणी name of a metre in which two feet have ten syllables and the other two have twelve syllables; cf. वैराजजागतैः पादैर्या वाचेत्यभिसारिणी R. Pr. XVI. 66.

अभिस्वरित provided with a svarita or circumflex accent.

अभिहित expressed (used in connection with the sense of a word) एतेनैवाभिहितं सूत्रेण M.Bh. on I. 2.64, I. 3.1; expressed actually by a word or part of a word, same as कथित M. Bh. on I. 4.51.

अभिहितान्वयपक्ष theory of the denotation by words possessed of individually separate senses giving rise to a different kind of sense known as तात्पर्य when they are taken together. This view propounded by the Bhāṭṭa school of Mīmāṁsakas is opposed to the other view viz. अन्विताभिधानपक्ष propounded by the Prābhākara school. cf. Vāk. pad. II. 1; II. 41, 42.

अभूततद्भाव being what it was not before, cf. च्विविधौ अभूततद्भावग्रहणम् P. V. 4.50 Vārt. 1.

अभेदक not bringing about a difference; not making different; nondiscriminant; cf. गुणा अभेदकाः Par. Śek. Pari. 109 cf. ननु च भो अभेदका अपि च गुणा दृश्यन्ते M.Bh. on I. 1.1.

अभेदसंसर्ग a connection of unity, as noticed between the nominative case affix of the subject and the

ending ति of a verb, which produces the sense.

अभेदान्वय relation of non-difference as stated by the Vaiyākaraṇas between an adjective and the substantive qualified by it. e. g. नीलमुत्पलम् is explained as नीलाभिन्नमुत्पलम्.

अभ्यन्तर interior; contained in, held in; cf. अभ्यन्तरश्च समुदाये अवयवः। तद्यथा वृक्षः प्रचलन्सहावयवैः प्रचलति M. Bh. on I. 1.56.

अभ्यंकर (BHASKARASHASTRI Abhyankar 1785–1870 A. D.) an eminent scholar of Sanskrit Grammar who prepared a number of Sanskrit scholars in Grammar at Sātārā. He has also written a gloss on the Paribhāṣenduśekhara and another one on the Laghu-Śabdenduśekhara. (VASUDEVA SHASTRI Abhyankar 1863-1942 A. D.) a stalwart Sanskrit Paṇdita, who, besides writing several learned commentaries on books in several Sanskrit Śāstras, has written a commentary named 'Tattvādarśa' on the Paribhāṣenduśekhara and another named 'Gūḍhārthaprakāśa' on the Laghuśabdenduśekhara.
(KASHINATH VASUDEVA Abhyankar, 1890-1976) a scholar of Sanskrit Grammar who has written महाभाष्य-प्रस्तावनाखण्ड, and जैनेन्द्रपरिभाषावृत्ति and compiled the परिभाषासंग्रह and the present Dictionary of Sanskrit Grammar.

अभ्यम् substitute for dat. and abl. pl. affix भ्यस् after the words युष्मद् and अस्मद्; cf. भ्यसोऽभ्यम् P. VII. 1.30. भ्यम् is also noticed as a different reading. cf. M. Bh. and Kāśikā on VII. 1. 30.

अभ्यस्त repeated, redoubled word or wording or part of a word. The term अभ्यस्त is applied to the whole doubled expression in Pāṇini's grammar, cf. उभे अभ्यस्तम् P. VI. 1.6; (2) the seven roots with जक्ष् placed at the head viz. जक्ष्, जागृ, दरिद्रा, चकास्, शास्, दीधी and वेवी which in fact are reduplicated forms of घस्, गृ, द्रा, कास्, शास्, धी and वी.

अभ्यावृत्ति inclination towards an action; tendency to do an act; cf. संख्यायाः क्रियाभ्यावृत्तिगणने कृत्वसुच्। P. V. 4.17 अभिमुखी प्रवृत्तिरभ्यावृत्तिः (M. Bh. on V. 4.19) is the explanation in the Mahābhāṣya, while पौनःपुन्यमभ्यावृत्तिः (Kāś. on V. 4.17) is the one given in Kāśikā.

अभ्यास lit, doubling or reduplication; technically the word refers to the first portion of the reduplication, which is called the reduplicative syllable as opposed to the second part which is called the reduplicated syllable; cf. पूर्वोऽभ्यासः P. VI. 1.4. (2) Repetition, the second part which is repeated; cf. दोऽभ्यासे (R. T. 165) explained as दकारः अभ्यासे लुप्यते। पटत्पटेति। द्रसद् द्रसेति।; (3) repeated action; cf. अभ्यासः पुनः पुनः करणमावृत्तिः Kāś. on P. I. 3. 1.

अभ्याहत omission of any sound; a fault of utterance.

अभ्युच्चय lit. accumulation or addition of sense brought about by the addition of adjectives or qualifying words. cf. Vāk. pad. III. 14. 90, 96, 98. cf. वर्धते इति स्वाङ्गाभ्युच्चयम् संयोगिकानामर्थानाम्। Nirukta I. 2. It also means mere show of additional knowledge cf. यत्तु अर्थवत्सूत्रे अधीते इत्यादौ धातोरनर्थकता उपसर्गविशिष्टस्य वाचकता इति कैश्चिदुक्तं तदभ्युच्चयमात्रम्। Śabda Kaustubha on I. 2.45 where कैश्चित् refers to Nyāsa.

अम् (1) a technical brief term in Pāṇini's grammar including vowels, semi-vowels, the letter ह् and nasals;

(2) a significant term for the accusative case showing change or substitution or modification; cf. अं विकारस्य T. Pr. I. 28 explained as अमिति शब्दो विकारस्याख्या भवति। अमिति द्वितीयाविभक्तेरुपलक्षणम्। (3) augment अ applied to the penultimate vowel of सृज् & दृश् (P. VI. 1.58, 59 and VII. 1.99) (4) substitute for 1st pers. sing. affix मिप्, by P. III. 4 101 (5) Acc. sing. case affix अम्.

अमर called अमरसिंह, an ancient grammarian mentioned in the कविकल्पद्रुम by बोपदेव. He is believed to have written some works on grammar, such as पट्टारकलक्षण, his famous existing work, however, being the Amarakoṣa or Nāmaliṅgānuśāsana.

अमरचन्द्र a Jain grammarian and a pupil of Jinadattasūri, who lived in the fourteenth century who is believed to be the writer of स्यादिशब्दसमुच्चय, परिमल etc.

अमु tad. affix अम् applied in Vedic Literature to किम्, words ending in ए, indeclinables and the affixes तर and तम; e. g. प्रतरं नयाम: प्रतरं वस्य; cf. अमु च च्छन्दसि P. V. 4.12.

अमृतभारती a grammarian who is believed to have written सुबोधिका or सुबोधिनी, a gloss on the सारस्वतव्याकरण.

अमृतस्मृति called also अमृतसृति, a commentary on the प्रक्रियाकौमुदी of रामचन्द्रशेष.

अमोघनन्दिनी शिक्षा a शिक्षा work of the White Yajurveda. It follows Vājasaneyī Prātiśākhya.

अमोघवृत्ति also called अमोघावृत्ति is an extensive commentary on Śākaṭāyana grammar (sūtras). It is believed that the gloss was written by the Sūtrakāra and fathered the commentary on अमोघवर्ष I a Rāṣṭrakūṭa king of ninth century.

अमोघवर्ष A Jain grammarian of the ninth century who wrote the gloss known as अमोघवृत्ति on the Śabdānuśāsana of Śākaṭāyana; the वृत्ति is quoted by माधव in his धातुवृत्ति. It has a com. called Nyāsa, by Prabhācandra.

अमोघा also अमोघावृत्ति, a gloss on the grammar of Śākaṭāyana. See अमोघवर्ष above.

अम्बाकर्त्री a commentary on Nāgeśa's Paribhāṣenduśekhara named so, as it commences with the words अम्बाकर्त्री etc.

अम्बूकृत utterance (of words) accompanied by water drops coming out of the mouth; a fault of utterance or pronunciation; मुखात् विप्रुषो निर्गमनम्. It is explained differently in the Ṛk. Prātiśākhya; cf. ओष्ठाभ्यां नद्धं अम्बूकृतम् (R. Pr. XIV. 2) held tight between the lips which of course, is a fault of pronunciation; cf. ग्रस्तं निरस्तमविलम्बितं निर्हतं अम्बूकृतं ध्मातमथो विकम्पितम्. M.Bh. I. 1. पस्पशाह्निक.

अय् (1) substitute for the causal sign णि before आम्, अन्त, आलु etc. by P. VI. 4.55 (2) substitute for ए before a vowel by P. VI. 1 78.

अयङ् the substitute अय् for the final ई of the root शी by P. VII. 4.22.

अयच् tad. affix अय substituted optionally for तय after द्वि and त्रि by P. V. 2.43. e.g. द्वयम्, द्वितयम्; त्रयम् त्रितयम्.

अयाच्, अयाट् substitutes for inst. sing. affix टा in Vedic Literature. e. g. स्वप्नया, नावया. cf. M.Bh. on VII. 1.30.

अयावन non-mixture of words where the previous word is in no way the cause of (any change in) the next word. अयावनं अमिश्रणम् Uv. on R. Pr. XI. 12 e.g. अग्निमीळे where the क्रमपाठ is अग्नि ईळे।

अयुज् a term applied to the odd feet of a stanza; cf. युग्मावष्टाक्षरौ पादावयुजौ द्वादशाक्षरौ। सा सतोबृहती नाम R. Pr. XVI. 39.

अयोगवाह the letters or phonetic elements अनुस्वार, विसर्ग, जिह्वामूलीय, उपध्मानीय and यम called so, as they are always uttered only in combination with another phonetic element or letter such as अ or the like, and never independently; cf. अकारादिना वर्णसमाम्नायेन संहिताः सन्तः ये वहन्ति आत्मलाभं ते अयोगवाहाः Uvvaṭa on Vāj. Pr. VIII. 18. These अयोगवाह letters possess the characteristics of both, the vowels as well as consonants; cf. अयोगवाहानामट्सु उपदेशः कर्तव्यः णत्वं प्रयोजनम्। शर्षु जश्भावषत्वे प्रयोजनम्। M.Bh. on शिवसूत्र हयवरट्.

अर a technical term for Ārdhadhātuka affixes in the Mugdhabodha grammar.

अरक्तसन्धि a word, the coalescence of which is not nasalized, as the word आ in मन्द्रमा वरेण्यम् as contrasted with अभ्र आँ अपः; cf. R. Pr. XI. 18.

अरङ् a Visarga which is not rhotacized; the term अरिफित is used in the same sense.

अरिफित not rhotacized; not turned into the letter र; cf. विसर्जनीयोऽरिफितो दीर्घपूर्वः स्वरोदयः आकारम्। R. Pr. II. 9.

अरीहणादि a group of words given in P. IV. 2.80 which get the taddhita affix वुञ् (अक) added to them as a cāturarthika affix e.g. आरीहणकम्, द्रौघणकम् etc. see Kāśikā on P. IV. 2.80.

अर्क the strong blowing of air from the mouth at the time of the utterance of the surd consonants; cf. Vāj. Śikṣā 280.

अर्थ (1) lit. signification, conveyed sense or object. The sense is sometimes looked upon as a determinant of the foot of a verse; cf. प्रायोर्थो वृत्तमित्येते पादज्ञानस्य हेतवः R. Pr. XVII 16. It is generally looked upon as the determinant of a word (पद). A unit or element of a word which is possessed of an independent sense is looked upon as a Pada in the old Grammar treatises; cf. अर्थः पदमिति ऐन्द्रे; cf. also अर्थः पदम् V. Pr. III. 2, explained by उव्वट as अर्थाभिधायि पदम्। पद्यते गम्यते ज्ञायतेऽर्थोऽनेनेति पदम्। There is no difference of opinion regarding the fact that, out of the four standard kinds of words नाम, *आख्यात, उपसर्ग and निपात*, the first two kinds नाम and आख्यात do possess an independent sense of their own. Regarding possession of sense and the manner in which the sense is conveyed, by the other two viz. the Upasargas (prepositions) and Nipātas (particles) there is a striking difference of opinion among scholars of grammar. Although Pāṇini has given the actual designation पद to words ending with either the case or the conjugational affixes, he has looked upon the different units or elements of a Pada such as the base, the affix, the augment and the like as possessed of individually separate senses. There is practically nothing in Pāṇini's sūtras to prove that Nipātas and Upasargas do not possess an independent sense. Re: Nipātas, the rule चादयोऽसत्त्वे, which 'means that च and other indeclinables are called *Nipātas when they do not mean* सत्त्व, presents a riddle as to the meaning which च and the like should convey if they do not mean सत्त्व or द्रव्य i.e. a substance. The Nipātas cannot mean भाव or verbal activity and if they do not mean सत्त्व or द्रव्य, too, they will have to be called अनर्थक (absolutely meaningless) and in that case they would not be

termed Prātipadika, and no case-affix would be applied to them. To avoid this difficulty, the Vārtikakāra had to make an effort and he wrote a Vārtika निपातस्य अनर्थकस्य प्रातिपदिकत्वम् । P. I. 2.45 Vār. 12. As a matter of fact the Nipātas च, वा and others do possess a sense as shown by their presence and absence (अन्वय and व्यतिरेक). The sense, however, is conveyed rather in a different manner as the word समूह, or समुदाय, which is the meaning conveyed by च in रामः कृष्णश्च, cannot be substituted for च as its synonym in the sentence रामः कृष्णश्च. Looking to the different ways in which their sense is conveyed by nouns and verbs on the one hand, and by affixes, prepositions and indeclinables on the other hand, Bhartṛhari, possibly following Yāska and Vyāḍi, has developed the theory of द्योतकत्व as contrasted with वाचकत्व and laid down the dictum that indeclinables, affixes and prepositions (उपसर्ग) do not directly convey any specific sense as their own, but they are mere signs to show some specific property or excellence of the sense conveyed by the word to which they are attached; cf. also the statement 'न निर्बद्धा उपसर्गा अर्थान्निराहुरिति शाकटायनः नामाख्यातयोस्तु कर्मोपसंयोगद्योतका भवन्ति । Nir I. 3. The Grammarians, just like the rhetoricians have stated that the connection between words and their senses is a permanent one (नित्य), the only difference in their views being that the rhetoricians state that words are related, no doubt permanently, to their sense by means of संकेत or convention which solely depends on the will of God, while the Grammarians say that the expression of sense is only a natural function of words; cf. 'अभिधानं पुनः स्वाभाविकम्' Vārttika No. 33 on P. I. 2.64. For द्योतकत्व see Vākyapadīya of Bhartṛhari II. 165-206.

अर्थक्रिया purpose of existence as noticed in every object in nature cf. Vāk. pad. III. 11.14 which says " Just as purposeful activity of the elements of the three guṇas which are always found mixed up, is quite distinct in each case, so it is cognised in the case of all objects.

अर्थगति comprehension of sense; cf. अर्थगत्यर्थः शब्दप्रयोगः अर्थं संप्रत्याययिष्यामीति शब्दः प्रयुज्यते। M.Bh. on P. I. 1.44, III. 1.7 etc.

अर्थग्रहण use of the word 'अर्थ'; cf. अर्थग्रहणं करोति तज्ज्ञापयत्याचार्यः M.Bh. on I. 1.11.

अर्थजाति genus or general nature possessed in common with others by individual objects, on which the corresponding genus of the word denoting the object is superimposed cf. Vāk. pad. III. 1.6, 8, 11.

अर्थनिर्देश mention or specification of sense. cf. अवश्यमुत्तरार्थमर्थनिर्देशः कर्तव्यः M.Bh. IV. 1.92.

अर्थप्रवृत्तितत्त्व underlying principle in the use of a word in language; the desire on the part of a speaker to communicate his thought. cf. Vāk. pad. 1.13. अर्थप्रवृत्तितत्त्वं विवक्षा । न तु वस्तुतः स्वरूपेण सत्त्वमसत्त्वं वा । विवक्षैव हि शब्दप्रयोग निबन्धनम् । (हेला)

अर्थवद्ग्रहणपरिभाषा a well known maxim or Paribhāṣā of grammarians fully stated as अर्थवद्ग्रहणे नानर्थकस्य ग्रहणम्, deduced from the phrase अर्थवद्ग्रहणात् frequently used by the Vārttikakāra. The Paribhāṣā lays down that 'when a combination of letters employed in Grammar, is possessed of a sense, it has to be taken as

possessed of sense and not such a one as is devoid of sense.'

अर्थाभिधान conveyance or expression of sense, cf. अर्थाभिधानं पुनः स्वाभाविकम् P. I. 2.64 Vārt. 33. It is only a nature of words that they convey their sense. This statement of the Vārtikakāra is taken as a standard dictum which is fully consistent with the doctrine of शब्दार्थसंबंधनित्यत्व.

अर्थविच्छेदहेतु a factor which determines the intended sense out of the various senses that arise in the mind. Such factors are syntactical connection in a sentence वाक्य, प्रकरण, situation context, the meaning of another word (अर्थ), propriety (औचित्य), place (देश), time (काल), association (संसर्ग), dissociation (विप्रयोग), company (साहचर्य), hostility (विरोधिता), evidence from another sentence (लिङ्ग) and the proximity of another word (शब्दस्यान्यस्य संनिधि), cf. Vāk. pad. II. 314, 315.

अर्थित्व the condition of being needy, desire to possess, described as a cause of being entitled to do a thing. cf. Vāk. pad. II. 79.

अर्धक a fault in the utterance of a vowel of the kind of abridgment of a long utterance. अर्धह्रस्वम् explained as ह्रस्वस्यार्धम्-half the utterance of the short vowel; cf. तस्यादित उदात्तमर्धह्रस्वम् P. I. 2.32. cf. also तस्यादिरुच्चैस्तरामुदात्तादनन्तरो यावदर्द्धं ह्रस्वस्य Tai. Pr. I.44.

अर्धचन्द्र sign of Anunāsika, cf. अत्र ओं अप इत्यत्र अर्धचन्द्राकृतेर्वर्णस्य। Nyāsa on 1.1.8.

अर्धजरतीय a queer combination of half the character of one and half of another, which is looked upon as a fault; cf. न चेदानीमर्धजरतीयं लभ्यं वृद्धिर्मे भविष्यति स्वरो नेति। नयथा। अर्धं जरत्याः कामयते अर्धं नेति; M.Bh. on IV. 1.78; cf. also अर्धं जरत्याः पाकाय अर्धं च प्रसवाय। cf. इवार्थे समास इवार्थे प्रत्यय इति अर्धद्वयनिर्वाहाय जरतीशब्दोऽर्थान्तरे वर्तते। cf. also Śabdakaustubha, p. 2.

अर्धमात्रा half of a mātrā or 'mora'., cf. अर्धमात्रालाघवेन पुत्रोत्सवं मन्यन्ते वैयाकरणाः Par. Śekh. Pari. 122, signifying that not a single element of utterance in Pāṇini's grammar is superfluous. In other words, the wording of the Sūtras of Pāṇini is the briefest possible, not being capable of reduction by even half a mora.

अर्धमात्रिक taking for its utterance the time measured by the utterance of half a mātrā or mora; a consonant, as it requires for its utterance that time which is measured by half a mātrā (mātrā being the time required for the utterance of short अ); cf. R. Pr. I. 16; T. Pr. I.37; V. Pr. I. 59.

अर्धर्चादि a group of words given in P. II. 4.31 which are declined in both-the masculine and the neuter genders; e.g. अर्धर्चः, अर्धर्चम्; यूथः, यूथम्; गृहः, गृहम्, etc.; cf. अर्धर्चाः पुंसि च P. II. 4.31.

अर्धविसर्ग a term used for the Jihvāmūlīya and Upadhmānīya into which a visarga is changed when followed by the letters क्, ख्, and the letters प् फ्, respectively.

अर्धह्रस्व the half of a short vowel having half morae. According to P. 1.2.32 the initial part of Svarita is ardhahrasva. In the contexts of long and prolonged (pluta) vowels, it is used in the same way i.e. their initial portion will have one morae; cf. also Vāk. pad. II. 308.

अर्धह्रस्वोदात्त the acute (उदात्त) accent which becomes specially उदात्त or

उदात्ततर when the vowel, which possesses it, forms the first half of a स्वरित vowel.

अर्शआदि a class of words which take the taddhita affix अच् (अ) in the sense of the affix मतुप् i.e. in the sense of possession; cf. अर्शांसि अस्य विद्यन्ते अर्शसः। उरसः। आकृतिगणश्चायम्। यत्राभिन्नरूपेण शब्देन तद्वतोभिधानं तत् सर्वमिह द्रष्टव्यम् Kāś. on P. V. 2.127.

अल् a प्रत्याहार or a short term signifying any letter in the alphabet of Pāṇini which consists of 9 vowels, 4 semi-vowels, 25 class-consonants, and 4 sibilants.

अलक्षण that which is not a proper लक्षण i.e. Sūtra; a Sūtra which does not teach definitely; a Sūtra which cannot be properly applied being ambiguous in sense. cf. व्याख्यानतो विशेषप्रतिपत्तिर्नहि संदेहादलक्षणम् Par. Śek. Pari. 1.

अलाक्षणिक (1) not used in a secondary sense; (2) not accomplished by the regular application of a grammar rule; cf. निपातनैः सह निर्देशादत्रापि किंचिदलाक्षणिकं कार्यमस्ति Kāś. on III. 2.59.

अलिङ्ग (1) not possessed of a definite gender; cf. अलिङ्गमसंख्यमव्ययसंज्ञं भवति M. Bh. on I. 1.38, II. 4.82; (2) अलिङ्गे युष्मदस्मदी (Sid. Kau. on P. VII.2.90).

अलिङ्गवचन not possessed of a definite gender and number; a term generally used in connection with अव्यय or indeclinables.

अलुक् absence of elision or omission.

अलुक्समास a compound in which the case-affixes are not dropped. The Aluk compounds are treated by Pāṇini in VI. 3.1 to VI. 3.24.

अलोन्त्यविधि an operation, which, on the strength of its being enjoined by means of the genitive case, applies to the last letter of the wording put in the genitive; cf. नानर्थकेलोन्त्यविधिरनभ्यासविकारे M. Bh. on I. 1.65; cf. अलोऽन्त्यस्य। षष्ठीनिर्दिष्टान्त्यस्याल आदेशः स्यात् S.K. on P. I. 1.52.

अलोप absence of elision of an affix etc. cf. सुपः अलोपः भवति वाक्ये। राज्ञः पुरुष इति। M. Bh. on II. 1.1.

अलौकिकविग्रह the dissolution of a compound not in the usual popular manner. e.g. राजपुरुषः dissolved as राजन् ङस् पुरुष सु, as contrasted with the लौकिकविग्रह viz. राज्ञः पुरुषः। see also अधिहरि dissolved as हरि ङि in the अलौकिकविग्रह.

अल्ग्रहण (1) the word अल् actually used in Pāṇini's rule e.g. अपृक्त एकाल् प्रत्ययः P. I. 2.41. (2) the wording as अल्, or wording by mention of a single letter; e.g. अचि श्नुधातुभ्रुवां य्वोः P. VI. 4.77.

अल्पतर feebler effort required in the production of sound or in the utterance of a letter cf. तैरोव्यञ्जनपादवृत्तयोरल्पतरः (प्रयत्नः) Tait. Pr. XX. 12.

अल्पप्रयोग not of frequent occurrence in the spoken language or literature; the term is used in connection with such words as are not frequently used; cf. सन्त्यल्पप्रयोगाः कृतोप्यैकपदिकाः। व्रततिर्दमूनाः जाट्य आट्णारो जागरूको दर्विहोमीति Nir. I. 14.

अल्पप्राण (1) non-aspirate letters; letters requiring little breath from the mouth for their utterance as opposed to mahāprāṇa; (2) non-aspiration; one of the external articulate efforts characterizing the utterance of non-aspirate letters.

अल्पाच्तर having a smaller number of vowels in it; such a word is generally placed first in a Dvandva compound; cf. अल्पाच्तरम्, P. II. 2.34. अल्पाच्तरं पूर्वं भवति प्लक्षन्यग्रोधौ; अल्पाच्तर is the same as अल्पाच्क used in the

प्रक्रियाकौमुदी or अल्पस्वरतर in Kātantra (Kāt. II. 5.12).

अल्पापेक्ष an operation requiring a smaller number of causes, which merely on that account cannot be looked upon as अन्तरङ्ग. The antaraṅga operation has its causes occurring earlier than those of another operation which is termed बहिरङ्ग cf. बहिरङ्गान्तरङ्गशब्दाभ्यां बह्वपेक्षत्वाल्पापेक्षत्वयोः शब्दमर्यादयाऽलाभाच्च। तथा सति असिद्धं बह्वपेक्षमल्पापेक्ष इत्येव वदेत्॥ Par. Śek. Parī. 50.

अल्लोप elision or omission of a single phonetic element or letter; cf. अल्लोपोऽनः P. VI. 4.134.

अल्विधि an operation prescribed with reference to one single letter; cf. स्थानिवदादेशोऽनल्विधौ P. I. 1.56.

अवकाश occasion; possibility of application; cf. इको गुणवृद्धी इत्यस्यावकाशः। चयनं चायकः लवनं लावक इति। इहोभयं प्राप्नोति। मेद्यति। मार्ष्टि। M. Bh. on I. 1.3. Vārt. 6.

अवगृह्य split up into constituent parts, cf. Nyāsa on P. III. 1.119. cf. also अवगृह्यं पदं यस्या अवग्रहः क्रियते। Durga. on Kāt. IV. 2.27.

अवग्रह (1) separation of a compound word into its component elements as shown in the Pada-Pāṭha of the Vedic Saṁhitās. In the Pada-pāṭha, individual words are shown separately if they are combined by Saṁdhi rules or by the formation of a compound in the Saṁhitā-pāṭha; e.g. पुरोहितम् in the Saṁhitā-pāṭha is read as पुरःऽहितम्. अवगृह्यते विच्छिद्य पठ्यते इति अवग्रहः। In writing, there is observed the practice of placing the sign (ऽ) between the two parts, about which nothing can be said as to when and how it originated. The Atharva-Prātiśākhya defines अवग्रह as the separation of two padas joined in Saṁhitā. (A. Pr. II. 3.25, II. 4.5). In the recital of the pada-pāṭha, when the word-elements are uttered separately, there is a momentary pause measuring one mātrā or the time required for the utterance of a short vowel. (See for details Vāj. Prāt. Adhāya 5). (2) The word अवग्रह is also used in the sense of the first out of the two words or members that are compounded together. See Kāśikā on P. VIII. 4.26; cf. also तस्य (इङ्गयस्य) पूर्वपदमवग्रहः यथा देवायत इति देव-यते. Tai. Pr. I. 49. The term अवग्रह is explained in the Mahābhāṣya as 'separation, or splitting up of a compound word into its constituent parts; cf. छन्दस्यानङोवग्रहो दृश्यते पितामह इति। (M. Bh. on IV. 2.36); also cf. यथैवमवग्रहः प्राप्नोति। न लक्षणेन पदकारा अनुवर्त्याः। पदकारैर्नाम लक्षणमनुवर्त्यम्। यथालक्षणं पदं कर्तव्यम् (M. Bh. on III. 1.109) where the Bhāṣyakāra has definitely stated that the authors of the Pada-pāṭha have to split up a word according to the rules of Grammar. (3) In recent times, however, the word अवग्रह is used in the sense of the sign (ऽ) showing the coalescence of अ (short or long) with the preceding अ (short or long) or with the preceding ए or ओ e.g. शिवोऽर्च्यः, अत्राऽऽगच्छ. (4) The word is also used in the sense of a pause, or an interval of time when the constituent elements of a compound word are shown separately; cf. समासेवग्रहो ह्रस्वसमकालः (V. Pr. V. 1). (5) The word is also used in the sense of the absence of Sandhi when the Sandhi is admissible.

अवग्रहविराम the interval or pause after the utterance of the first member of a compound word when the members are uttered separately. This interval is equal to two moras

according to Tait. Pr. while, it is equal to one mora according to the other Prātiśākhyas.

अवङ् substitute अव् for the final ओ of the word गो; cf. अवङ् स्फोटायनस्य, P. VI. 1.123, 124.

अवचन something which need not be specifically prescribed or stated, being already available or valid; cf. तृतीयासमासे अर्थग्रहणमनर्थकं अर्थगतिर्हि अवचनात् P. II. 1.30 V. 1.

अवचूरि a short gloss or commentary on a standard work.

अवच्छेद lit. limitation, specification, specific knowledge cp. Vāk. pad. III. 14.11, 297; अवच्छेदो विशेषणम् (हेला)

अवधारण (1) restriction; limitation; cf. अवधारणमियत्तापरिच्छेदः। यावदमत्रं ब्राह्मणाना-मन्त्रयस्व Kāś. on P. II. 1.8. (2) determination cp. Vāk. pad. II. 268; cp. also अवधारणं निर्णयः। Puṇya.

अवधि limit, which is either exclusive or inclusive of the particular rule or word which characterizes it; cf. सर्वश्च हल् तं तमवधिं प्रति अन्त्यो भवति M. Bh. on I. 3.3.

अवधिमत् object of limit; cf. दूरे चेदवधिमान् अवधेर्भवति Kāś. on P. V. 3.37.

अवयव member or portion, as opposed to the total or collection (समुदाय) which is called अवयविन्; cf. अवयवप्रसिद्धेः समुदायप्रसिद्धिर्बलीयसी Par. Śek. Pari. 98. The conventional sense is more powerful than the derivative sense.

अवयवस्वर accent occurring in the case of a part of a compound word; accent for a compound word within a compound word. cp. Vāk. pad. III. 14. 57, 61.

अवयवषष्ठी the genitive case signifying or showing a part; cf. वक्ष्यत्यादेशप्रत्यययोरित्यवयवषष्ठी एव M.Bh. on I. 1.21.

अवयवाश्रिया क्रिया activity residing individually separate in various parts. The word is equivalent to the maxim प्रत्येकं वाक्यपरिसमाप्तिः। and is in contrast with समुदाये वाक्यपरिसमाप्तिः। which can be stated as समुदायाश्रया क्रिया. cp. Vāk. pad. II. 372-75, 378.

अवर्ण the letter अ; the first letter of the Sanskrit alphabet, comprising all its varieties caused by grades, (ह्रस्व, दीर्घ, प्लुत) or accents or nasalization. The word वर्ण is used in the neuter gender in the Mahābhāṣya; cf. सर्वमुखस्थानमवर्णम् M.Bh. I. 1.9, मा कदाचिदवर्णं भूत् M. Bh. I. 1.48 Vārt. 1; cf. also M.Bh. on I. 1.50 Vārt. 18 and I. 1.51 Vārt. 2; cf. also ह्रस्वमवर्णं प्रयोगे संवृतम् Sīradeva Pari. 17.

अवशंगम name of a Saṁdhi when a class consonant, followed by any consonant is not changed, but retained as it is; cf. स्पर्शाः पूर्वे व्यञ्जनान्युत्तराणि आस्थापितानां अवशंगमं तत् R. Pr. IV. 1; e. g. आरैक् पन्थाम् R. V. I. 113. 16, वषट् ते (R. V. VII. 99.7) अजानन् पुत्रः (R. V. X. 85.14).

अवशिष्टलिङ्ग (v. l. अविशिष्टलिङ्ग) a term occurring in the Lingānuśāsana meaning 'possessed of such genders as have not been mentioned already either singly or by combination' i. e. possessed of all genders. Under अवशिष्टलिङ्ग are mentioned indeclinables, numerals ending in ष् or न्, adjectives, words ending with kṛtya affixes i. e. potential passive participles, pronouns, words ending with the affix अन in the sense of an instrument or a location and the words कति and युष्मद्. (See पाणिनीय-लिङ्गानुशासन Sūtras 182-188).

अवश्यम् necessarily; the expression अवश्यं चैतदेवं विज्ञेयम् is very frequently used in the Mahābhāṣya when the same statement is to be emphasized.

अवसान pause, cessation, termination; cf. विरामोऽवसानम् । वर्णानामभावः अवसानसंज्ञः स्यात् S. K. on P. I. 4. 110.

अवस्था stage, condition; stage in the formation of a word; e.g. उपदेशावस्था, लावस्था, etc.

अवस्थित of a uniform nature; cf. सिद्धे त्ववस्थिता वर्णाः, वक्तुश्चिराचिरवचनाद् वृत्तयो विशिष्यन्ते, M. Bh. I. 1.70 V. 5.

अवाक्षर deficient in one or more syllables. The word is mostly used in connection with a Vedic Mantra.

अवाग्योगविद् one who is not conversant with the proper use of language; cf. अथ योऽवाग्योगविद् विज्ञानं तस्य शरणम्; M. Bh. I. I. I.

अविघातार्थ meant for not preventing the application (of a particular term) to others where it should apply. The word is frequently used in the Kāśikā; cf. अजाद्यतष्टाप् । टकारः सामान्यग्रहणाविघातार्थः । Kāś. on P. IV. 1.4, also see Kāś. on III. 1. 133; III. 2.67, 73; IV. 1.78.

अविचालिन् immutable. The term is used frequently in the Mahābhāṣya in connection with letters of the alphabet which are considered 'nitya' by Grammarians; cf. नित्येषु च शब्देषु कूटस्थैरविचालिभिर्वर्णैर्भवितव्यमनपायोपजनविकारिभिः M. Bh. I. 1. Āhn 2; cf. also नित्यपर्यायवाची सिद्धशब्दः । यत्कूटस्थेष्वविचालिषु भावेषु वर्तते M. Bh. on I. 1.1.

अविधि non-application, non-prescription (अविधान); cf. अङ्गवृत्ते पुनर्वृत्तौ अविधिर्निष्ठितस्य M. Bh. on VII. I. 30; Par. Śek. Pari. 92.

अविभक्तिक without the application of a case termination. The term is used frequently in connection with such words as are found used by Pāṇini without any case-affix in his Sūtras; sometimes, such usage is explained by commentators as an archaic usage; cf. अविभक्तिको निर्देशः । कुप उः रः लः । M. Bh. I. 1. Āhn. 2; also M. Bh. on I. 1.3; III. 1.36, VII. 1.3 etc.

अविभाग absence of division, equilibrium cp. Vāk. pad. I. 128.

अविभागपक्ष a view of grammarians according to which there are words which are looked upon as not susceptible to derivation. The terms अखण्डपक्ष and अव्युत्पन्नपक्ष are also used in the same sense.

अविरविकन्याय a maxim mentioned by Patañjali in connection with the word आविक where the taddhita affix ठक् (इक), although prescribed after the word अवि in the sense of 'flesh of sheep' (अवेः मांसम्), is actually put always after the base अविक and never after अवि. The maxim shows the actual application of an affix to something allied to, or similar to the base, and not to the actual base as is sometimes found in popular use. cf. द्वयोः शब्दयोः समानार्थयोरेकेन विग्रहोऽपरस्मादुत्पत्तिर्भविष्यति, अविरविकन्यायेन । तद्यथा अवेर्मांसमिति विगृह्य अविकशब्दादुत्पत्तिर्भवति आविकमिति । M. Bh. on IV. 1. 88; cf. also M. Bh. on IV. 1. 89; IV. 2. 60; IV. 3.131, V. 1.7, 28; VI. 2.11.

अविलम्बित name of a fault in pronouncing a word where there is the absence of a proper connection of the breath with the place of utterance; 'अविलम्बितः वर्णान्तरासंभिन्नः' Pradīpa on M. Bh. I. I. I. There is the word अवलम्बित which is also used in the same sense; cf. ग्रस्तं निरस्तमवलम्बितं निर्हतम्° M. Bh. on I. I. I.

अविवक्षा absence of keenness to state; ignoring, disregard, cp. Vāk. pad. I. 137 and पुण्य. 'अविवक्षायां शब्दोपात्तस्य नान्तरीयकमुपादानमिति न तस्योपयोगः ।

अविवक्षित (1) not taken technically into consideration, not meant; cf.

अविवक्षिते कर्मणि षष्ठी भवति M. Bh. on II. 3.52; (2) unnecessary; superfluous; the word is especially used in connection with a word in a Sūtra which could as well be read without that word. The word अतन्त्रं is sometimes used similarly.

अविशेष absence of specification; cf. गामादाग्रहणेष्वविशेषः M. Bh. I. 1.20 Vārt 1; Par. Śek. Pari. 106.

अविशेषित not specified, mentioned without any specific attribute; cf. एवमपि प्रयत्नः अविशेषितः भवति M. Bh. on I. 1.9; cf. also Kātan. VI. 1.63.

अवृत्ति absence of, or prohibition of, a vṛtti or composite expression; non-formation of a composite expression; cf. समानाधिकरणानां सर्वत्रावृत्तिरयोगादेकेन M. Bh. on III. 1. 8.

अवृद्ध lit. not beginning with the vowel आ, ऐ or औ; a word which has got no आ or ऐ or औ as its first vowel, as for example ग्लुचुक, अहिचुम्बक etc. इरावती, नर्मदा यमुना etc; cf. प्राचामवृद्धात् फिन् बहुलम् P. IV. 1. 160. also अवृद्धाभ्यो नदीमानुषीभ्यस्तन्नामिकाभ्यः P. IV. 1.113.

अव्यक्त (1) indistinct; inarticulate; cf. अव्यक्तानुकरणस्यात इतौ P. VI. 1.98 also P. V. 4.57; अव्यक्तं अपरिस्फुटवर्णम् Kāś. on P. VI. 1.98; (2) a fault of pronunciation; cf. नातिव्यक्तं न चाव्यक्तमेवं वर्णानुदीरयेत् ।

अव्यपवर्ग absence of separation, complete mixture cp. Vāk. pad. III. 3.8.

अव्यपवृक्त unseparated, undivided, inseparable, mixed; cf. नाव्यपवृक्तस्य अवयवे तद्विधिः यथा द्रव्येषु M.Bh. on Śiva-sūtra 4. V. 9 whereon Kaiyaṭa remarks व्यपवृक्तं भेदः । अव्यपवृक्तं अभिन्नबुद्धिविषयमेकत्वा लम्बनज्ञानग्राह्यं समुदायरूपम् ।

अव्यय (1) indeclinable, lit. invariant, not undergoing a change. Pāṇini has used the word as a technical term and includes in it all such words as स्वर्, अन्तर्, प्रातर् etc. or composite expressions like अव्ययीभावसमास, or such taddhitānta words as do not take any case affix as also kṛdanta words ending in म् or ए, ऐ, ओ, औ. He gives such words in a long list of Sutras P. I. 1.37 to 41; cf. सदृशं त्रिषु लिङ्गेषु सर्वासु च विभक्तिषु। वचनेषु च सर्वेषु यन्न व्येति तदव्ययम् Kāś. on P. I. 1.37 and Gopatha Brāhmaṇa I. 1.26. (2) non-losing, *remaining intact; an indeclinable* which shows no variation of form by the application of any gender or case-affix; cp. Vāk. pad. III. 14.105.

अव्ययसंग्रह name of a treatise on indeclinable words attributed to Śākaṭāyana.

अव्ययार्थनिरूपण a work on the meanings of indeclinable words written in the sixteenth century A.D. by Viṭṭhala Śeṣa, grandson of Rāmacandra Śeṣa, the author of the Prakriyā Kaumudī.

अव्ययीभाव name of a compound so called on account of the words forming the compound, being similar to indeclinables; e.g. निर्मक्षिकम्, अधिहरि, यथामति, यावज्जीवम् etc.; cf. अनव्ययं अव्ययं भवतीत्यव्ययीभावः M.Bh. on II. 1.5. The *peculiarity of the avyayībhāva* compound is that the first member of the compound plays the role of the principal word; cf. पूर्वपदार्थप्रधानोऽव्ययीभावः M. Bh. on II. 1.6.

अव्यवधान absence of intervention between two things by something dissimilar; close sequence; cf. अतज्जातीयकं हि लोके व्यवधायकं भवति M.Bh. on I. 1.7. Vārt. 8; cf. also येन नाव्यवधानं तेन व्यवहितेपि वचनप्रामाण्यात् M.Bh. on VII 3.44, VII. 3.54, VII. 4.1, VII. 4.93. The term अव्यवाय also is used in the same sense.

अव्यवस्था absence of proper disposal; absence of a proper method regarding the application of a rule; cf. पुनर्क्रुच्छिभाव; पुनराडिति चक्रकमव्यवस्था प्राप्नोति M.Bh. on I. 3.60 V. 5.

अव्याप्ति insufficient extension, as opposed to अतिव्याप्ति or over application; cf. सर्वोपाधिव्यभिचारार्थम्। अव्याप्त्यति-व्याप्त्य-संभवादिदोषपरिहारार्थम्। Padamañjari on II. 1.32.

अव्याप्य an intransitive root; a technical term in the Cāndra Vyākaraṇa (C. Vy. I. 4. 70) as also in Hemacandra's Śabdānuśāsana; cf. अव्याप्यस्य मुचेर्मोग् वा। मुचेरकर्मकस्य सकारादौ सनि परे मोक् इत्ययमादेशो वा स्यात्। न चास्य द्विः। मोक्षति मुमुक्षति चैत्रः। मोक्षते मुमुक्षते वा वत्सः स्वयमेव Hem. IV. 1.19.

अव्युत्पत्तिपक्ष the view held generally by grammarians that all words are not necessarily susceptible to analysis or derivation, an alternative view opposed to the view of the etymologists or Nairuktas that every word is derivable; cf. पाणिनेस्त्वव्युत्पत्ति-पक्ष एवेति शब्देन्दुशेखरे निरूपितम् Pari. Sekh. Pari. 22; वाचक उपादानः स्वरूप-वानिति अव्युत्पत्तिपक्षे Vyāḍi's Sāṁgraha.

अव्युत्पन्न underived, unanalysable; cf. उणादयोऽव्युत्पन्नानि प्रातिपदिकानि M.Bh. I. 1.61 Vārt. 4; Par. Śek. Pari. 22.

अव्युत्पन्नपक्ष same as अव्युत्पत्तिपक्ष. See above the word अव्युत्पत्तिपक्ष.

अश् (1) Pratyāhāra or a short term standing for all vowels, semi-vowels, and the fifth, fourth and third of the class-consonants; all letters excepting the surds and sibilants; (2) substitute अ for the word इदम् before affixes of cases beginning with the instrumental, and for एतद् before the tad. affixes त्र and तस्; see P. II. 4.32 and 33; (3) substitute अ for the gen. sing. case-affix ङस् after the words युष्मद् and अस्मद्; see P. VII. 1.27.

अशक्ति incapacity to pronounce words correctly; cf. अशक्त्या कयाचिद् ब्राह्मण्या ऋतक इति प्रयोक्तव्ये लृतक इति प्रयुक्तम् M.Bh. on Śiva-sūtra 2.

अशिष्य unnecessary to be prescribed or laid down.; cf. तदशिष्यं संज्ञाप्रमाणत्वात् P. I. 2.53; also लिङ्गं अशिष्यं लोकाश्रयत्वा-ल्लिङ्गस्य M. Bh. on II. 1.36.

अश्मादि a class of words headed by the word अश्मन् to which the taddhita affix र is applied in the four senses specified in P. IV. 2.67 to 70; e.g. अश्मरः, ऊषरम्, नगरम्, पामरः; गह्वरम् etc. cf. P.IV. 2.80.

अश्वघासादि compounds like अश्वघास which cannot be strictly correct as चतुर्थी-समास, but can be षष्ठीसमास if the word तदर्थ in the rule चतुर्थी तदर्थार्थ-बलिहितसुखरक्षितैः be understood in the sense of 'meant for' a particular thing which is to be formed out of it; cf. विकृतिः प्रकृत्येति चेदश्वघासादीनामुपसं-ख्यानम् M.Bh. on II. 1.36.

अश्वपत्यादि a class of words headed by अश्वपति to which the taddhita affix अण् (अ) is added in the senses mentioned in rules before the rule तेन दीव्यति० P. IV. 4.2. which are technically called the Prāgdīvyatīya senses. e.g. आश्वपतम्, गाणपतम्, गार्हपतम् etc.

अश्वत्थनारायण a commentator who wrote a gloss on Pāṇini's Aṣṭādhyāyī in the Tamil language.

अश्वादि (1) a class of words headed by the word अश्व to which the affix फञ् (आयन) is added in the sense of गोत्र (grand children etc.); e.g. आश्वायनः, जातायनः, औत्सायनः etc.; cf. P. IV. 1. 110; (2) a class of words headed by the word अश्व to which the taddhita affix यत् is added in the sense of a cause of the type of a

meeting or an accidental circumstance; e.g. आश्विकम् आश्मिकम् cf. तस्य निमित्तं संयोगोत्पातौ । P. V. 1.38.

अष्टक another name for the famous *work of Pāṇini popularly called* the Aṣṭādhāyi; cf. अष्टावध्यायाः परिमाणमस्य सूत्रस्य अष्टकं पाणिनीयम् । दशकं वैयाघ्रपदीयम् । त्रिकं काशकृत्स्नम् । Kāś on P.V. 1.58; (2) students of Pāṇini's grammar, e.g. अष्टकाः पाणिनीयाः; cf. सूत्राच्च कोपधात् । Kāś. on P.IV. 2.65.

अष्टम a term used by ancient grammarians for the vocative case.

अष्टमङ्गला name of a commentary on the Kātantra Vyākaraṇa by Rāmakiśoracakravartin.

अष्टाध्यायी name popularly given to the Sūtrapāṭha of Pāṇini consisting of eight books (adhyāyas) containing in all 3981 Sūtras, as found in the traditional recital, current at the time of the authors of the Kāśikā. Out of these 3981 Sūtras, seven are found given as Vārtikas in the Mahābhāṣya and two are found in Gaṇapātha. The author of the Mahābhāṣya has commented upon only 1228 of these 3981 Sūtras. Originally there were a very few differences of readings also, as observed by Patañjali (see Mbh on I. 4.1); but the text was fixed by Patañjali which, with a few additions made by the authors of the Kāśikā, as observed above, has traditionally come down to the present day. The Aṣṭādhyāyī is believed to be one of the six Vedānga *works which are committed to* memory by the reciters of Ṛgveda. The text of the Aṣṭādhyāyī is recited without accents. The word अष्टाध्यायी was current in Patañjali's time; cf. शिष्टज्ञानार्था अष्टाध्यायी M. Bh. on VI. 3.109.

अष्टाक्षरा a metre having eight syllables in a foot; cf. गायत्री सा चतुर्विंशत्यक्षरा । अष्टाक्षरास्त्रयः पादाः चत्वारो वा षट्क्षराः R. Pr. XVI. 9.

अष्टि *name of a metre of four feet consisting of 64 syllables in all, 12 syllables in the odd feet and 20 in the even feet; e. g.* त्रिकद्रुकेषु महिषः etc. R. V. II. 22. 1.

अष्टौ विकृतयः Eight varieties of the recital of the vedic texts viz. जटा, माला, शिखा, रेखा, ध्वज, दण्ड, रथ and घन.

अस् (1) case affix of the nominative and accusative plural and the ablative and genitive singular (जस्, शस्, ङसि and ङस्); (2) taddhita affix अस् (असि) added to पूर्व, अधर and अवर, by P. V. 3.39; (3) compound ending अस् (असिच्) applied to the words प्रजा and मेधा standing at the end of a Bahuvrihi compound (P. V. 4. 122); (4) Uṇādi affix अस् prescribed by the rule सर्वधातुभ्योऽसुन् and subsequent rules (628-678) to form words such as मनस्, सरस् etc. (5) ending syllable अस्, with or without sense, of words in connection with which special operations are given in grammar; cf. P. VI. 4.14; cf. also अनिनस्मन्ग्रहणान्यर्थवता चानर्थकेन च तदन्तविधिं प्रयोजयन्ति Par. Śek. Pari. 16.

अस affix अस mentioned in the Nirukta in the word अवस (अव् + अस) cf. असो नामकरणः। तस्मान्नावगृह्णन्ति Nir I. 17.

असंख्य not possessing any notion of number; the word is used in connection with avyayas or indeclinables; *यथैव हि अलिङ्गमव्ययमेवमसंख्यमपि M.* Bh. on II. 4. 82.

असंज्ञक a term for the C'āndra Grammar, as no saṃjñās or technical terms are used therein; cf. चान्द्रं चासंज्ञकं स्मृतम्.

असंज्ञा not used as a technical term or name of a thing; cf. पूर्वपरावरदक्षिणोत्तरापराधराणि व्यवस्थायामसंज्ञायाम् P. I. 1.34.

असंनिकर्ष (1) separatedness as in the case of two distinct words; (2) absence of co-alescence preventing the sandhi; cf. R. T. 68, 70.

असंनिधान the same as असंनिकर्ष; see above; e. g. भरा इन्द्र; तमु अभिप्रगायत.

असंप्रत्यय failure to understand the sense; cf. इतरथा ह्यसंप्रत्ययोऽकृत्रिमत्वाद्यथा लोके M. Bh. on I. 1.23 Vārt. 3.

असंभव Impossibility of occurrence (used in connection with an operation); cf. नावश्यं द्विकार्ययोग एव विप्रतिषेधः। किं तर्हि। असंभवोपि। M. Bh. I. 1.12 Vārt. 3; (2) impossibility of a statement, mention, act etc. cf. असंभवः खल्वपि अर्थादेशनस्य M. Bh. on II. 1. 1.

असंयोग absence of the conjunction of consonants; cf. असंयोगाल्लिट् कित् P. I. 2.5.

असंविद् absence of clear understanding, nescience, misconception; cf. Vāk. pad. II. 91.

असंहिता absence of juxta-position, absence of connectedness; cf. यदि तावत्संहितया निर्देशः क्रियते भ्वादय इति भवितव्यम्। अथासंहितया भू आदय इति भवितव्यम् M. Bh. on I. 3.1.

असत्त्व (1) absence of सत्त्व or entity; (2) other than a substance i. e. property, attribute, etc. cf. प्रादयः असत्त्ववचना निपातसंज्ञा भवन्ति M. Bh. I. 4. 59; cf. also सोऽसत्त्वप्रकृतिर्गुणः M. Bh. on IV. 1.44. cf. also चादयोऽसत्त्वे P. I. 4. 57.

असमर्थ (1) syntactically not connected, e. g. राज्ञः and पुरुषः in the sentence भार्या राज्ञः पुरुषो देवदत्तस्य। (2) unable to enter into a compound word, the term is used in connection with a word which cannot be compounded with another word, although related in sense to it, and connected with it by apposition or by a suitable case affix, the reason being that it is connected more closely with another word; cf. सापेक्षमसमर्थं भवति M. Bh. II. 1. 1.; e. g. the words कष्ट and श्रितः in the sentence महत् कष्टं श्रितः.

असमर्थसमास a compound of two words, which ordinarily is inadmissible, one of the two words being more closely connected with a third word, but which takes place on the authority of usage, there being no obstacle in the way of understanding the sense to be conveyed; e. g. देवदत्तस्य गुरुकुलम्। देवदत्तस्य दासभार्या। असूर्यंपश्यानि मुखानि, अश्राद्धभोजी ब्राह्मणः M. Bh. on II. 1. 1.

असमस्त not compounded, not entered into a compound with another word; cf. समासे असमस्तस्य Hem. II. 3.13.

असमास (1) absence of a compound. उपसर्गादसमासेपि णोपदेशस्य P. VIII. 4. 14; (2) an expression conveying the sense of a compound word although standing in the form of separate words; cf. चार्थे द्वन्द्ववचने असमासेपि चार्थसंप्रत्ययाद्‌निष्टं प्राप्नोति। अहरहर्नयमानो गामश्वं पुरुषं पशुम् M. Bh. on II. 2.29.

असरूप not having the same outward form or appearance; e. g. the affixes अण्, अच्, ण, अञ्, ञ, and the like which are, in fact, सरूप as they have the same outward form viz. the affix अ. अण् and यत् are असरूप; cf. वाऽसरूपोऽस्त्रियाम् P. III. I. 94.

असर्वविभक्ति not admitting all case affixes to be attached to it; cf. तद्धितश्चासर्वविभक्तिः P. I. 1. 38; यस्मान्न सर्वविभक्तेरुत्पत्तिः सोऽसर्वविभक्तिः। ततः यतः तत्र यत्र। Kāś. on I. 1.38.

असामर्थ्य absence of a syntactical connection ; cf. दध्ना पटुः । घृतेन पटुः । असामर्थ्यादत्र समासो न भविष्यति । कथमसामर्थ्यम् । सापेक्षमसमर्थं भवतीति । न हि दध्नः पटुना सामर्थ्यम् । केन तर्हि । भुजिना । दध्ना भुङ्क्ते पटुरिति । M. Bh. on II. 1.30.

असारूप्य dissimilarity in apparent form (although the real wording in existence might be the same) e. g. डाप्, टाप्, चाप्; cf. नानुबन्धकृतमसारूप्यम् । Par. Śek. Pari. 8.

असि (1) Uṇādi affix अस्; (2) tad. affix अस्. See above the word अस्.

असिच् samāsa-ending affix अस्. See above the word अस्.

असिद्ध invalid; of suspended validity for the time being; not functioning for the time being. The term is frequently used in Pāṇini's system of grammar in connection with rules or operations which are prevented, or held in suspense, in connection with their application in the process of the formation of a word. The term (असिद्ध) is also used in connection with rules that have applied or operations that have taken place, which are, in certain cases, made invalid or invisible as far as their effect is concerned and other rules are applied or other operations are allowed to take place, which ordinarily have been prevented by those rules which are made invalid had they not been invalidated. Pāṇini has laid down this invalidity on three different occasions (1) invalidity by the rule पूर्वत्रासिद्धम् VIII.2.1. which makes a rule or operation in the second, third and fourth quarters of the eighth chapter of the Aṣṭādhyāyi invalid when any preceding rule is to be applied, (2) invalidity by the rule असिद्धवदत्राभात् which enjoins mutual invalidity in the case of operations prescribed in the Ābhīya section beginning with the rule असिद्धवदत्राभात् (VI. 4.22). and going on upto the end of the Pāda (VI 4.175), (3) invalidity of the single substitute for two letters, that has already taken place, when ष् is to be substitued for स्, or the letter त् is to be prefixed, cf. षत्वतुकोरसिद्धः (VI. 1.86). Although Pāṇini laid down the general rule that a subsequent rule or operation, in case of conflict, supersedes the preceding rule, in many cases it became necessary for him to set that rule aside, which he did by means of the stratagem of invalidity given above. Subsequent grammarians found out a number of additional cases where it became necessary to supersede the subsequent rule which they did by laying down a dictum of invalidity similar to that of Pāṇini. The author of the Vārttikas, hence, laid down the doctrine that rules which are nitya or antaraṅga or apavāda, are stronger than, and hence supersede, the anitya, bahiraṅga and utsarga rules respectively. Later grammarians have laid down in general, the invalidity of the bahiraṅga rule when the antaraṅga rule occurs along with it or subsequent to it. For details see Vol. 7 of Vyākaraṇa Mahābhāṣya (D. E. Society's edition) pages 217-220. See also Pari. Śek. Pari. 50.

असिद्धत्व invalidity of a rule or operation on account of the various considerations sketched above. See असिद्ध.

असिद्धपरिभाषा the same as Antaraṅga Paribhāṣā or the doctrine of the invalidity of the bahiraṅga operation. See the word असिद्ध above.

For details see the Paribhāṣā "asiddham bahirangam antarange" Par. Śek. Pari. 50 and the discussion thereon. Some grammarians have given the name असिद्धपरिभाषा to the Paribhāṣā असिद्धं बहिरङ्गमन्तरङ्गे as contrasted with अन्तरङ्गं बहिरङ्गाद् बलीयः which they have named as बहिरङ्ग-परिभाषा.

असिद्धस्वरित the circumflex accent prescribed by Pāṇini in the three Pādas 2, 3, 4 of adhyāya VIII called Tripadī or Asiddhakāṇḍa. This Svarita is not the original Svarita but enclitic or secondary. See also P. VIII. 4.66, 67.

असुक् the augment अस् seen in Vedic Literature added to the nom. pl. case-affix जस् following a noun-base ending in अ; e.g. जनासः, देवासः etc. cf. आज्जसेरसुक् P. VII. 1.50, 51.

असुङ् substitute अस् for the last letter of the word पुंस् before the सर्वनामस्थान affixes, i.e. before the first five case affixes e.g. पुमान् पुमांसौ etc.; cf. पुंसोऽसुङ् P. VII. 1.89.

असुन् Uṇādi affix अस् (असुन्) by सर्वधातुभ्योऽसुन् वक्तव्यः Uṇ. Sū. 628; cf. न वेत्तीति नवेदाः। वेत्तिरसुन्प्रत्ययान्तः Kāś. on P. VI. 3.75.

असे (1) kṛt affix in the sense of the infinitive (तुमर्थे) in Vedic Literature, e.g. जीवसे; cf. तुमर्थे सेसेनसे० P. III. 4.9. (2) असे as a loc. sing. is used in the sense of असमासे in commentary works and in Gaṇapāṭha.

असंसृष्ट unblended, unmixed, just as the sense of one word with that of another according to the view of scholars who follow the पदवादपक्ष. cp. Vāk. pad. II. 248, 249.

अस्ताति tad. affix अस्तात् in the sense of the base itself, but called विभक्ति, prescribed after words in the sense of 'direction', e.g. पुरस्तात्, अधस्तात् etc. cf. दिक्शब्देभ्यः सप्तमीपञ्चमीप्रथमाभ्यो दिग्देशकालेषु अस्तातिः P.V.3.27.

अस्थ अ, आ, and आ 3. This term is used in Ṛk Tantra cf. अस्थनामिनी सन्ध्यम् R.T. 94. अस्थ possibly means 'belonging to अ i. e. all the three grades ह्रस्व, दीर्घ and प्लुत of अ.'

अस्पष्ट less in contact with the vocal organ than the semi-vowels; the term occurs in Hemacandra's Grammar (Hem. I. 3.25) and is explained by the commentator as ईषत्स्पृष्टतरौ प्रत्यासत्तेर्यकारवकारौ. अस्पष्ट stands for the letters य and व which are substituted for the vowels ए ऐ and ओ औ when followed by a vowel; cf. also Śāk I. 1.154.

अस्पृष्ट not in contact with any vocal organ; the term is used in connection with the effort required for the utterance of vowels, अनुस्वार and sibilants when no specific contact with a vocal organ is necessary; cf. स्वरानुस्वारोष्मणामस्पृष्टं करणं स्थितम् R. Pr. XIII. 3.

अस्मद् first person; the term is used in the sense of the first person in the grammars of Hemacandra and Śākaṭāyana. cf. त्रीणि त्रीण्यन्ययुष्मदस्मदि (Hem. III. 3.17),

अस्वपदविग्रह a term used for those compounds, the dissolution of which cannot be shown by the members of the compound; e.g. सुमुखी cf, भवति वै कश्चिदस्वपदविग्रहोपि बहुव्रीहिः। तद्यथा। शोभनं मुखमस्याः सुमुखीति। M.Bh. on V. 4.5.

अस्वयंदृष्ट A term used for the perfect tense; cf. कृ चकारमस्वयंदृष्टे (R.T. 191).

अस्व not homogeneous; asavarṇa. cf. इवर्णादेः अस्वे स्वरे यवरलम् Hem. I. 2.21, also अस्वे Śāk. I. 173.

अस्वरक untoned; a word without an accent, as different from a word which has an accent, but which is not uttered with that accent; cf. अक्रियमाणे ह्युपदेशिवद्भावे..आन्तर्यत आदेशा अस्वरकाणामस्वरका: स्युः M.Bh. on VII. 1.2, VII. 1.89.

आ

आ (1) the long form of the vowel अ called दीर्घ, consisting of two mātrās, in contrast with (1) the short अ which consists of one mātrā and the protracted आ३ which consists of three mātrās; (2) substitute आ of two mātrās when prescribed by the word दीर्घ or वृद्धि for the short vowel अ; (3) upasarga आ (आङ्) in the sense of limit e.g. आ कडारादेका संज्ञा (P. I. 4.1.) आकुमारं यशः पाणिनेः Kāś. on II. 1.13. आ उदकान्तात् (M.Bh. on I. 1.14); (4) indeclinable आ in the sense of remembrance e.g. आ एवं नु मन्यसे; cf. ईषदर्थे क्रियायोगे मर्यादाभिविधौ च यः। एतमातं ङितं विद्याद्वाक्यस्मरणयोरङित् M.Bh. on I. 1.14; (5) augment आ (आक्) as seen in चराचर, वदावद etc. cf. M.Bh. VI. 1.12 Vārt. 6; (6) augment आ (आट्) prefixed to roots in the tenses लुङ्, लङ् and लृङ्; (7) substitute आ prescribed for the last letter of pronouns before the tad. affixes दृक्, दृश, दृक्ष and वत्, as in तादृक्, तादृश etc. (8) feminine affix आ (टाप्, डाप् or चाप्) added to nouns ending in अ; (9) substitute आ (आ or आत्, or डा or आल्) for case affixes in Vedic literature उभा यन्तारौ, नाभा पृथिव्या; etc.

आँ indeclinable आ pronounced nasalized, e.g. अभ्र आँ अपः M.Bh. I.3.2.

आक् see above the word आ sense (5).

आकम् the substitute आकम् for साम् of the gen. pl. after the words युष्मद् and अस्मद् e.g. युष्माकं, अस्माकम्; cf. P. VII. 1.33.

आकर a word used in the sense of 'original source' or mine for Mahābhāṣya by commentators in phrases like स्पष्टमाकरे, आकरोक्तं संगच्छते।

आकर्षक (a word) attracting another word stated previously in the context e.g. the word च in the rules of Pāṇini.

आकर्षादि a class of words headed by the word आकर्ष to which the taddhita affix कन् (क) is applied in the sense of clever or expert; e. g. आकर्षक:, त्सरुक:, शकुनिक: etc.; cf. आकर्षादिभ्यः कन् P. V. 2.64.

आकाङ्क्ष (or साकाङ्क्ष also) expectant of another word in the context, e. g. कूज and व्याहर in अङ्ग कूज ३, अङ्ग व्याहर ३ इदानीं ज्ञास्यसि जाल्म Kāś. on अङ्गयुक्तं तिङाकाङ्क्षम् (P. VIII. 2.96).

आकाङ्क्षा expectancy with regard to sense-completion, generally in compounds such as साकाङ्क्ष, निराकाङ्क्ष etc. cf. अस्त्यत्रिमन्नाकाङ्क्षा इत्यतः साकाङ्क्षम् M. Bh. on III. 2. 114.

आकाङ्क्ष्य a word for which there is expectancy of another word for the completion of sense.

आकार the letter आ; cf. अकारस्य विवृतोपदेश आकारग्रहणार्थः। M. Bh. I. 1 Āhn. 2

आकालक (i) a variant for अकालक, cp. Kāś. on Pā. II. 4.21 (ii) Extending to the Kālakavana near the confluence of Gangā and Yamunā.

आकिनिच् tad. aff. आकिन् affixed to the word एक in the sense of 'single', 'alone'; cf. एकादाकिनिच्चासहाये P. V. 3.52.

आकुस्मीय a group of 43 roots of the चुरादि class of roots beginning with the root चित् and ending with कुस्म्, which are Ātmanepadin only.

आकृति lit. form; individual thing; cf. एकस्या आकृतेश्चरितः प्रयोगो द्वितीयस्यास्तृतीयस्याश्च

न भवति M. Bh. on III. 1.40 Vārt. 6. The word is derived as आक्रियते सा आकृति: and explained as संस्थानम्; cf. आक्रियते व्यज्यते अनया इति आकृति: संस्थानमुच्यते Nyāsa *on* IV. 1.63. (2) general form which, in a way, is equivalent to the generic notion or genus; cf. आकृत्युपदेशात्सिद्धम्। अवर्णाकृतिरुपदिष्टा सर्वमवर्णकुलं ग्रहीष्यति M. Bh. I. 1. Āhn. 1; (3) notion of genus; cf. also यत्तर्हि तद् भिन्नेष्वभिन्नं छिन्नेष्वच्छिन्नं सामान्यभूतं स शब्द:। नेत्याह। आकृतिर्नाम सा. M. Bh. I. 1. Āhn. 1; (4) a metre consisting of 88 letters; cf. R. Prāt. XVI. 56, 57.

आकृतिगण a class or group of words in which some words are actually mentioned and room is left to include others which are found undergoing the same operations; cp. श्रेण्यादय: कृतादिभि:। श्रेण्यादय: पठ्यन्ते कृतादिराकृतिगण:। M. Bhā. on II. 1.59. Haradatta defines the word as प्रयोगदर्शनेन आकृतिग्राह्यो गण: आकृतिगण:। Padamañjarī on II. 1.59. Some of the Gaṇas mentioned by Pāṇini and in Uṇādi and Phiṭ-sūtras also are Ākṛtigaṇas, e. g. अर्शादिगण, मूलविभुजादिगण, स्नात्व्यादिगण, शिवादिगण, पचादिगण and others. The word Vṛt which is put at the end of a Gaṇa to mark its close does not occur in those Gaṇas which are looked upon as Ākṛtigaṇas. cp. अवृत्करणादाकृतिगणोऽयम्। Kā. on Pā II. 1.48.; cp. आकृतिगणश्चायम्। तेन अपरिगणितशब्दसमूह:। य आकृत्या आकारेण लक्ष्यते स आकृतिगण:। Svo. on Gaṇaratnamahodadhi. cp. also 'सामीप्येऽथ व्यवस्थायां प्रकारेऽवयवे तथा। चतुर्ष्वर्थेषु मेधावी आदिशब्दं तु लक्षयेत्'। a Kārikā attributed to Āpiśali.

आक्षरसमाम्नायिक directly or expressly mentioned in the fourteen Pratyāhāra Sūtras of Pāṇini; a letter actually mentioned by Pāṇini in his alphabet 'अइउण्', 'ऌलृक्' etc.

आक्षिप्त (1) taken as understood, being required to complete the sense; cf. क्विबपि आक्षिप्तो भवति M. Bh. on III. 2. 178; (2) a term used for the circumflex accent or स्वरित as it is uttered by a zig-zag motion of the organ in the mouth caused by the air producing the sound; cf. आक्षेपो नाम तिर्यग्गमनं गात्राणां वायुनिमित्तं तेन य उच्यते स स्वरित: Uvvaṭa on R. Pr. III. 1.

आक्षेप a zig-zag motion of the organs producing sound caused by the air; see आक्षिप्त above.

आख्या designation, conventional name; cf. देवदत्तो मुण्ड्यपि जट्यपि स्वामाख्यां न जहाति M. Bh. on I. 1. 1.; cf. also स्वमज्ञातिधनाख्यायाम् P. I. 1.35; cf. also वर्ण: कारोत्तरो वर्णाख्या Tai. Prāt. I. 16.

आख्यात verbal form, verb; cf. भावप्रधानमाख्यातं सत्त्वप्रधानानि नामानि Nir. I. 1; चत्वारि पदजातानि नामाख्यातोपसर्गनिपाताश्च M. Bh. I. 1. Āhnika 1; also A. Prāt. XII. 5, आकार आख्याते पदादिश्च M. Bh. I. 2.37 Vārt. 2, आख्यातमाख्यातेन क्रियासातत्ये Sid. Kau. on II. 1. 72, क्रियावाचकमाख्यातं V. Pr. V. 1; cf. भारद्वाजकमाख्यातं भार्गवं नाम भाष्यते। भारद्वाजेन दृष्टत्वादाख्यातं भारद्वाजगोत्रम् V. Prat. VIII. 52; cf. also Athar. Prāt. I. 1. 12, 18; 1. 3. 3. 6; II. 2. 5 where ākhyāta means verbal form. The word also meant in ancient days the root also, as differentiated from a verb or a verbal form as is shown by the lines तन्नाम येनाभिदधाति सत्त्वं, तदाख्यातं येन भावं स धातु: R. Pr. XII. 5 where 'आख्यात' and 'धातु' are used as synonyms. As the root form such as कृ, भू etc. as distinct from the verbal form, is never found in actual use, it is immaterial whether the word means root or verb. In the passages quoted above from the Nirukta and the Mahābhāṣya referring to the four kinds of words, the word ākhyāta could be taken to mean root (धातु) or verb (क्रियापद). The ākhyāta or verb is chiefly concerned with the process of being

and becoming while nouns (नामानि) have sattva or essence, or static element as their meaning. Verbs and nouns are concerned not merely with the activities and things in this world but with every process and entity; cf. पूर्वापरीभूतं भावमाख्यातेनाचष्टे Nir. I.; अस्तिभवतिविद्यतीनामर्थः सत्ता। अनेककालस्थायिनीति कालगतपौर्वापर्येण क्रमवतीति तस्याः क्रियात्वम्। Laghumañjūṣā. When a kṛt. affix is added to a root, the static element predominates and hence a word ending with a kṛt. affix in the sense of bhāva or verbal activity is treated as a noun and regularly declined; cf. कृदभिहितो भावो द्रव्यवद् भवति M. Bh. on II. 2. 19 and III. 1.67, where the words गति, व्रज्या, पाक and others are given as instances. Regarding indeclinable words ending with kṛt. affixes such as कर्तुं, कृत्वा, and others, the modern grammarians hold that in their case the verbal activity is not shadowed by the static element and hence they can be, in a way, looked upon as ākhyātas; cf. अव्ययकृतो भावे Vaiyākaraṇabhūṣaṇa.

आख्यातप्रक्रिया a work dealing with verbs written by Anubhūtisvarūpācārya on the Sārasvata Vyākaraṇa.

आख्यातविवेक a work dealing with verbs, and their activity by Kṛṣṇa-Shāstrī Ārade, a great Nāiyāyika of the 18th century.

आख्यातव्याकरण a treatise on verbs discussing verbal forms by Vaṅgasena.

आगन्तुक lit. adventitious, an additional wording generally at the end of roots to show distinctly their form e. g. वदि, एधि, सर्ति etc.; cf. इन्धिभवतिभ्यां च P. I. 2. 6; cf. also भावलक्षणे स्थेण्कृञ्वदिचरिहुतमिजनिभ्यस्तोसुन् P. III. 4.16, सृपितृदोः कसुन् P. III. 4. 17 and a number of other sūtras where इ or ति is added to the root; cf. इक्श्तिपौ धातुनिर्देशे, वर्णात्कारः, रादिफः P. III. 3.108 Vārt. 2.3. 4. where such appendages to be added to the roots or letters are given. The word आगन्तु is an old word used in the Nirukta, but the term आगन्तुक appears to be used for the first time for such forms by Haradatta; cf. हृरेरिति हृ कौटिल्ये, आगन्तुकेकारे गुणेन निर्देशः Padamañjarī on VII. 2. 31. In the traditional oral explanations the second part of a reduplicated word is termed आगन्तुक which is placed second i.e. after the original by virtue of the convention आगन्तूनामन्ते निवेशः, although, in fact, it is said to possess the sense of the root in contrast with the first which is called abhyāsa. A nice distinction can, however, be drawn between the four kinds of adventitious wordings found in grammar viz. आगन्तु, इत्, अभ्यास and आगम which can be briefly stated as follows: The former two do not form a regular part of the word and are not found in the actual use of the word; besides, they do not possess any sense, while the latter two are found in actual use and they are possessed of sense. Again the āgantu word is simply used for facility of understanding exactly and correctly the previous word which is really wanted; the इत् wording, besides serving this purpose, is of use in causing some grammatical operations. अभ्यास is the first part of the wording which is wholly repeated and it possesses no sense by itself, while, āgama which is added to the word either at the beginning or at the end or inserted in the middle, forms a part of the word and possesses the sense of the word.

आगम augment, accrement, a word element which is added to the primitive or basic word during the process

of the formation of a complete word or pada. The āgama is an adventitious word element and hence differs from ādeśa, the substitute which wholly takes the place of the original (or आदेशिन्). Out of the several āgamas mentioned by Pāṇini, those that are marked with mute ट् are prefixed, those, marked with क्, are affixed, while those, marked with म्, are placed immediately after the last vowel of the word. The augments become a part and parcel of the word to which they are added, and the characteristics of which they possess; cf. यदागमास्तद्गुणीभूतास्तद्ग्रहणेन गृह्यन्ते, also आगमानां आगमिधर्मिवैशिष्ट्यम् Par. Śek. Pari. 11. Those grammarians, who hold the view that words are unproduced and eternal, explain the addition of an augment as only the substitution of a word with an augment in the place of a word without an augment; cf. आदेशास्तर्हीमे भविष्यन्ति अनागमकानां सागमकाः M. Bh. on I. 1.20; I.1.46. The term āgama is defined as अन्यत्र विद्यमानस्तु यो वर्णः श्रूयतेधिकः। आगम्यमानतुल्यत्वात्स आगम इति स्मृतः Com. on Tait. Prāt. I. 23. cf. तथा आपिशलीयश्लोकः। आगमोनुपघातेन विकारश्चोपमर्दनात्। आदेशस्तु प्रसङ्गेन लोपः सर्वापकर्षणात्। Durga on Kāt. I. 2.1; also Kāś. on P. VI. 3.109 which cites a similar verse; cf. also Durga on Kāt. II. 3.1 and Hela. on Vā-Pa. III. 14.564.

आगमिन् a base to which an augment is added; cf. एवमपि पञ्च आगमास्त्रय आगमिनः M. Bh. I. 1 Āhnika 2.

आगर्वीय a class of roots forming a subdivision of the Curādigaṇa or the tenth conjugation beginning with पद् and ending with गर्व् which are only ātmanepadin; e.g. पदयते, मृगयते, अर्थयते, गर्वयते.

आगस्त्य name of an ancient writer of Vedic grammar and Prātiśākhya works; cf. R. Pr. I. 2.

आग्रायण an ancient scholar of Nirukta quoted by Yāska; cf. अक्षि अष्टेः। अनक्तेरिति आग्रायणः Nir. I. 9.

आङ् (i) the preposition आ. See the word आ above. (ii) substitute आ for a case-affix in Vedic literature.

आङ्ग an operation prescribed in the section, called aṅgādhikāra, in the Aṣṭādhayī of Pāṇini, made up of five Pādas consisting of the fourth quarter of the 6th adhyāya and all the four quarters of the seventh adhyāya. आङ्गात् पूर्वं विकरणा एषितव्याः M. Bh. on I. 3.60 Vārt. 5; cf. also वार्णादाङ्गं बलीयो भवति Par. Śek. Pari. 55; also M. Bh. on III. 2.3.

आच् tad. affix आ applied to the word दक्षिणा and उत्तरा; cf. P. V. 3.36, 38. e.g. दक्षिणा वसति, उत्तरा रमणीयम् Kāś. on V. 3.36, 38.

आचार (1) customary usage of putting or employing words in rules; cf. आचार्याचारात्संज्ञासिद्धिः, P. I. 1.1, Vārt. 4. cf. also किमिदमाचारादिति। आचार्याणामुपचारात्। नैतेष्वाचार्या अच्कार्याणि कुर्वन्ति। M. Bhā. I. 1.1. (2) behaviour; cf. उपमानादाचारे P. III. 1.10; cf. also निवासत आचारतश्च M. Bh. on VI. 3.109.

आचारक्विप् denom. affix क्विप् applied to any prātipadika or noun in the sense of behaviour; cf. सर्वप्रातिपदिकेभ्य आचारे क्विब् वक्तव्यः अश्वति गर्दभति इत्येवमर्थम् M. Bh. on III. 1.11; cf. हलन्तेभ्य आचारक्विब्भावाच्च Par. Śek. on Parī. 52.

आचार्य preceptor, teacher; a designation usually given to Pāṇini by Patañjali in the Mahābhāṣya; cf. the usual expression तज्ज्ञापयति आचार्यः as also आचार्यप्रवृत्तिर्ज्ञापयति; also cf. नेदानीमाचार्याः सूत्राणि कृत्वा निवर्तयन्ति. cf. also the popular definition of आचार्य

given as "निशम्य यद्गिरं प्राज्ञा अविचार्यैव तत्क्षणम्। संभावयन्ति शिरसा तमाचार्यं प्रचक्षते।"

आचार्यदेशीय a partisan of the preceptor Pāṇini or the Sūtrakāra who is looked upon as having approximately the same authority as the Sūtrakāra; cf, आचार्यदेशीय आह—न वक्तव्य इति। Kaiyaṭa on I. 4.105, Vārt. 2.

आचार्यसंपद् necessary qualification to teach the Veda with all its pāṭhas having the necessary knowledge of accents, mātrās and the like. Cf. पदक्रमविभागज्ञो वर्णक्रमविचक्षण:। स्वरमात्राविशेषज्ञो गच्छेदाचार्यसंपदम्॥ R. Prāt. I. 8.

आचितादि a class of words headed by the word आचित which do not have their final vowel accented acute by P. VI. 2.146 when they are preceded by the prepositions प्र, परा etc. although they are used as proper nouns. e.g. आचितम्, निरुक्तम्, प्रश्लिष्टम्; cf. Kāśikā on P. VI. 2.146.

आञ्जस straightforward, easy to follow on account of being direct. cf. Vāk. pad. I. 12; आञ्जस: लघुनोपायेन समधिगमनिमित्तम्। (वृ)

आट् (1) augment आ prefixed to roots beginning with a vowel in the imperfect, aorist and conditional, which is always accented (उदात्त); cf. P. VI. 4.72; (2) augment आ prefixed to the imperative first person terminations, e.g. करवाणि, करवै etc.; cf. P. III. 4.92; (3) augment आ to be prefixed to case-affixes which are ङित् after nouns called nadī; e.g. कुमार्यै; cf. P. VII. 3.112.

आटच् tad. affix (आट) in the sense of possession added to the word वाच्; e.g. वाचाट: cf. P. V. 2.125.

आत् (1) long आ as different from short or protracted अ prescribed by the word वृद्धि or दीर्घ in the case of अ, or by the word आत् when substituted for another vowel, as for example in the rule आदेच उपदेशेऽशिति and the following; cf. P. VI. 1.45, 57; (2) substitute for the ablative affix ङस् after words ending in अ; cf. P. VII. 1.12; (3) substitute आत् for a case affix in Vedic Literature, e.g. न ताद् ब्राह्मणाद् निन्दामि Kāś. on VII. 1.39.

आताम् Ātmanepada third person dual ending, technically substituted for लकार by P. III. 4.78.

आति tad. affix आत् applied to उत्तर, अधर and दक्षिण by P. V. 3.34.

आतिदेशिक applied by extension or transfer of epithet as opposed to औपदेशिक. See the word अतिदेश; the term is often used in connection with rules or operations which do not apply or occur by the direct expression of the grammarian; cf. यदि आतिदेशिकेन कित्त्वेन औपदेशिकं कित्त्वं बाध्येत. M. Bh. on I.2.1.; cf. also आतिदेशिकमनित्यम् Par. Śek. Pari. 93.6.

आतिशायिक a tad-affix in the sense of excellence; a term applied to the affixes तम and इष्ठ as also तर and ईयस् prescribed by Pāṇini by the rules अतिशायने तमबिष्ठनौ and द्विवचनविभज्योपपदे तरबीयसुनौ cf. P.V. 3.55, 57. This superlative affix is seen doubly applied sometimes in Vedic Lit. e.g. श्रेष्ठतमाय कर्मणे Yaj. Saṁ. I.1; cf. also तदन्ताच्च स्वार्थे छन्दसि दर्शनं श्रेष्ठतमायेति P.V. 3.55 Vārt. 3.

आतिशायिकान्त a word ending with an ātiśāyika affix; cf. आतिशायिकान्तात्स्वार्थे छन्दसि आतिशायिको दृश्यते M.Bh. on V. 3.55.

आत्त्व the substitution of long आ prescribed by the term आत् as in आदेच उपदेशेऽशिति and the following cf. P. VI. 1.45 etc.

आत्मतत्त्व the innermost principle, the essence, in grammar the ultimate

word principle. cp. Vāk. pad. III. 1.21; III. 9.89.

आत्मन् agent or Kartṛ as in the terms आत्मनेपद or आत्मनेभाषा, cf. सुप आत्मनः क्यच् III. 1.8.

आत्मनेपद a technical term for the affixes called तङ् (त, आताम् etc.) and the affix आन (शानच्, चानश्, कानच्), called so possibly because, the fruit of the activity is such as generally goes to the agent (आत्मने) when these affixes are used. Contrast this term (Ātmanepada) with the term Parasmaipada when the fruit is meant for another. For an explanation of the terms see P. VI. 3.7 and 8.

आत्मनेपदिन् a root which always takes the Ātmanepada affixes. (See above).

आत्मनेभाष a technical term used for such roots as speak for the agent himself; the term आत्मनेभाष means the same as the term आत्मनेपदिन्. The term आत्मनेभाष is not mentioned by Pāṇini; but the writer of the Vārtikas explains it, cf. आत्मनेभाषपरस्मैभाषयोरुपसंख्यानम् P. VI. 3.7 and 8 Vārt. 1; cf. also आत्मनेपदिनश्च धातवो वैयाकरणैरात्मनेभाषशब्देन व्यवह्रियन्ते, Kaiyaṭa on VI. 3.7. The term is found in the Atharva-Prātiśākhya. III. 4.7. It cannot be said whether the term came in use after Pāṇini or, although earlier, it belonged to some school other than that of Pāṇini or, Pāṇini put into use the terms Ātmanepada and Parasmaipada for the affixes as the ancient terms Ātmanebhāṣa and Parasmaibhāṣa were in use for the roots.

आत्व the substitution of आ; e. g. तादृक्, भवादृक्, अन्यादृक् cf. आ सर्वनाम्नः P.VI.3.90.

आत्वत् possessed of the vowel आ; containing the vowel आ; e.g. पाकः, दायः etc. cf. कर्षात्वतो घञोन्त उदात्तः P.VI. 1.159.

आत्रेय name of an ancient grammarian who is quoted by Śabdakaustubha on P. I. 2.6. Ātreya is believed to have prepared the padapāṭha of Tattirīya Saṁhitā.

आदादिक belonging to the second conjugation or class of roots which begins with the root अद्; cf. दैवादिकस्यैव ग्रहणं भविष्यति नादादिकस्य Pur. Pari. 67.

आदि (1) commencement, initial; cf. अपूर्वलक्षण आदिः M.Bh. on I. 1.21 (2) of the kind of, similar; एवंप्रकारः.

आदिकर्मन् commencement of an action cf. आदिभूतः क्रियाक्षणः आदिकर्म Kāś. on आदिकर्मणि क्तः कर्तरि च। P. III. 4.71.

आदित् possessed of the mute indicatory letter आ signifying the non-application of the augment इ (इट्) to the past-pass. part. term क्त. e.g. क्ष्विण्ण from the root ञिक्ष्विदा; similarly खिन्न, भिन्न etc. cf. आदितश्च P. VII. 2.16.

आदिवृद्धि the Vṛddhi substitute prescribed for the first vowel of a word to which a tad-affix, marked with the mute letter ञ, ण्, or क् is added; e.g. औपगव, दाक्षि etc.; cf. तद्धितेष्वचामादेः P. VII. 2. 117, 118.

आदिष्ट (1) prescribed for substitution; specified for an operation; cf. सिद्धं तु आदिष्टस्य गुड्वचनात् M. Bh. on VI. 1. 155; cf. also M.Bh. on VI. 1.158 Vārt. 3; M.Bh. on IV. 3.23 Vār. 5; cf. also आदिष्टाच्चैवाचः पूर्वः M. Bh. on I. 1.57; (2) indicated or stated; आदिष्टा इमे वर्णाः.

आदेश substitute as opposed to sthānin, the original. In Pāṇini's grammar there is a very general maxim, possessed of a number of exceptions, no doubt, that "the substitute

behaves like the original" (स्थानिवदादेशः अनल्विधौ P.I.1.56); the application of this maxim is called स्थानिवद्भाव; for purposes of this स्थानिवद्भाव the elision (लोप) of a phonetic element is looked upon as a sort of substitute; cf. उपधालोपस्य स्थानिवत्त्वात् Kāś. on P.I. 1.58. Grammarians many times look upon a complete word or a word-base as a substitute for another one, although only a letter or a syllable in the word is changed into another, as also when a letter or syllable is added to or dropped in a word; cf. पचतु, पचन्तु...इमेप्यादेशाः। कथम्। आदिश्यते यः स आदेशः। इमे चाप्यादिश्यन्ते। M.Bh. on I. 1.56; cf. also सर्वे सर्वपदादेशा दाक्षीपुत्रस्य पाणिनेः M.Bh. on P. I. 120; cf. also अनागमकानां सागमका आदेशाः M.Bh. on I.1.20; (2) indication, assignment; cf. योयं स्वरादेशः अन्तोदात्तं, यथेराद्युदात्तत्वं, स्वः स्वरितमिति आदेशः R. Pr. I. 30-32; cf. also आदेशः उपदेशः com. on Tai.-Prāt. II. 20; cf. also अनादेशे अविकारः V. Pr. IV. 131, where Uvvaṭa remarks यत्र उदात्तादीनां स्वराणां सन्धौ आदेशो न क्रियते तत्र अविकारः प्रत्येतव्यः। cf. also एकारो विभक्त्यादेशः छन्दसि A. Pr. II. 1.2, where ए is prescribed as a substitute for a case-affix and त्वे and अस्मे are cited as examples where the acute accent is also prescribed for the substitute ए.

आदेशिन् that for which a substitute is prescribed; the original, sthānin; cf. आदेशिनामादेशाः cf. also M.Bh. on P. I. 1.56.

आद्य (1) premier; cf. इदमाद्यं पदस्थानं (व्याकरणनामकं) सिद्धिसोपानपर्वणाम् Vāk. pad. I.16; (2) preceding, as opposed to succeeding (उत्तर); cf. सहाद्यै र्व्यञ्जनैः V. Pr. I. 100; (3) original; cf. आद्यप्रकृतिः परमप्रकृतिः (original base) Bhāṣā Vṛtti. IV. 1.93; (4) first, preceding, आद्ये योगे न व्यवाये तिङः स्युः M.Bh. on III. 1-91.

आद्यन्तवत्त्व आद्यन्तवद्भाव, consideration of a single or solitary letter as the initial or the final one according to requirements for operations prescribed for the initial or for the final. Both these notions—the initial and the final—are relative notions, and because they require the presence of an additional letter or letters for the sake of being called initial or final it becomes necessary to prescribe आद्यन्तद्भाव in the case of a single letter; cf. आद्यन्तवदेकस्मिन्। आदौ इव अन्त इव एकस्मिन्नपि कार्यं भवति। यथा कर्तव्यमित्यत्र प्रत्ययाद्युदात्तत्वं भवति एवमौपगवमित्यत्रापि यथा स्यात्। Kāś. on P. I. 1.21; cf. also आद्यन्तवच्च। अपृक्तस्य आदिवदन्तवच्च कार्यं भवति। T. Pr. 1.55. This आद्यन्तवद्भाव of Pāṇini is, in fact, a specific application of the general maxim known as vyapadeśivadbhāva by virtue of which "an operation which affects something on account of some special designation, which for certain reasons attaches to the letter, affects likewise that which stands alone." cf. Pari. Śek. Pari. 30.

आद्यपद the initial word of a sentence which according to some constitutes sentence (वाक्य); cp. सकलविशेषणान्वितश्च प्रथमतरमेवोपक्रान्तः संसृष्ट एवार्थो वाक्यार्थः। (पुण्य. on Vāk. pad II. 17)

आद्युदात्त a word beginning with an acute-accent i.e. which has got the first vowel accented acute; words in the vocative case and words formed with an affix marked with a mute ञ् or न् are ādyudātta; cf. P. VI. 1.197, 198; for illustrations in detail see P. VI. 1.189-216.

आद्युदात्तनिपातन specific mention of a word with the accent udātta or acute on the first syllable; cf. आद्युदात्तनिपातनं करिष्यते M. Bh. on I.1.56, VI. 1.12.

आधार receptacle or abode of an action; cf. आध्रियन्ते अस्मिन् क्रिया: इत्याधार: Kāś. on P. I. 4.45 also M. Bh. on III. 3.121; the Prakriyā Kaumudī mentions four kinds of ādhāras; cf. औपश्लेषिक: सामीपिको विषयो व्याप्त इत्याधारश्चतुर्धा Prak. Kau. on II. 3.36.

आधारनियम restriction of the verbal activity with respect to the object on which it rests. cp. Vāk. pad. II. 463; इन्धनाधारा करणशक्ति: स्थाल्याधारैवाधिकरणशक्ति: । (पुण्य.)

आधारशक्ति power of supporting things as is possessed by आकाश which supports everything. cp. Vāk. pad. III. 7-151.

आधाराधेयभाव a non-differential relation (अभेदसंसर्ग) between the personal endings तिप्,तस् etc. and the noun in the nominative case which is the subject of the verbal activity; relation of a thing and its substratum; cf. निपातातिरिक्तनामार्थधात्वर्थयोर्भेदान्वयस्य अव्युत्पन्नत्वात्.

आधिक्य superfluity, superiority, notion of surplus; cf. यदत्राधिक्यं वाक्यार्थ: स: M. Bh. on II. 3.46, II. 3.50.

आधृषीय a sub-division of roots belonging to the चुरादिगण or tenth conjugation beginning with युज् and ending with धृष् which take the Vikaraṇa णिच् optionally i.e. which are also conjugated like roots of the first conjugation; e.g. योजयति, योजयते, योजति; साहयति-ते, सहति.

आधेय a thing placed in another or depending upon another, as opposed to ādhāra or the container; cf. आधेयश्चाक्रियाजश्च सोऽसत्त्वप्रकृतिर्गुण: M. Bh. on P. IV. 1.44.

आन (1) kṛt. affix (शानच्, or चानश्) substituted for the lakāra लट् and applied to ātmanepadi roots forming the present participle; (2) kṛt. affix कानच् applied to ātmanepadi roots in the sense of past time forming the perfect participle; cf. लिट: कानज्वा P. III. 2.106.

आनङ् substitute आन् in the place of the last letter (ऋ) of the first member of dvandva compounds of words meaning deities or of words showing blood-relationship which end with the vowel ऋ; e.g. होतापोतारौ, मातापितरौ cf. P. VI. 3.25, 26.

आनन्तर्य (1) close proximity; absence of any intermediary element generally of the same nature; अनन्तरस्य भाव: आनन्तर्यम्; cf. नाजानन्तर्ये बहिष्ट्वप्रक्लृप्ति: M. Bh. I.4.2. Vārt. 21; Par. Śek. Pari. 51. This close proximity of one letter or syllable or so, with another, is actually i.e. phonetically required and generally so found out also, but sometimes such proximity is theoretically not existing as the letter required for proximity is technically not present there by the rule पूर्वत्रासिद्धम्. In such cases, a technical absence is not looked upon as a fault. cf. क्वचिच्च संनिपातकृतमानन्तर्यं शास्त्रकृतमनानन्तर्यं यथा ष्टुत्वे, क्वचिच्च नैव संनिपातकृतं नापि शास्त्रकृतं यथा जश्त्वे । यत्र कुतश्चिदेवानन्तर्यं तदाश्रयिष्याम: M. Bh. on VIII. 3.13. cp. also यस्य येनार्थसंबन्धो दूरस्थस्यापि तस्य तत् । अर्थतोह्यसमर्थानामानन्तर्यमकारणम् । Uvaṭa on Vāj. Prā. VI. 14. (2) close connection by mention together at a common place etc.; cf. सर्वाधानन्तर्यं कार्यार्थम् M. Bh. on I. 1.27.

आनन्ददत्त name of a Buddhist grammarian, the author of the work named Cāndra-Vyākaraṇa Paddhati.

आनर्थक्य absence of any utility; superfluity; absence of any object or purpose; cf. स्थानिवद्वचनानर्थक्यं शास्त्रासिद्धत्वात् । M. Bh. on P. VI. 1.86 Vārt. 5 cf. also P. VI. 1.158 Vārt. 4; VI.

I.161 Vārt. 1, VI. 1.166 Vārt. 1, VI. 1.167 Vārt. 3.

आनि imp. 1st per. sing. affix नि with the augment आ prefixed, which has got its न् changed into ण् by P. VIII. 4.16.

आनुक् the augment आन्, added to the words इन्द्र, वरुण, भव and others before the fem. affix ई; e.g. इन्द्राणी, वरुणानी cf. इन्द्रवरुणभवशर्वरुद्र...आनुक् P. IV. 1.49.

आनुनासिक्य nasalization; utterance through the nose, an additional property possessed by vowels and the fifth letters of the 5 classes (ङ, ञ्, ण्, न्, म्) cf. आनुनासिक्यं तेषामधिको गुणः M. Bh. on I. 1.9.

आनुपूर्वी serial order, successive order of grammatical operations or the rules prescribing them as they occur; cf. आनुपूर्व्या सिद्धमेतत् M. Bh. on V. 3.5; cf. also यथैव चानुपूर्व्या अर्थानां प्रादुर्भावस्तथैव शब्दानामपि । तद्वत् कार्यैरपि भवितव्यम् M. Bh. on P. I. 1.57.

आनुपूर्व्य successive order, as prescribed by tradition or by the writer; cf. ऋतुनक्षत्राणामानुपूर्व्येण समानाक्षराणां पूर्वनिपातः। शिशिरवसन्तौ उदगयनस्थौ । कृत्तिकारोहिण्यः। M. Bh. II. 2.34 Vārt. 3; also वर्णानामानुपूर्व्येण । ब्राह्मणक्षत्रियविट्शूद्राः। M. Bh. on. II. 2.34 Vārt. 6; cf. पदानुपूर्व्येण प्रश्लिष्टान् संधीन् कुर्यात्। इन्द्र आ इहि । आदौ इन्द्र आ इत्येतयोः; न तु आ इहि इत्येतयोः R. Pr. II. 2; cf. also आनुपूर्व्यात् सिद्धम् Sīra. Pari. 6.

आनुपूर्व्यसंहिता the samhitā-pātha or recital of the running Vedic text in accordance with the constituent words; e.g. शुनः शेपं चित् निदितम् or नरा शंसं वा पूषणम्, as opposed to the अनानुपूर्व्यसंहिता which is actually found in the traditional recital e.g. शुनश्चिच्छेपं निदितम् Ṛk samh. V. 2.7 or नरा वा शंसं पूषणम् Ṛk samh. X. 64.3. See R. Prāt. II. 43.

आनुमानिक obtained or made out by inference such as Paribhāṣā rules as opposed to Śrauta rules such as the Sūtras of Pāṇini; cf. आनुमानिकं स्थानित्वमवयवयोः Kāś. on VI. 1.85; also cf. आनुमानिकस्थान्यादेशभावकल्पनेपि श्रौतस्थान्यादेशभावस्य न त्यागः Par. Śek. on Pari. 11; cf. also किं च पूर्वत्रेत्यस्य प्रत्यक्षत्वेन आनुमानिक्या अस्या बाध एवोचितः Pari. Śek. on Pari. 50.

आन्तरतम्य closest affinity; cf. अष्टन्जनादिपथिमथ्यात्वेषु आन्तरतम्यादनुनासिकप्रसङ्गः M.Bh. on VII. 2.84, as also आन्तरतम्याच्च सिद्धम् M. Bh. on VII. 1.96 Vārt. 6.

आन्तर्य proximity; close affinity; close relationship. There are four kinds of such proximity as far as words in grammar are concerned: Re: the organs of speech (स्थानतः) as in दण्डाग्रम्, regarding the meaning (अर्थतः) as in वातण्ड्ययुवतिः, regarding the quality (गुण) as in पाकः रागः, and regarding the prosodial value (प्रमाण) as in अमुष्मै, अमूभ्याम्; cf. अनेकविधं आन्तर्यं स्थानार्थगुणप्रमाणकृतम् Par. Śek. Pari. 13. cf. also Kāś. on I. 1.50.

आन्पद word ending with आन् which has the consonant dropped and the preceding आ nasalized; e.g. सर्गाँ इव सृजतम् Ṛk. Sam̐. VIII. 35.20, महाँ इन्द्रः Ṛk Sam̐. VI. 19.1; cf. दीर्घादटि समानपादे, आतोऽटि नित्यम् P. VIII. 3.9, VIII. 3.3; cf. also हन्त देवाँ इति चैता आन्-पदाः पदवृत्तयः R. Pr. IV. 26, 27.

आन्यभाव्य being different, difference. अन्यस्य भावः अन्यभावः। ततः स्वार्थे ष्यञ्। अथवा अन्यो भाव्यः अन्यद्वस्तु तस्य भाव इति भावे ष्यञ्। Kaiyaṭa on P. V. 1.124. भावशब्दः कर्तृसाधनः प्रतिप्रयोगमकारस्यान्यत्वम्। Nāgeśa. The word is freely used in M. Bh. e.g. I. 1.62. Vā 11, V. 2.59, Vā. 4.

आप् (1) common term for the fem. endings टाप्, डाप् and चाप् given by

आमन्त्रितकारक a word connected with the verbal activity possessed by आमन्त्रित e. g. कुण्डेन in कुण्डेनाटन्; cf. आमन्त्रिते या धातुवाच्या क्रिया तस्याः कारकम् Kaiyaṭa on P. II. 1.2.

आमन्त्र्य a word in the vocative case; lit. a word possessed of the sense of invocation; cf. आमन्त्र्यमाणेर्थे वर्तमानः शब्द आमन्त्र्यः Śāk. I. 3.88; cf. also आमन्त्र्यते यत्तदामन्त्र्यम् com. on Hem. II. 1.25.

आमिनच् tad. affix आमिन् in the sense of possession, applied to the word स्व; cf. स्वामिन्नैश्वर्ये P. V. 2. 126.

आमिश्र completely mixed; cf. आमिश्रस्याय-मादेश उच्यते स नैव पूर्वग्रहणेन गृह्यते, नापि परग्रहणेन। तद्यथा। क्षीरोदके संपृक्ते आमिश्रत्वान्नैव क्षीरग्रहणेन गृह्यते नाप्युदकग्रहणेन M. Bh. on VI. 1.85; similarly आमिश्रत्व, आमिश्रीभूत etc.

आमु tad. affix (आम्) added to the affixes घ i. e. तर and तम which are placed after indeclinables; e. g. किंतराम् पचतितराम् etc. cf. P. V. 4.11.

आम्रेडित (1) iterative; a repeated word, defined as द्विरुक्तं पदम् cf. द्विरुक्तमाम्रेडितं पदम् e. g. यज्ञायज्ञा वो अग्नये Vāj. Prāt. I. 146; (2) the second or latter portion, of a repeated word according to Pāṇini; cf. तस्य (द्विरुक्तस्य) परमाम्रेडितम् P. VIII.1.2. The Āmreḍita word gets the grave accent and has its last vowel protracted when it implies censure; cf. P. VIII.1.3 and VIII. 2.95. Haradatta has tried to explain how the term आम्रेडित means the first member; cf. ननु आम्रेडितशब्दो निघण्टुषु प्रसिद्धः आम्रेडितं द्विस्त्रिरुक्तमिति। सत्यमर्थे प्रसिद्धः इह तु शब्दे परिभाष्यते। महासंज्ञाकरणं पूर्वाचार्यानुरोधेन Padamañj. on VIII. 1.2.

आम्रेडितसमास an iterative compound; cf. आम्रेडितसमासे तु। A. Prāt. III. 1.5.

आय् the substitute आय् for ऐ before a vowel; e. g. चायकः for चै+अकः cf. एचोयवायावः P. VI. 1.78.

आय (1) the affix आय applied to the roots गुप्, धूप् and others ending with which they are looked upon as roots; cf. P. III. 1.28; P. III. 1.32. The affix is applied optionally when an ārdhadhātuka affix is to follow. e.g. गोपायिता, गोप्ता; cf. P. III. 1.31; (2) augment; cf. अक्षतो वर्णस्य उपजनः R. Prāt. XIV. 1 Uvaṭa.

आयाम tension of the limbs or organs producing sound, which is noticed in the utterance of a vowel which is accented acute (उदात्त) आयामो गात्राणां दैर्घ्यमाकर्षणं वा; com. on Tait. Prāt. XXII. 9; cf. ऊर्ध्वगमनं गात्राणाम् वायुनिमित्तं Uv. on R. Prāt. III. 1; cf. also ऊर्ध्वगमनं शरीरस्य com. on Vāj. Prāt. I.31; cf. also आयामो दारुण्यमणुता खस्येत्युच्चैःकराणि शब्दस्य M.Bh. on P. I. 2.29.

आय्य krt. affix आय्य before which णि (causal इ) is changed into अय्; cf. अय् आमन्ताल्वाय्येत्न्विष्णुषु P. VI. 4.55. e.g. स्पृहयाय्यः.

आर substitute आर for ऋ in the words पितृ and मातृ; e.g. पितरामातरा; cf. P. VI. 3.33.

आरक् tad. affix (आर) applied to the word गोधा in the sense of offspring according to the Northern Grammarians; e.g. गौधारः, (optional forms ' गौधेय and गौधेर acc. to others); cf. P. IV. 1.129, 130.

आरकन् tad. affix applied to the words शृङ्ग and वृन्द, e.g. शृङ्गारकः, वृन्दारकः; cf. P. शृङ्गवृन्दाभ्यामारकन् P.V.2.122 Vārt. 3.

आरडे KRISHNASHASTRI a reputed Naiyāyika of Banaras of the nineteenth century, who wrote, besides many treaties on Nyāya,

a short gloss on the Sūtras of Pāṇini, called Pāṇini-sūtra-vṛtti. He also wrote Ākhyāta-viveka and Kārakavāda.

आराच्छब्द the word आरात् which is stated to have two opposite senses 'near' and 'distant' cp. Vāk-pad. III. 14.276.

आरि tad. affix applied to the word पूर्वतर when the whole word refers to a year, e.g. परारि in the last year; cf. B.V. 3.22 Vārt. 2.

आरु kṛt. affix applied to the roots शॄ and वन्द् in the sense of habituated etc. e.g. शरारुः, वन्दारुः. cf. P. III. 2.173.

आरोप attribution or imputation of properties which leads to the secondary sense of a word; cf. अप्रसिद्धश्च संज्ञादिरपि तद्गुणारोपादेवबुध्यते Par. Śek. on Pari. 15.

आरोपणीय same as अभिनिधान; see above अभिनिधान.

आर्थ resultant from sense; made up of sense; अर्थस्य अयम् आर्थ; cf. तद्धादित-दन्तत्वमार्थसमाजग्रस्तम् Par. Śek. on Pari. 37.

आर्थसमाज combination of the meanings (of the base and affix); see the word आर्थ above.

आर्धधातुक a term used in contrast to the term सार्वधातुक for such verbal and kṛt affixes, as are not personal endings of verbs nor marked with the mute letter श, cf. तिङ्शित् सार्वधातुकम् । आर्धधातुकं शेषः । P. III. 4. 113 and 114. The personal endings of verbs in the perfect tense and the benedictive mood are termed ārdhadhātuka, cf. P.III. 4. 115, 116; while both the terms are promiscuously found utilised in the Vedic Literature; cf. P. III. 4.117. The main utility of the ārdhadhātuka term is the augment इ (इट्) to be prefixed to the ārdhadhātuka affixes. The term आर्धधातुका was in use in works of the old Vaiyākaraṇas; cf. अथवा आर्धधातुकासु इति वक्ष्यामि कासु आर्धधातुकासु ! उक्तिषु युक्तिषु रूढिषु प्रतीतिषु श्रुतिषु संज्ञासु M. Bh. on II. 4.35. It cannot be said how the term ārdhadhātuka originated. Probably such affixes or pratyayas, like the *kṛt* affixes *generally* as could be placed after certain roots only were called ārdhadhātuka, as contrasted with the verbal and the present participle affixes which were termed sārvadhātuka on account of their being found in use after every root.

आर्धधातुका old term for आर्धधातुक; see आर्धधातुक.

आर्धधातुकाधिकार the topic or section in Pāṇini's grammar where operations, caused by the presence of an ārdhadhātuka affix ahead, are enumerated, beginning with the rule आर्धधातुके VI. 4.46 and ending with न ल्यपि VI. 4.69. Such operations are summed up in the stanza अतो लोपो यलोपश्च णिलोपश्च प्रयोजनम् । आल्लोप इत्वमेत्वं च चिण्वद्भावश्च सीयुटि; M.Bh. as also Kāś. on VI. 4.46.

आर्ष derived from the holy sages; founded on sacred tradition, such as the Vedāṅgas; cf. कृत्स्नं च वेदाङ्गमनिन्द्यमार्षम् R. Prāt. XIV 30. The word is explained as स्वयंपाठ by the com. on Vāj Prāt. IX.21, and as Vaidika saṁdhi on X. 13. Patanjali has looked upon the pada-pāṭha or Pada-text of the Saṁhitās of the Vedas, as anārṣa, as contrasted with the saṁhitā text which is ārṣa; cf. आर्ष्याम् in the sense संहितायाम् R. Prāt. II. 27; cf. also पदकारैर्नाम लक्षणमनुवर्त्यम् M.Bh. on III. 1. 109.

इक्परिभाषा the Paribhāṣā rule इको गुणवृद्धी P. I. 1.3; cf. गुणश्रुत्या इक्परिभाषोपस्थानात् इक एव स्थाने गुणो यथा स्यात् Sīradeva. Pari. 93.

इक (1) substitute for the affix ठ given as ठक्, ठञ् or ञिठ by Pāṇini; cf. ठस्येकः P. VII. 3.50; (2) taddhita affix इकक्, इकन्, ष्ठिकन् mentioned in the Vārtikas on P. IV. 2.60; (3) kṛt. affix इक applied to खन् e.g. आखनिकः cf. इको वक्तव्यः P. III. 3.125 Vārt. 3.

इकक् the same affix as ठक् mentioned by the वार्तिककार in the Vārtikas on P. IV. 2.60.

इकन् tad. affix इक applied to compound words with पद as the latter member e.g. पूर्वपदिक; cf. इकन्पदोत्तरपदात् P. IV. 2.60 Vārt.

इकवक kṛt. affix applied to खन् e.g. आखनिकवक cf. इकवको वक्तव्यः P. III. 3.125 Vārt. 4.

इकार the letter इ with all its 18 varieties (इ+कार).

इक्पदोपस्थिति the presence of the word इक् (vowels इ, उ, ऋ and ऌ) in a rule, where the operations गुण and वृद्धि are prescribed by putting the words गुण and वृद्धि; e.g. सिचि वृद्धिः परस्मैपदेषु P. VII. 2.1; cf. इको गुणवृद्धी P. I. 1.3.

इग्लक्षणवृद्धि the substitution of the vowel called वृद्धि i.e. the vowel आ, ऐ or औ prescribed specifically for the vowels called इक् i.e. इ, उ ऋ and ऌ, e.g. तस्मादिग्लक्षणा वृद्धिः P. I. 1.3. Vārt. 11; cf. also इग्लक्षणवृद्धिप्रतिषेधस्तावत् Sīradeva Pari. 2.

इङ्ग the same as इङ्ग्य. See below. The word इङ्ग is used for इङ्ग्य in the Atharva Prātiśākhya cf. नीहारादिष्वनिङ्गेषूत्तरपदे दीर्घ इङ्गेषु च A. Pr. III. 3.12.

इङ्गन (or वेष्टन) is 'binding' e.g. in पुरोहितमिति पुरः हितम्, here पुरोहितं with इति is इङ्गन. The term is an old one cf. Ṛk. Prāti. 1.35. प्रयन्तश्चेङ्गमुत्तरम्। Uvaṭa explains the term इङ्ग as सावग्रह. The term वेष्टन came to be used later on. cf. स्थितोपस्थितशब्देन वेष्टकोऽभिधीयते। The whole phrase is also called इङ्ग्य, वेष्टक.

इङ्ग्य a separable word as opposed to अनिङ्ग्य; part of a compound word which is separated or may be separated from the remaining part when the word is split up into its constituent parts. Generally the word is applied to the first part of a compound word when it is split up in the recital of the padapāṭha. The 'iṅgya' word is shown by a pause or avagraha after it, which is shown in writing by the sign (ऽ): cf. इङ्ग्यते विभागेन चाल्यते इति इङ्ग्यम्। इङ्ग्यमिति विभागपदस्य संज्ञा com, on Tait. Prāt. 1.48. सावग्रहं पदमिङ्ग्यम् Com. on T. Pr. I. 48.

इच् (1) short wording or pratyāhāra for vowels except अ. cf. इजादेश्च गुरुमतोऽनृच्छः P. III. 1.36; cf. also VI. I. 104, VI. 3.68. VIII. 4.31, 32; (2) Samāsānta affix इ after Bahuvrīhi compounds showing a mutual exchange of actions. e. g. केशाकेशि, दण्डादण्डि; cf. इच् कर्मव्यतिहारे P. V. 4. 127 also 128.

इञ् (1) kṛt. affix (इ), in the sense of verbal activity applied to any root, the word so formed being used in the fem. gender and in connection with narration or in interrogation; e. g. कां त्वं कारिमकार्षीः। सर्वां कारिमकार्षम्। cf. Pāṇini III. 3. 110; (2) kṛt. affix in the sense of verbal activity applied to the roots वप् and others e. g. वापिः, वासिः etc. cf. P. III. 3. 108 Vārt. 7; (3) tad-affix इ in the sense of offspring applied to a noun ending in अ; e. g. दाक्षिः cf. P. IV. 1. 95-7, 153.

इट् (1) augment इ prefixed, in general, in the case of all roots barring a few roots ending in vowels except ऊ and ॠ and roots शक्, पच्, etc., to such affixes of non-conjugational tenses and moods as begin with any consonant except ह् and य्; cf. आर्धधातुकस्येड् वलादेः P. VII. 2.35 to 78 and its exceptions P. VII. 2.8 to 34; (2) personal ending of the third person sing. Ātm.

इण् (1) short wording or pratyāhāra for all vowels except अ and the consonants ह्, य्, व्, र्, ल्; cf. इणः षः P. VIII. 3.39, also P. VIII. 3.57, 78 (2) kṛt. affix इ applied to roots such as अज् अत् etc. in the sense of verbal activity. e. g. आजिः, आतिः, आदिः; cf. इणजादिभ्यः P. III. 3, 108, Vārt. 6.

इत् (1) a letter or a group of letters attached to a word which is not seen in actual use in the spoken language; cf. अप्रयोगी इत्, Śāk. I. 1.5, Hem. 1. 1.37. The इत् letters are applied to a word before it, or after it, and they have got each of them a purpose in grammar viz. causing or preventing certain grammatical operations in the formation of the complete word. Pāṇini has not given any definition of the word इत्, but he has mentioned when and where the vowels and consonants attached to words are to be understood as इत्; (cf. उपदेशेऽजनुनासिक इत्, हलन्त्यम् । etc. P. I. 3.2 to 8) and stated that these letters are to be dropped in actual use; cf. P. I. 3.9. It appears that grammarians before Pāṇini had also employed such इत् letters, as is clear from some passages in the Mahābhāṣya as also from their use in other systems of grammar as also in the Uṇādi list of affixes, for purposes similar to those found served in Pāṇinī's grammar. Almost all vowels and consonants are used as इत् for different purposes and the इत् letters are applied to roots in the Dhātupāṭha, nouns in the Gaṇapātha, as also to affixes, augments and substitutes prescribed in grammar. Only at a few places they are attached to give facility of pronunciation. Sometimes the इत् letters, especially vowels, which are said to be इत्, when uttered as nasalized by Pāṇini, are recognised only by convention; cf. प्रतिज्ञानुनासिक्याः पाणिनीयाः (S. K. on P. I. 3.2). The word इत्, which literally means going away or disappearing, can be explained as a mute indicatory letter. अनेकाशचिह्नमित् । अनवयवभूतं यत् चिह्नं तदसद्देदितव्यम् । एति इति इत् गच्छति न तिष्ठति लुप्यते इत्यर्थः । In Pāṇini's grammar, the mute vowel अ applied to roots indicates the placing of the Ātmanepada affixes after them, if it be uttered as anudātta and of affixes of both the padas if uttered svarita; cf. P. I. 3. 12, 72. The mute vowel आ signifies the prevention of इडागम before the past part. affixes; cf. P. VII. 2. 16. Similarly, the mute vowel इ signifies the augment न् after the last vowel of the root; cf. P. VII. 1.58; ई signifies the prevention of the augment इ before the past part. affixes cf. P. VII. 2.14; उ signifies the inclusion of cognate letters; cf. P. I. 1.69, and the optional addition of the augment इ before त्वा; cf. P. VII. 2. 56; ऊ signifies the optional application of the augment इट्; cf. P. VII. 2.44; ऋ signifies the prevention of ह्रस्व to the vowel of a root before the causal affix, cf. VII. 4.2; ऌ signifies the Vikaraṇa अङ् in the Aorist cf. P. III. 1.55; ए signifies the prevention of Vṛddhi in the Aorist, cf. P. VII. 2.55; ओ signifies the substitution of न् for त् of the past part. cf. P. VIII. 2.45; क् signifies the prevention of गुण and वृद्धि, cf. P. I,

1.5 ; ङ् signifies the addition of the augment नुम् (न्) and the shortening of the preceding vowel ; cf. P. VI. 3. 65-66 ; ग् signifies the prevention of गुण and वृद्धि, cf. P. I. 1.5 ; घ् signifies कुत्व, cf. P. VII. 3.62 ; ङ्, applied to affixes, signifies the prevention of गुण and वृद्धि ; cf. P. I. 1.5 ; it causes संप्रसारणादेश in the case of certain roots, cf. P. VI. 1.16 and signifies आत्मनेपद if applied to roots ; cf. P. I. 3.12, and their substitution for the last letter if applied to substitutes. cf. P. I. 1.53. च् signifies the actue accent of the last vowel; cf. P. VI. 1. 159 ; ञ् signifies उभयपद i. e. the placing of the affixes of both the padas after the root to which it has been affixed ; cf. P. I. 3.72; ट् in the case of an augment signifies its application to the word at the beginning ; cf. P. I. 1.64, while applied to a nominal base or an affix shows the addition of the fem. affix ई (ङीप्), cf. P. IV. 1. 15 ; ड् signifies the elision of the last syllable ; cf. P. VI. 4.142; ण् signifies वृद्धि, cf. P. VII. 2. 115; त् signifies स्वरित accent, cf. VI. 1. 181, as also that variety of the vowel (ह्रस्व, दीर्घ or प्लुत) to which it has been applied cf. P. I. 1.70 ; न् signifies आद्युदात्त, cf. P. VI. 1. 193 ; प् signifies अनुदात्त accent cf अनुदात्तौ सुप्पितौ P. III. 1.4. as also उदात्त for the vowel before the affix marked with प् cf. P. VI. 1.192; म् signifies in the case of an augment its addition after the final vowel. cf. P. I. 1.47, while in the case of a root, the shortening of its vowel before the causal affix णि, cf. P. VI. 4.92 ; र् signifies the acute accent for the penultimate vowel cf. P. VI. 1.217 ; ल् signifies the acute accent for the vowel preceding the affix marked with ल ; cf. P. VI. 1.193 ; श् implies in the case of an affix its सार्वधातुकत्व ; cf. P. III. 4. 113, while in the case of substitutes, their substitution for the whole स्थानिन् cf. P. I. 1.55 ; ष् signifies the addition of the fem. affix ई (ङीष्) cf. P. IV. 1.41 ; स् in the case of affixes signifies पदसंज्ञा to the base before them, cf. P. I. 4.16. Sometimes even without the actual addition of the mute letter, affixes are directed to be looked upon as possessed of that mute letter for the sake of a grammatical operation e. g. सार्वधातुकमपित् P. I. 2.4 ; असंयोगाल्लिट् कित् P. I. 2.5; गोतो णित् P. VII. 1.90 etc. (2) the short vowel इ as a substitute; cf. शास इदङ्हलोः P. VI. 4. 34.

इतच् tad. affix इत in the sense of 'found' or 'produced in', which is affixed to words तारका,पुष्प, मुकुल and others; e.g. तारकित, मुकुलित, सुखित, दुःखित etc.; cf. तदस्य संजातं तारकादिभ्य इतच् P. V. 2.36.

इतरेतर possessed of interdependence; depending upon each other; cf. इतरेतरं कार्यमसद्वत् Cāndra Pari. 54. Grammatical operations are of no avail if the rules stating them are mutually depending on each other. The word इतरेतर has the sense of इतरेतराश्रय here.

इतरेतरयोग mutual relationship with each other. Out of the four senses of the indeclinable च viz. समुच्चय, अन्वाचय, इतरेतरयोग and समाहार, the Dvandva compound is formed of words connected in the last two ways and not in the first two ways. The instances of द्वन्द्व in the sense of इतरेतरयोग are धवखदिरपलाशाः, प्लक्षन्यग्रोधौ etc.; cf. Kāś. on P. II. 2.29; cf. also प्लक्षश्च न्यग्रोधश्चेत्युक्ते गम्यत एतत्प्लक्षोपि न्यग्रोधसहायो न्यग्रोधोपि प्लक्षसहाय इति M. Bh. on II. 2.29; cf. also इतरेतरयोगः स यदा उद्रिक्तावयवभेदो भवति Sīradeva Pari. 16.

इतरेतराश्रय depending upon each other; cf. इतरेतराश्रयाणि च कार्याणि न प्रकल्पन्ते तद्यथा । नौर्नावि बद्धा नेतरेतरत्राणाय भवति । M. Bh. on I. 1.1. See इतरेतर above.

इत्कार्य a grammatical operation caused by इत् i.e. by a mute letter which is purely indicatory; cf. एवं तर्हि इत्कार्याभावादत्र इत्संज्ञा न भविष्यति M. Bh. I. 3.2. See इत् above.

इत्त्व the substitution of short इ by स्वाध्वोरिच्च P. I. 2.17, शास इदङ्हलोः P. VI. 4.34, etc.

इत्थंभूतलक्षण characterization; indication by a mark; e.g. जटाभिस्तापसः cf. इत्थंभूतलक्षणे च (तृतीया) P. II. 3.21.

इत्नु kṛt affix mentioned by Pāṇini in VI. 4.55 as causing the substitution of अय् for णि before it; e.g. गदयित्नुः, स्तनयित्नुः M. Bh. on VI. 4.55.

इत्र kṛt affix, added to the roots ऋ, लू, धू etc. in the sense of instrument; cf. अर्तिलूधूसूखनसहचर इत्र. P. III. 2.184-6. e.g. अरित्रम्, लवित्रम् खनित्रम् etc. The words ending in इत्र have got the acute accent on the last syllable; cf. P. VI. 2.144.

इत्संज्ञक a letter which is termed इत्; see इत् above.

इत्सिंग a Chinese scholar-pilgrim (634-713 A.D.) spent many years in India and travelled in the country in many parts. During 691-692 A.D. he wrote his Record of Buddhist Practices sent home from the Southern Sea', He has given a detailed account of the Sanskrit grammarians.

इथुक् augment इथ्, e.g. यावतिथः, तावतिथः; cf. वतोरिथुक् P. V. 2.53.

इदित् possessed of the mute indicatory letter इ; e.g. the roots नदि, विदि and the like, in whose case the augment नुम् (न्) is affixed to the last vowel; cf. इदितो नुम् धातोः P. VII. 1.58.

इन् (1) kṛt affix इ applied to the roots कृ, हृ, ग्रह्, and भृ when they are preceded by certain words like स्तम्ब etc. in certain senses; e.g. स्तम्बकरिः, फलेग्रहिः, आत्मंभरिः; cf. P. III. 2.24-7; (2) kṛt affix इन् (णिनि) prescribed by P. III. 3.170 e.g. अवश्यंकारी, शतंदायी.

इन (1) substitute for the inst. case ending in आ (टा) after bases ending in अ; cf. टाङसिङसामिनात्स्याः P. VII. 1.12; (2) tad. aff. इन affixed to पूर्व e.g. पथिभिः पूर्विणैः cf. P. IV. 4.133.

इनङ् substitute इन् for the last vowel of the words कल्याणी, सुभगा, दुर्भगा and others before the affix ढ i.e. एय prescribed after these words in the sense of offspring e.g. काल्याणिनेयः, सौभागिनेयः, कौलटिनेयः etc. cf. कल्याण्यादीनामिनङ् P. IV. 1.126, 127.

इनच् tad. affix इन in the sense of possession applied to the word नि which is changed into चिक, e.g. चिक्किनः cf. इनच् पिटच् चिकचि च P. V. 2.33.

इनि (1) kṛt affix इन् applied to the roots क्री with वि, जु with प्र and the roots जि, दृ, क्षि and others, e.g. सोमविक्रयी, प्रजवी, जयी etc. cf. P. III. 2.93 and III. 2.156-157; (2) tad. affix इन् affixed to the word पाण्डुकम्बल in the sense of 'covered with' (cf. P. IV. 2.11,), in the sense of collection to the word खल e.g. खलिनी cf. P. IV. 2.51, to the word अनुब्राह्मण in sense 'student of' e.g. अनुब्राह्मणी cf. P. IV. 2.62, to the words कर्मन्द and कृशाश्व cf. P. IV. 3.111, to the word चूर्ण cf.P. IV. 4.23 and to the word श्राद्ध cf. P. V. 2.85 and साक्षात् cf. P. V. 2.91 in specified senses and in the general sense of possession to words ending in अ, cf. P. V. 2.115-117 and to certain other words cf. P. V. 2.128-37.

इनुण् kṛt affix इन्. by III. 3.44 followed invariably by the tad. affix अण् by P. V. 4.15, e.g. सांराविणम्, सांकूटिनम्.

इन्दिरापति author of 'परीक्षा', a commentary on the Paribhāṣendu-Śekhara of Nageśabhaṭṭa.

इन्दुमित्र Author of Anunyāsa, a commentary on Nyāsa on Kāśikā, by Jinendrabuddhi. Many quotations from Anunyāsa are found in Paribhāṣāvṛtti of Sīradeva. The word Indu is often used for Indumitra, cp. एतस्मिन्वाक्ये इन्दुमैत्रेययोः शाश्वतिको विरोधः । Pari. Vṛ. of Sīradeva Pa. 36. He is also quoted by Viṭṭhala in his commentary Prasāda on Prakriyākaumudī where quotations are given from a gloss named Indumati written probably by Indumitra on the Aṣṭādhyāyi. cp. also Ujjvaldatta on Uṇādisū. II. 81.

इन्दुप्रकाश author of a commentary on the Paribhāṣenduśekhara.

इन्द्र name of a great grammarian who is believed to have written an exhaustive treatise on grammar before Pāṇini; cf. the famous verse of Bopadeva at the commencement of his Dhātupāṭha इन्द्रश्चन्द्रः काशकृत्स्नापिशली शाकटायनः । पाणिन्यमरजैनेन्द्रा जयन्त्यष्टादिशाब्दिकाः ॥ The division of words into Prakṛti and Pratyaya is attributed to Indra. cp. Ṛktantra Vyākaraṇa I. 4.; cp. also जरायाडस् इन्द्रस्य अचि। Śāk. Sū. I. 2.37. Indragomin is same as Indra. No work of Indra is available at present. He is nowhere quoted by Pāṇini. Many quotations believed to have been taken from his work are found scattered in grammar works, from which it appears that there was an ancient system prevalent in the eastern part of India at the time of Pāṇini which could be named ऐन्द्रव्याकरणपद्धति, to which Pāṇini possibly refers by the word प्राचाम्. From references, it appears that the grammar was of the type of प्रक्रिया, discussing various topics of grammar such as alphabet, coalescence, declension, context, compounds, derivatives from nouns and roots, conjugation, and changes in the base. The treatment was later on followed by Śākaṭāyana and writers of the Kātantra school. For details see Mahābhāṣya ed. by D. E. Society, Poona, Vol. VII pages 124-127.

इन्द्रदत्त author of Gūḍhaphakkikāprakāśa, a gloss on the difficult passages in Siddhāntakaumudī. He also wrote Saṁvādacintāmaṇī, a small treatise on roots and their meanings and a commentary called Kaustubhaguṇa on Śabdakaustubha.

इप् a technical term of Jainendra grammar for Pāṇini's द्वितीया cf. तासामाप्पराश्चइल च। Jain Sū. 1.2.158. This Sutra also speaks of technical terms ईप्, का, ता, भा, वा. of Jainendra for Pāṇini's सप्तमी, पञ्चमी, षष्ठी, तृतीया and प्रथमा respy.

ईप् a technical term in the Jainendra Vyākraṇa for सप्तमी (the locative case).

इफ ted. affix applied to र (letter र्) in the sense of the consonant र्; e.g. रेफः; cf. रादिफः P. III. 3. 108 Vārt. 4.

इम् augment इ added to the base तृणह्, after the last vowel, e. g: तृणेढि; cf. तृणह इम् P. VII. 3. 92.

इमन् or इमनिच् tad. affix इमन् applied to the words पृथु, मृदु, महत्, लघु, गुरु, words showing colour and words such as दृढ, परिवृढ, भृश, शीत, उष्ण etc. in the sense of 'quality' or attribute'; cf. Pāṇ. V. 1.122, 123. For changes in the base before the affix इमन् see P. VI. 4.154-163.

इमप् kṛt. affix इम applied to words showing भाव or verbal activity; e.g. पाकिमम्, त्यागिमम्; cf. भावप्रत्ययान्तादिमब्वक्तव्य; Kāś. on P. IV. 4.20.

इय tad affix (घन्) in the sense of 'pity'; e.g. देवियः, यज्ञियः; cf. P. V. 3.79.

इयङ् substitute for the last इ before a vowel generally in the case of monosyllabic roots ending in इ and the word स्त्री; e.g. चिक्षियुः, नियौ नियः, स्त्रियौ स्त्रियः, cf. अचि श्नुधातुभ्रुवां य्वोरियङुवङौ P. VI. 4. 77-80.

इया case-ending for inst. sing. in Vedic Literature; e. g. उर्विया, दार्विया; cf. P. VII. 1.39. and Vārt. 1 thereon.

इर् mute indicatory ending of roots, signifying the application of the aorist sign अ (अङ्) optionally; e g. अभिदत् or अभैत्सीत् from the root भिद् (भिदिर् in Dhātupāṭha), cf. also अच्छिदत्, अच्छैत्सीत् from छिद् (छिदिर्); cf. P. III. 1.57.

इरच् tad. affix (इर) in the sense of possession applied in Vedic Literature; to रथ making the word अन्तोदात्त e.g. रथिरः ; cf. P. V. 2. 109 Vārt. 3.

इरन् tad. affix (इर) in the sense of possession applied in Vedic Literature to मेधा making the word आद्युदात्त e.g. cf. P. मेधिरः V. 2.109 Vārt. 3.

इरित् a root ending with mute indicatary ending इर्. See इर्.

इरे (इरेच्) substitute for the perfect 3rd pers. pl. Ātm. affix झ; e.g. चक्रिरे; ऊचिरे etc.; cf. P. III. 4.81.

इल tad. affix applied to the words काश, अश्वत्थ, पलाश and others in the four senses prescribed in P. IV. 2.67-70; e.g. काशिलः. अश्वत्थिलः, पलाशिलः; cf. P. IV. 2.80.

इलच् (1) tad. affix इल (इलच्) in the sense of pity; e.g. देवियः, यज्ञिलः cf. P. V. 3.79. The tad. affix घन् making the word आद्युदात्त is also affixed in the same sense. See इय. (2) tad.affix इल (इलच्) making the word अन्तोदात्त in the sense of possession, prescribed after the words फेन, लोमन्, कपि, सिकता, शर्करा, तुन्द, उदर, घट, यव etc. e.g. फेनिल, लोमिल, कपिल, सिकतिल, तुन्दिल etc. cf. P.V. 2.99, 100, 105, 117.

इश् substitute for इदम् before an affix called 'vibhakti'; e.g. इह; cf. P. V. 3.3.

इष्ट a word frequently used in the Vārttikas and the Mahābhāṣya and other treatises in the senses of (1) a desired object (2) a desired purpose, (3) a desired statement, (4) a desired form i.e. the correct form; cf. इष्टान्वाख्यानं खल्वपि भवति: M.Bh. I.1. Āhn. 1. योगविभागादिष्टसिद्धिः Pari. Śek. Pari. 114.

इष्टतन्त्रव्याकरण a short treatise on grammar ascribed to Jayadeva.

इष्टादि a class of words headed by the word इष्ट to which the taddhita affix इन् (इनि) is added in the sense of अनेन i.e. 'by him' i.e. by the agent of the activity denoted by the past pass. participles इष्ट and others; cf. इष्टी यज्ञे, पूर्ती श्राद्धे etc. Kāś. on P. V. 2.88.

इष्टि a word generally used in the statements made in the Mahābhāṣya, similar to those of the Sūtrakāra and the Vārttikakāras, which are 'desired ones' with a view to arrive at the correct forms of words; cf. प्रातिज्ञो देवानांप्रियो न त्विष्टज्ञः, इष्यत एतद् रूपमिति M.Bh. on II. 4.56.

इष्ठ the superlative tad. affix इष्ठन् in the sense of अतिशायन or अतिशय (excellence). The commentators however, say that the taddhita affixes तम and इष्ठ, like all the taddhita affixes showing case-relations, are applied without any specific sense of themselves, the affixes showing the sense of the base itself (स्वार्थे); e.g. गुरुतमः, गरिष्ठः; पटुतमः

पटिष्ठः; पचतितमाम्, कर्तृतमः, करिष्ठः etc.; cf. P. V.3. 56-64. The affixes ईयस् and इष्ठ are applied only to such substantives which denote quality; cf. P. V. 3. 58.

इष्ठन् the same as इष्ठ. See इष्ठ.

इष्ठवद्भाव possession of the same properties for causing grammatical operations as the tad. affix इष्ठन् possesses, as for instance, the elision of the syllable beginning with the last vowel (टिलोप), substitution of the masc. base for the fem. base (पुंवद्भाव) etc., before the denom. affix णिच्; e. g. एतयति in the sense of एनीं आचष्टे; similarly प्रथयति पटयति, दवयति; cf. M. Bh. on. P. VI 4. 155 Vārt. 1.

इष्णु kṛt affix इष्णुच् applied, in the sense of 'possessed of habitual behaviour, action, or splendid accomplishment.' to the roots अलंकृ, निराकृ, प्रजन्, उत्पत्, etc. e.g. अलंकरिष्णुः, उत्पतिष्णुः, सहिष्णुः, चरिष्णुः etc.; cf. P. III 2.136-138.

इष्यै kṛt affix in Vedic Literature in the sense of the infinitive, e.g. रोहिष्यै, अव्यथिष्यै: cf P. III. 4.10.

इस् (1) substitute इस् for the vowel of the roots, मी, मा दा, धा, रभ्, पत् etc. before the desiderative, affix सन्; e. g. मित्सति, दित्सति, आरिप्सते etc. cf. P. VII. 4.54; (2) uṇādi affix इस e. g. सर्पिस्.

इस्नुच् alternative affix mentioned in the Mahābhāṣya in the place of इष्णुच्: cf. M.Bh. on III, 2.57. See इष्णुच्.

ई

ई the long vowel ई which is technically included in the vowel इ in Pāṇini's alphabet being the long tone of that vowel; (2) substitute ई for the vowel आ of the roots घ्रा and ध्मा before the frequentative sign यङ् as for example in जेघ्रीयते, देध्मीयते, cf. P. VII. 4.31; (3) substitute ई for the vowel अ before the affixes च्वि and क्यच् as, for instance, in शुक्लीभवति पुत्रीयति etc.; cf. P. VII. 4.32, 33; (4), substitute ई for the vowel आ at the end of reduplicated bases as also for the vowel आ of bases ending in the conjugational sign ना, e. g. मिमीध्वे, लुनीतः etc.; cf. P. VI. 4. 113; (5) substitute ई for the loc. case affix इ (ङि) in Vedic Literature, e. g. सरसी for सरसि in दृतिं न शुष्कं सरसी शयानम्,; cf. Kāś. on P. VII. 1.39; (6) tad. affix ई in the sense of possession in Vedic Literature as for instance in रथी; सुमङ्गलीः, cf. Kāś on. P. V. 2. 109; (7) the fem. affix ई (ङीप्, ङीष् or ङीन्); cf. P. IV 1.58, 39, IV 1.40-65, IV. 1.13.

ईक tad. affix ईकक् added to शक्ति and यष्टि, e. g. शाक्तीकः fem. शाक्तीकी; याष्टीकः; cf. P. IV 4.59; (2) tad. affix ईकक् added to कर्क and लोहित in the sense of comparison, e.g. कार्कीकः, लौहितीकः (स्फटिकः), cf. Kāś on P. V. 3.110; (3) tad. affix ईकक् added to बहिस्, e. g. बाहीकः; cf. बहिषष्टिलोपश्च ईकक्च P. IV, 1.85 Vārt. 5.6; (4) tad. affix ईकञ् in Vedic Literature added to बहिस्, e.g. बाहीकः; cf. Kāś. on P. IV. 1.85, Vārt. 7; (5) tad. affix ईकन् added to खारी e.g. द्विखारीकम्; cf. P. V. 1.33.

ईट् augment ई prefixed to a Sārvadhātuka (strong) affix beginning with a consonant after the roots ब्रू, रु, स्तु, and others e.g. अब्रवीत्, रोरवीति, स्तवीति, अकार्षीत्, अवादीत्- etc.; cf. P. VII. 3.93-98.

ईत् long vowel ई as different from इ or ई३ prescribed as a substitute; cf. P. VI. 3.27, VI. 3.97.

ईदित् (a root) possessed of long ई as a mute indicatory ending meant for prohibiting the addition of the augment इ to the past part. terminattions त and तवत्; e.g. लग्नः, दीप्तः etc.; cf. P. VII. 2. 14.

ईप्सित a desired object, which, in connection with transitive roots, gets the designation कर्म, when the agent has a keen desire for it; cf. कर्तुरीप्सिततमं कर्म P. I. 4. 49.

ईमसच् tad. affix ईमस added to the word मल in sense of possession; e. g. मलीमसः, cf. P. V.2.114.

ईय substitute for the tad. affix छ; e. g. शालीयः, मालीयः etc; cf. P. VII. 1.2 and IV. 2. 114.

ईयङ् affix ईय added to the root ऋत्, ह् showing the application of the Ātmanepada affixes; e. g. ऋतीयते; cf. P. III. 1. 29.

ईयस् tad-affix ईयसुन्, showing superiority or excellence of one individual over another in respect of a quality, added to a substantive expressive of quality; when the substantive ends in the affix तृ, that affix तृ is removed; e. g. पटीयान्, लघीयान्, गरीयान्, दोहीयसी (धेनुः); cf. P. V. 3.57-64.

ईयसुन् the same as ईयस which see above.

ईरच् tad-affix added to the word अण्ड in the sense of possession; e. g. अण्डीरः; cf. काण्डाण्डादीरन्नीरचौ P. V. 2.111.

ईश् substitute ई for इदम् before the tad-affixes दृक्, दृश् and वतु; e.g. ईदृक्, ईदृशः also ईदृक्षः, cf. P. VI. 3.90.

ईश्वरकान्त author of 'Dhātumālā', a short metrical treatise on roots.

ईश्वरानन्द author of (1) a gloss on Kaiyaṭa's Mahābhāṣya-pradīpa, and (2) an independent treatise Śābdabodhataraṅgiṇī. He is believed to have been a pupil of सत्यानन्द and lived in the latter part of the 16th century A. D.

ईषच्छ्वास an external effort (बाह्य-प्रयत्न) in the production of sound characterized by the emission of breath, when the cavity made by the cords of the throat is kept wide apart, as found in the utterance of the consonants श्, ष्, and स.

ईषत्स्पृष्ट an external effort (बाह्यप्रयत्न) in the production of sound characterized by only a slight contact of the cords of the throat, made in the utterance of semi-vowels; cf. ईषत्स्पृष्टमन्तःस्थानाम् S. K. on P. I. 1.9.

ईषदसमाप्ति stage of the quality of a thing or of an undertaking which is almost complete, to show which, the tad-affixes कल्प, देश्य and देशीय are applied to a word; e. g. पटुकल्पः, पटुदेश्यः, पटुदेशीयः, पचतिकल्पम, जल्पतिकल्पम्; cf. P, V. 3.67.

ईषन्नाद an external effort characterized by slight resonance or sounding of throat cords when they slightly touch one another.

ईहा effort made for the production of sound; cf. आपद्यते श्वासतां नादतां वा वक्त्रीहायां उभयं वान्तरोभौ। ईहायाम् चेष्टायाम् R. Pr. XIII. 1.

उ

उ (1) labial vowel standing for the long ऊ and protracted ऊ ३ in Pāṇini's grammar unless the consonant त् is affixed to it, उत् standing for the short उ only; (2) Vikaraṇa affix उ of the 8th conjugation (तनादिगण) and the roots धिन्व् and कृण्व्; cf. P. III. 1. 79-80; (3) substitute (उ) for the vowel अ of कृ, e. g. कुरुतः, कुर्वन्ति before weak Sārvadhātuka affixes, cf. P. VI

4.110; (4) kṛt. affix उ added to bases ending in सन् and the roots आशंस, भिक्ष्, विद्, इष् as also to bases ending in क्यच् in the Vedic Literature, e.g. चिकीर्षुः भिक्षुः, विन्दुः, इच्छुः, सुम्नयुः; cf. P. III. 2. 168-170; (5) Uṇādi affix उ (उण्) e. g. कारुः, वायुः, साधुः, etc.; cf. Uṇādi I. 1; (6) mute vowel उ added to the first letters of a class of consonants in Pāṇini's grammar to show the whole class of the five letters; e. g. कु, चु, टु, तु, पु which stand for the Guttural, the palatal the lingual, the dental and the labial classes respectively; cf. also ष्टुना ष्टुः P. VIII. 4.41; (7) उ added to न् showing the consonant न् as nasalized n; cf, नुः V. Pr. III. 133.

उक् short term (प्रत्याहार) for the vowels उ, ऋ and ऌ; e. g. उगिदचां सर्वनामस्थानेऽधातोः P. VII. 1.70, also श्र्युकः किति P. VII. 2. 11, रलुदुक्तान्ताद् त्तः P. VII. 3, 51.

उक (1) the kṛt. affix उकञ् applied to the roots लष्, पत्, पद् and others, e.g. लाषुकः, कामुकः etc. with udātta accent on the first syllable; cf, P. III. 2. 154; (2) tad. affix उक (उकञ्) added to the word कर्मन् e. g. कार्मुकं धनुः; cf. Kāś. on P. V. I. 103.

उकस् the same as उक. See उक.

उक्त prescribed, taught, lit. said (already). उक्तं वा is a familiar expression in the Mahābhāṣya and the Vārttikas referring usually to something already expressed. Sometimes this expression in the Mahābhāṣya, referring to something which is not already expressed, but which could be found subsequently expressed, leads to the conclusion that the Mahābhāṣyakāra had something like a 'Laghubhāṣya' before him at the time of teaching the Mahābhāṣya. See Kielhorn's Kātyāyana and Patañjali, also Mahābhāṣya D. E. S. Ed. Vol. VII, pages 71, 72.

उक्तपुंस्क a word with its meaning (in the neuter gender) unchanged when used in the masculine gender; generally an adjectival word; cf. Cāndra Vyāk. I. 4.30.

उक्तार्थ a word or expression whose sense has been already expressed. The expression उक्तार्थानामप्रयोगः is frequently used in the Mahābhāṣya and the Vārttīkas and cited as a Paribhāṣā or a salutary conventional maxim against repetition of words in the Parībhāṣâpāṭhas of Vyāḍi (Par. 51), Candragomin (Par. 28) and Kātantra (Par. 46) and Kālāpa (Par. 46) grammars.

उक्ताप्रयोग see उक्तार्थ.

उक्तिपद, उक्तिपदानि a short anonymous treatise on case-relations, compounds etc. written mostly in Gujarāti.

उक्तिरत्नाकर a short grammar work, written by साधुसुन्दर, explaining declension, cases and their meanings, compounds, etc. and giving a list of Prākṛta words with their Sanskrit equivalents.

उक्थादि a class of words headed by the word उक्थ to which the taddhita affix इक (ठक्) is applied in the sense of 'one who studies and understands'; cf. उक्थमधीते वेद वा औक्थिकः, similarly लौकायतिकः Kāś. on P. IV. 2.60.

उख्य a writer on Vedic phonetics and euphony quoted in the Taittirīya Prātiśākhya; cf. उख्यस्य सपूर्वः Tai. Prā. VIII. 22.

उगित् characterized by the mute indicatory letter उ, ऋ or ऌ; see उक्.

उग्रभूति or उग्राचार्य writer of a gloss on the Nirukta, called 'Niruktabhāṣya', believed to have lived in the 18th century A. D; writer also of a

grammatical work Śiṣyahitāvṛtti or Siṣyahitānyāsa, a gloss on Durgavṛtti of Durgasiṁha, which was sent to Kāshmir and made popular with a large sum of money spent upon it, by his pupil Ānandapāla.

उङ् a technical term for उपधा, the penultimate letter in the Jainendra Vyākaraṇa; cf. उडुदुङः Jain. V. 4.28. and उपान्त्यालुङ् I. 1.66.

उच्च the higher tone also called उदात्त or acute; cf. नीचमुच्चात् R. T. 55, also एते स्वराः प्रकम्पन्ते यत्रोच्चस्वरितोदयाः R. Pr. III. 19; cf. also the terms उच्चश्रुति R. T. 61, एकोच्च R. T. 62, आद्युच्च, अन्तोच्चक. etc.

उच्चैः उच्च or acute; see उच्च above; cf. उच्चैस्तरां वा वषट्कारः P. 1. 2.35.

उच्चरित pronounced or uttered; the phrase उच्चरितप्रध्वंसिनः is used in connection with the mute indicatory letters termed इत् in Pāṇini's grammar, as these letters are not actually found in use in the language and are therefore supposed to vanish immediately after their purpose has been served. The phrase 'उच्चरितप्रध्वंसिनोऽनुबन्धाः' has been given as a Paribhāṣā by Vyāḍi (Pari. 11), in the Cāndra Vyākaraṇa (Par. 14), in the Kātantra Vyākarana (Pari. 54) and also in the Kālāpa Vyākaraṇa (Par. 71). Patañjali has used the expression उच्चरितप्रध्वंसिनः in connection with ordinary letters of a word, which have existence for a moment and which also vanish immediately after they have been uttered; cf. उच्चरितप्रध्वंसिनः खल्वपि वर्णाः...न वर्णो वर्णस्य सहायः M. Bh. on I. 4. 109.

उच्चरितप्रध्वंसिन् vanishing immediately after utterance. See उच्चरित.

उच्चारण pronunciation, enunciation (in the Śāstra). The phrase उच्चारणसामर्थ्यात् is often found used in the Mahābhāṣya and elsewhere in connection with the words of Pāṇini, everyone of which is believed to have a purpose or use in the Śāstra, which purpose, if not clearly manifest, is assigned to it on the strength (सामर्थ्य) of its utterance; cf. उच्चारणसामर्थ्यादत्र (हिन्योः) उत्वं न भविष्यति M. Bh. on III. 4.89 V. 2; cf. also M. Bh. on IV 4.59, VI. 4. 163, VII. 1.12, 50, VII. 2.84. In a few cases, a letter is found used by Pāṇini which cannot be assigned any purpose but which has been put there for facility of the use of other letters. Such letters are said to be उच्चारणार्थ; cf. जभिः। इकार उच्चारणार्थः। नानुबन्धः। Kāś. on II 4.36. च्लि लुङि.। इकार उच्चारणार्थः; चकारः स्वरार्थः। Kāś. on III. 1. 43. The expressions मुखसुखार्थः and श्रवणार्थः in the Mahābhāṣya mean the same as उच्चारणार्थः.

उच्चावच diverse; cf. उच्चावचेष्वर्थेषु भवन्ति निपाताः Nir. I. 3.4.

उच्चैस्तरां specially accented; उदात्ततर; cf. उच्चैस्तरां वा वषट्कार; P. I. 2.35.

उञ् a technical term of Jainendra which corresponds to Pāṇini's ञ्यु. cp. Jain. Sū. ञ्युञुञ्। 1. 1. 62.

उज्ज्वलदत्त the famous commentator on the Uṇādi sūtras. His work is called Uṇādisūtravṛtti, which is a scholarly commentory on the Uṇādisūtrapāṭha, consisting of five Pādas. Ujjvaladatta is believed to have lived in the 15th century A. D. He quotes Vṛttinyāsa, Anunyāsa, Bhāgavṛtti etc. He is also known by the name Jājali. He mentions Cāndralinga sūtra and is quoted by Padmanābhadatta.

उञ् (1) short term (प्रत्याहार) for vowels excepting अ and इ, semivowels, nasal consonants and the consonants झ्, भ्, and म्.; cf. मय उञो वो वा P. VIII. 3. 33; (2) the particle उ; cf. उञि च पदे P. VIII. 3.21, also उञः P. 1. I. 17.

उञ्छादि a class of words headed by the word उञ्छ which have their final vowel accented acute (उदात्त); cf. उञ्छ: म्लेच्छ:, जल्प: । एते घञन्ता इति नित्स्वर: प्राप्त: । Kāś. on P. VI. 1. 160.

उट् augment उ affixed to the roots वृ and तॄ before the kṛt affix तृ; cf. तरुतृ-तरुतृवरुतृवरूतृवरूत्रीरिति तरतेर्वृङ्वृञोश्च तृचि उट् ऊट् इत्येतावागमौ निपात्येते Kāś. on P. VII. 2.34.

उण् the affix उण्, causing वृद्धि on account of the mute letter ण्, prescribed after the roots कृ, वा, पा, जि, मि, स्वद्, साध् and अश् by the rule कृवापाजिमिस्वदिसाध्यशूभ्य उण् which is the first rule (or Sūtra) of a series of rules prescribing various affixes which are called uṇādi affixes, the affix उण् being the first of them. e. g. कारु:, वायु:, स्वादु, साधु etc.; cf. Uṇādī I, 1.

उणादि affixes headed by the affix उण्, which are similar to kṛt affixes of Pāṇini, giving derivation mostly of such words as are not derived by rules of Pāṇini. No particular sense such as agent, object etc. is mentioned in connection with these affixes but, as Pāṇini has stated in "ताभ्या-मन्यत्रोणादय: " P. III. 4.75, the various Uṇādi affixes are applied to the various roots as prescribed in any Kāraka sense, except the संप्रदान and the अपादान; in other words, any one of the senses, agent, object, instrument and abode, is assigned to the Uṇādi affix as suits the meaning of the word. Although some scholars believe that the Uṇādi affixes are given by a grammarian later than Pāṇini as there are words like ताम्बूल, दीनार and others included in the list of Uṇādi words and that there are many interpolated Sūtras, still the Uṇādi collection must be looked upon as an old one which is definitely mentioned by Pāṇini in two different rules; cf. Pāṇini उणादयो बहुलम् P. III. 3.1 and ताभ्यामन्यत्रोणादय: III. 4. 75. Patañjali apparently ascribing the collection to Śākaṭāyana, as seen from an interesting passage of M.Bhā. on उणादयो बहुलम् । has given a very interesting discussion about these Uṇādi affixes and stated on the strength of the Vārttika, तत्रोणादिप्रतिषेध:, that these affixes and the words given in the Uṇādi collection should not be considered as genuinely derived. The derivation is not a very systematic and logically correct one and therefore for practical purposes, the words derived by the application of the affixes उण् and others should be looked upon as underived; cf. उणाद-योऽव्युत्पन्नानि प्रातिपदिकानि. M. Bh. on. P. I. 1.16, III. 4. 77, IV. 1. 1, VI. 1. 62, VII. 1. 2, VII. 2. 8 etc. There is a counterstatement also seen in the Mahābhāṣya उणादयो व्युत्पन्नानि, representing the other view prevailing at the time; cf. M. Bh. on III. 1. 133; but not much importance seems to be attached to it. The different systems of grammar have different collections of such words which are also known by the term Uṇādi. Out of the collections belonging to Pāṇini's system, three collections are available at present, the collection into five pādas given in the printed edition of the Siddhānta Kaumudī, the collection into ten Pādas given in the printed edition of the Prakriyā-Kaumudī and the collection in the Sarasvatīkaṇṭhābharaṇa of Bhoja forming Pādas 1, 2 and 3 of the second Adhyāya of the work.

उणादिकोश a metrical work explaining the उणादि words referred to above, with meanings assigned to them. There are two such compositions

one by Rāmatarkavāgīśa or Rāmaśarmā and the other by Rāmacandra Dīkṣita; a third one is by Rāmatarkavāgīśa to Mugdhabodha; and by Padmanābhadatta on Saupadmauṇādisūtravṛtti.

उणादिप्रातिपदिक word form or crude base, ending with an affix of the uṇ class, which is looked upon as practically underived, the affixes uṇ and others not being looked upon as standard affixes applied with regular meanings attached to them and capable of causing operations to the preceding base as prescribed by rules of grammar; cf. उणादयोऽव्युत्पन्नानि प्रातिपदिकानि। व्युत्पन्नानीति शाकटायनरीत्या। पाणिनेस्त्वव्युत्पत्तिपक्ष एवेति शब्देन्दुशेखरे निरूपितम्. Pari. Śek. on Paribhāṣā 22.

उणादिवृत्ति or उणादिसूत्रवृत्ति is a commentary on Uṇādisūtras by Śvetavanavāsin, son of Āryabhaṭṭa.

उणादिसूत्र, उणादिसूत्रपाठ a collection of Sūtras which begins with the Sūtra prescribing the affix उण्, after the roots कृ, वा, पा, जि स्वद्, साध् and अश्; cp. उणादि सूत्र I. i. For the different versions of the text see उणादि. Similar sūtras in Kātantra, Āpiśali, Cāndra, Śākaṭāyana, Haima, Goyicandra, and Padmanābha systems of grammar are also called Uṇādisūtras. Some scholars ascribe the authorship of Uṇādisūtras to Pāṇini. The technical terms ह्रस्व, दीर्घ, प्लुत, उदात्त, उपधा, लोप, संप्रसारण, and अभ्यास are used in the same sense as in Pāṇini. The anubandhas are similar. Kātyāyana shows that particular rules of Pāṇini viz VIII. 3.50; VII. 4.15; VII. 2.78; VIII. 3.59, do not apply to Uṇādi. Uṇādi IV. 226 goes against Pāṇini. Vimalasarasvatī (14th. century) and Durga ascribe Uṇādisūtras to Vararuci Kātyāyana. Māgha ascribes Uṇādi to Pāṇini cp. Siś. XIX, 75. Modern scholars ascribe it to Śākaṭāyana. Uṇādi sūtras are found in the works of Bhaṭṭoji (Siddhānta Kaumudi), Śvetavanavāsin (Com. on Uṇādisūtras), Nārāyaṇabhaṭṭa (Uṇādi khaṇḍa in Prakriyāsarvasva), Perusūri (Auṇādikapadārṇava), Viṭṭhala (Prasāda) and soon.

उणादिसूत्रदशपादी the text of the Uṇādi Sūtras divided into ten chapters believed to have been written by शाकटायन. It is printed at the end of the Prakriyā Kaumudī and separately also, and is also available in manuscripts with a few differences. Patañjali in his Bhāṣya on P. III. 3.1, seems to have mentioned Śākaṭāyana as the author of the Uṇādi Sūtras although it cannot be stated definitely whether there was at that time, a version of the sūtras in five chapters or in ten chapters or one, completely different from these, as scholars believe that there are many interpolations and changes in the versions of Uṇādi sūtras available at present.

उणादिसूत्रपञ्चपादी the text of the Uṇādi Sūtras divided into five chapters which is possessed of a scholarly commentary written by Ujjvaladatta. There is a commentary on it by Bhaṭṭojī Dīkṣita also.

उणादिसूत्रवृत्ति a gloss on the Uṇādi Sūtras in the different versions. Out of the several glosses on the Uṇādi Sūtras, the important ones are those written by Ujjvaladatta, Govardhana, Puruṣottamadeva, Rāmacandra Dikṣita and Haridatta. There is also a gloss called Uṇādisūtrodghāṭana by Miśra. There is a gloss by Durgasiṁha on the Kātantra version of the Uṇādi Sūtras.

उत् (1) Short vowel उ in Pāṇini's terminology; cf. P. I. 1.70, I, 2.12,

IV. I.44, V. I. 111; (2) tad-affix उत् applied to पूर्व and पूर्वतर for which पर् is substituted; e. g. परुत्. cp. P. V. 3.22 Vārt.

उत्करादि a class of words headed by the word उत्कर, to which the taddhita affix छ is added in the four senses, the affix being popularly known as चातुरर्थिक; cf. उत्करीयम्, शफरीयम् etc.; Kāś. on P. IV. 2.90.

उत्क्रम a variety of the Krama described in the Prātiśākhya works.

उत्तम (1) the best, the highest, the last; (2) the last letter of the consonant classes, the nasal; cf, A. Pr. II. 4.14; R. Pr. IV. 3; cf. also अनुत्तम meaning non-nasal; (3) the उत्तमपुरुष or the premier or the first person constituting the affixes मि, वस् and मस् and their substitutes, cf. P. I. 4. 107.

उत्तर (1) following, subsequent, e. g. उत्तरपद, the latter part of a compound word; (2) end of a word, पदान्त; cf. उत्तरे पदान्ते वर्तमान: Com. on T. Pr. III. 1.

उत्तरकालम् subsequently, then, afterwards; cf. तत् उत्तरकालमिदं दृष्टम् M. Bh. on I. 1. 1.

उत्तरत्र in subsequent rules; cf. उत्तरत्रानुवर्तिष्यते M. Bh. on I. 1.23.

उत्तरपद the latter member or portion of a compound word as contrasted with पूर्वपद; cf. पतिरुत्तरपदमाद्युदात्तम् A. Pr. II. 3. 11; cf. also अनुदुत्तरपदे P. VI. 3. 1.

उत्तररूप ulterior form.

उत्तरार्थ serving a purpose in subsequent rules; of use in a subsequent rule; cf. योगविभाग उत्तरार्थ:, क्त्वाग्रहणमुत्तरार्थम् M. Bh. on I. 2.22.

उत्थान elevation of tone.

उत्पत्ति (1) production; cf. वर्णोत्पत्ति: production of a phonetic element T. Pr. 23.1; (2) production of a grammatical element such as the application of an affix or addition of an augment or substitution of a letter or letters during the process of word-formation; cf. गतिकारकोपपदानां कृद्भि: सह समासवचनं प्राक् सुबुत्पत्ते: Pari. Śek. Par. 75; M. Bh. II. 2.19. Vārt. 4.

उत्पद् to be produced, to be placed after; to be annexed; (caus.) to produce, to get annexed, to add; cf. धेनुरनञि कमुत्पादयति Āpiśali's Vārt. quoted in M. Bh. on P. IV. 2.45.

उत्पल author of a commentary on Pāṇini's Liṅgānuśāsana. It is doubtful whether he was the same as उत्पलभट्ट or भट्टोत्पल, the famous astrologer of the tenth century.

उत्वत् possessed of short उ; cf. नोत्वद्वर्ध्रबिल्वात् P. IV. 3.151.

उत्सर्ग a general rule as contrasted with a special rule which is called अपवाद or exception; cf. उत्सर्गापवादयोरपवादो बलीयान् Hema. Pari. 56; प्रकल्प्य वापवादविषयं तत उत्सर्गोभिनिविशते Par. Śek. Pari. 63, Sīra. Pari. 97; cf. also उत्सर्गसमानदेशा अपवादा:. For the बाध्यबाधकभाव relation between उत्सर्ग and अपवाद and its details see Nāgeśa's Paribhaṣendu-śekhara on Paribhāṣās 57 to 65; cf. also न्यायैर्मिश्रान् अपवादान्प्रतीयात् explained by the commentator as न्याया उत्सर्गा महाविषया विषय: अपवादा अल्पविषया विषय: । तान् उत्सर्गेण मिश्रानेकीकृतान् जानीयात्। अपवादविषयं मुक्त्वा उत्सर्गा: प्रवर्तन्ते इत्यर्थ: R. Pr. I. 23.

उत्सर्गवाक्य a sentence making a general statement as contrasted with a sentence making a specific statement (विशेषवाक्य) which generally forms an exception and hence is called the अपवादवाक्य. cp. Vāk. pad. II. 347 and उत्सर्गवाक्यं सामान्यलक्षणम् । (Pun).

उत्सूत्र not consistent with what is taught in rules of a Śāstra; cf. अनुत्सूत्रपदन्यासा सद्वृत्तिः सन्निबन्धना । शब्दविद्येव नो भाति राजनीतिरपस्पशा Śiśupālavadha II.

उत्सङ्गादि a class of words headed by the word उत्सङ्ग, to which the taddhita affix ठक् (ठ) is added in the sense of तेन हरति (takes away by means of); cf. हरतिर्देशान्तरप्रापणे वर्तते । उत्सङ्गेन हरति औत्सङ्गिकः । औडुपिकः । Kāś. on P. IV. 4.15.

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IV. I.44, V. I. III; (2) tad-affix उत् applied to पूर्व and पूर्वतर for which पर् is substituted; e. g. परुत्. cp. P. V. 3.22 Vārt.

उत्करादि a class of words headed by the word उत्कर, to which the taddhita affix छ is added in the four senses, the affix being popularly known as चातुरर्थिक; cf. उत्करीयम्, शफरीयम् etc.; Kāś. on P. IV. 2.90.

उत्क्रम a variety of the Krama described in the Prātiśākhya works.

उत्तम (I) the best, the highest, the last; (2) the last letter of the consonant classes, the nasal; cf, A. Pr. II. 4.14; R. Pr. IV. 3; cf. also अनुत्तम meaning non-nasal; (3) the उत्तमपुरुष or the premier or the first person constituting the affixes मि, वस् and मस and their substitutes, cf. P. I. 4. 107.

उत्तर (I) following, subsequent, e. g. उत्तरपद, the latter part of a compound word; (2) end of a word, पदान्त; cf. उत्तरे पदान्ते वर्तमान: Com. on T. Pr. III. I.

उत्तरकालम् subsequently, then, afterwards; cf. तत् उत्तरकालमिदं दृष्टम् M. Bh. on I. I. I.

उत्तरत्र in subsequent rules; cf. उत्तरत्रानुवर्तिष्यते M. Bh. on I. 1.23.

उत्तरपद the latter member or portion of a compound word as contrasted with पूर्वपद; cf. पतिरुत्तरपदमाद्युदात्तम् A. Pr. II. 3. II; cf. also अलुगुत्तरपदे P. VI. 3. I.

उत्तररूप ulterior form.

उत्तरार्थ serving a purpose in subsequent rules; of use in a subsequent rule; cf. योगविभाग उत्तरार्थ:, क्त्वाग्रहणमुत्तरार्थम् M. Bh. on I. 2.22.

उत्थान elevation of tone.

उत्पत्ति (I) production; cf. वर्णोत्पत्ति: production of a phonetic element T. Pr. 23.I; (2) production of a grammatical element such as the application of an affix or addition of an augment or substitution of a letter or letters during the process of word-formation; cf. गतिकारकोपपदानां कृद्भि: सह समासवचनं प्राक् सुबुत्पत्ते: Pari. Śek. Par. 75; M. Bh. II. 2.19. Vārt. 4.

उत्पद् to be produced, to be placed after; to be annexed; (caus.) to produce, to get annexed, to add; cf. धेनुरनञि कमुत्पादयति Āpiśali's Vārt. quoted in M. Bh. on P. IV. 2.45.

उत्पल author of a commentary on Pāṇini's Liṅgānuśāsana. It is doubtful whether he was the same as उत्पलभट्ट or भट्टोत्पल, the famous astrologer of the tenth century.

उत्वत् possessed of short उ; cf. नोत्वद्वर्ध्रबिल्वात् P. IV. 3.151.

उत्सर्ग a general rule as contrasted with a special rule which is called अपवाद or exception; cf. उत्सर्गापवादयोरपवादो बलीयान् Hema. Pari. 56; प्रकल्प्य वापवादविषयं तत उत्सर्गोभिनिविशते Par. Śek. Pari. 63, Sīra. Pari. 97; cf. also उत्सर्गसमानदेशा अपवादा:. For the बाध्यबाधकभाव relation between उत्सर्ग and अपवाद and its details see Nāgeśa's Paribhaṣenduśekhara on Paribhāṣās 57 to 65; cf. also न्यायैर्मिश्रान् अपवादान्प्रतीयात् explained by the commentator as न्याया उत्सर्गा महाविषया विधय: अपवादा अल्पविषया विधय:। तान् उत्सर्गेण मिश्रानेकीकृतान् जानीयात्। अपवादविषयं मुक्त्वा उत्सर्गा: प्रवर्तन्ते इत्यर्थ: R. Pr. I. 23.

उत्सर्गवाक्य a sentence making a general statement as contrasted with a sentence making a specific statement (विशेषवाक्य) which generally forms an exception and hence is called the अपवादवाक्य. cp. Vāk. pad. II. 347 and उत्सर्गवाक्यं सामान्यलक्षणम्। (Puṇ).

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उदात्तमय an accent made up of Udātta, i. e. an accent which is a reduced udātta. It is called also प्रचय. It is mentioned in connection with an acute vowel following इति in the Padapātha, according to Kāṇva's view ; cf. उदात्तमयोन्यत्र नीच एव अन्तोदात्तमध्योदात्तयोः पर्वणोरन्यत्र इति कारणात् परो नीच उदात्तमय एव भवति प्रचित एव भवतीत्यर्थः com. on V. Pr. I. 150.

उदात्तश्रुति the same as एकश्रुति, accentless tone, mentioned in connection with the latter half of a circumflex vowel as also with a grave vowel or vowels, if not followed by another acute or circumflex vowel ; cf. नोदात्तस्वरितोदयं॰ P. VIII. 4.67.

उदात्तसम similar to udātta although not exactly acute, which characterizes the latter half of the circumflex vowel ; cf. उदात्तसमश्शेषः ; T. Pr. I. 42.

उदाहरण a grammatical example in explanation of an interpretation ; cf. नैकमुदाहरणमसवर्णग्रहणं प्रयोजयति P. VI. 1.11.

उदित् characterized by short उ as a mute indicatory vowel (1) By virtue of this mute उ added to it the word कु, for instance, signifies along with क् its cognate consonants ख्, ग्, घ्, and ङ् also ; cf. अणुदित्सवर्णस्य चाप्रत्ययः P. I. 1. 69. (2) Roots marked with उ as mute get the augment इ optionally added before the kṛt affix क्त्वा; e. g. शमित्वा and शान्त्वा from the root शम् (शमु) by virtue of the rule उदितो वा P. VII. 2.56.

उदुपधत्व possession of short उ as the penultimate letter, e. g. इदुदुपधस्य चाप्रत्ययस्य P. VII. 3.41.

उद्गात्रादि a class of words headed by the word उद्गातृ to which the taddhita affix अञ् is added in the sense of 'nature' or 'profession'; cf. उद्गातुर्भावः कर्म वा औद्गात्रम् । Similarly औन्नेत्रम् Kāś. on P. V. 1.129.

उद्ग्राह alleviation, ease, relief ; name given to a Saṁdhi in the Prātiśākhya works when a visarga and a short vowel अ preceding it are changed into short अ, (e. g. यः + इन्द्रः = य इन्द्रः), as also when the vowel ए or ओ is changed into अ being followed by a dissimilar vowel ; e. g. अग्ने + इन्द्रः = अग्न इन्द्रः cf. R. Pr. II. 10

उद्ग्राहपदवृत्ति name given in the Ṛk. Prātiśākhya to the Udgrāhasaṁdhi where the vowel अ is followed by a long vowel ; e.g., कः ईषते = क ईषते R. Pr. II. 10.

उद्ग्राहवत् name given to a saṁdhi in the Ṛk. Prātiśākhya when the vowel अ or आ is changed into अ e. g. प्र ऋभुभ्यः = प्रऋभुभ्यः also मधुना + ऋतस्य = मधुन ऋतस्य cf. R. Pr. II. 11.

उद्घात elevation ; named also उच्चीभाव.

उद्धार (1) elision, a term used in the sense of 'lopa' in the ancient grammar works ; (2) name of a commentary by Jayānanda on the Haima-lingānuśāsana.

उद्देश description ; mention of qualities; cf. गुणैः प्रापणम् M. Bh. on I. 3.2 ; the word is used in contrast with उपदेश or direct mention ; cf. कः पुनरुद्देशोपदेशयोर्विशेषः । प्रत्यक्षमाख्यानमुपदेशो गुणैः प्रापणमुद्देशः । प्रत्यक्षं तावदाख्यानमुपदेशः तद्यथा । अगोज्ञाय कश्चिद्गां सक्थनि कर्णे वा गृहीत्वोपदिशति । अयं गौरिति । स प्रत्यक्षमाख्यातमाह । उपदिष्टो मे गौरिति । गुणैः प्रापणमुद्देशः । तद्यथा । कश्चित्कंचिदाह । देवदत्तं मे भवानुद्दिशतु इति । स इहस्थः पाटलिपुत्रस्थं देवदत्तमुद्दिशति । अङ्गदी कुण्डली किरीटी...ईदृशो देवदत्त इति । स गुणैः प्राप्यमाणमाह । उद्दिष्टो मे देवदत्त इति । M. Bh. on I. 3.2 ; (2) spot, place, passage of occurrence ; उद्देश उपदेशदेशः ; cf. यथोद्देशं संज्ञापरिभाषम् Pari. Śek. Pari. 2.

उद्देश्य referred to; pointed out, subject, as contrasted with the predicate मानान्तरप्राप्तमुद्देश्यम्; cf. उद्देश्यप्रतिनिर्दिश्यमानयोरैक्यमापादयत् सर्वनाम पर्यायेण तत्तल्लिङ्गभाक्। तद्यथा। शैत्यं हि यत्सा प्रकृतिर्जलस्य, शैत्यं हि यत्तत्प्रकृतिर्जलस्य वा। उद्देश्य in grammar refers to the subjectpart of a sentence as opposed to the predicate -part. In the sentence वृद्धिरादैच् the case is strikingly an opposite one and the explanation given by Patañjali is very interesting; cf. तदेतदेकं मङ्गलार्थं आचार्यस्य मृष्यताम्। माङ्गलिक आचार्यः महतः शास्त्रौघस्य मङ्गलार्थं वृद्धिशब्दमादितः प्रयुङ्क्ते M. Bh. on I. 1. 1.

उद्देश्यविधेयभाव relationship between the subject and the predicate where generally the subject is placed first in a sentence; cf. उद्देश्यवचनं पूर्वं विधेयत्वं ततः परम्। cf. also तादात्म्यसंसर्गकस्थले विशेष्यत्वमेव उद्देश्यं विशेषणत्वमेव विधेयम् Padavākyaratnākara.

उद्द्योत the word always refers in grammar to the famous commentary by Nāgeśabhatta written in the first decade of the 18th century A. D. on the Mahābhāṣyapradīpa of Kaiyaṭa. The Uddyota appears to be one of the earlier works of Nāgeśa. It is also called Vivaraṇa. The commentary is a scholarly one and is looked upon as a final word re: the exposition of the Mahābhāṣya. It is believed that Nāgeśa wrote 12 Uddyotas and 12 Śekharas which form some authoritative commentaries on prominent works in the different Śāstras.

उद्द्योतनप्रभा name of a commentary on the 'Tantrapradīpa' of Maitreya Rakṣita, which latter is a commentary on Jinendrabuddhi's Nyāsa which itself is a commentary on Jayāditya's Kāśikā.

उन्मीलन appearance of an object; coming into existence. According to Vāk. pad. III. 9-56. Time has two powers by which it brings about the emergence or disappearance of objects. The power that makes objects visible is called permission (अभ्यनुज्ञा).

उप् a technical term in the Jainendra Grammar for the terms लुप् and लुक्; cf. अन्तरङ्गानपि विधीन् बहिरङ्ग उप् बाधते. Jain. Pari. 85, प्रकृतिग्रहणे यङ्लुबन्तस्यापि ग्रहणम् Jain. Pari. 20.

उपकादि a class of words headed by the word उपक after which the taddhita affix, added in the sense of गोत्र (grand-children etc.) is optionally elided, provided the word is to be used in the plural number; cf. उपकलमकाः भ्रष्टककपिष्ठलाः; also उपकाः, औपकायनाः; लमकाः, लामकायनाः, भ्रष्टकाः भ्राष्टकयः। Kāś. on P. II. 4.69.

उपकार help given in respect of sense to a word by another word connected with it. cp. Vāk. pad. III. 7.13, 14, 149. उपकार उपयोगः (हेला.)

उपगीत a fault in the pronunciation of letters, noticed sometimes in the utterance of a letter adjoining such a letter as is coloured with a musical tone on account of the proximity of the adjacent letter which is uttered in a musical note and which therefore is called 'प्रगीत'; cf. प्रगीतः सामवदुच्चारितः। उपगीतः समीपवर्णान्तरगीत्यानुरक्तः। Kaiyaṭa's Pradīpa on M. Bh. I Āhnika 1.

उपग्रह a term used by the ancient grammarians in the sense of the Parasmaipada and the Ātmanepada affixes. Helārāja observes "आत्मनेपदपरस्मैपदव्यङ्ग्यः कर्त्रभिप्रायतदितरादिरूपो विशेषो यः क्रियायाः साधनस्य स उपग्रह इति पूर्वाचार्यैरुपगतः। on Vāk. Pad. III. 12.1. The word is not found in Pāṇini's Aṣṭādhyāyī. The Vārttikakāra has used the word in his Vārttika उपग्रहप्रतिषेधश्च o

P. III. 2.127 evidently in the sense of Pada affixes referring to the Ātmanepada as explained by Kaiyaṭa in the words उपग्रहस्य आत्मनेपदसंज्ञाया इत्यर्थः । The word occurs in the Ślokavārttika सुप्तिङुपग्रहलिङ्गनराणां quoted by Patañjali in his Mahābhāṣya on व्यत्ययो बहुलम् P. III. 1.85, where Nāgeśa writes लादेशव्यङ्ग्यं स्वार्थत्वादि । इह तत्प्रतीतिनिमित्ते परस्मैपदात्मनेपदे उपग्रहशब्देन लक्षणयोच्येते । The word is found in the sense of Pada in the Mahābhāṣya on P. III. 1.40. The commentator on Puṣpasūtra explains the word as उपगृह्यते समीपे पठ्यते इति उपग्रहः. The author of the Kāśikā on P. VI. 2.134 has cited the reading चूर्णादीन्यप्राण्युपग्रहात् instead of चूर्णादीन्यप्राणिषष्ठ्याः and made the remark तत्रोपग्रह इति षष्ठ्यन्तमेव पूर्वाचार्योपचारेण गृह्यते. This remark shows that in ancient times उपग्रह meant षष्ठ्यन्त i.e. a word in the genitive case. This sense gave rise to, or was based upon, an allied sense, viz. the meaning of 'षष्ठी' i.e. possession. Possibly the sense 'possession' further developed into the further sense 'possession of the fruit or result for self or others' referring to the तिङ् affixes which possessed that sense. The old sense 'षष्ठ्यन्त' of the word 'उपग्रह' having gone out of use, and the sense 'पद' 'having come in vouge, the word 'षष्ठी' must have been substituted for the word 'उपग्रह' by some grammarians before the time of the Kāśikākāras. As Patañjali has dropped the Sūtra (VI. 2.134), it cannot be said definitely whether the change of reading took place before Patañjali or after him.

उपग्रहसमुद्देश name of section twelve of the third kāṇḍa of Vākyapadīya of Bhartṛhari.

उपग्राहिन् cause of acceptance; inducing acceptance. cp. Vāk. pad. III. 14. 114.

उपघात lit. an injury; destruction, error. The word is used as उपघातपरवाक्य, उपघातजं ज्ञानम्. The former means an instructing sentence e.g. when a boy is asked to protect curds from crows, he certainly protects it also from dogs and the like. cp. Vāk. pad. II. 312.

उपचार (1) taking a secondary sense; implication; lit. moving for a sense which is near about; the same as लक्षणा. The word आचार is explained as उपचार, employment or current usage, by Patañjali; cf. आचारात् । आचार्याणामुपचारात् । M. Bh. I. 1.1. Vārt. 4; (2) substitution of the letter स् for विसर्ग; cf. प्रत्ययग्रहणोपचारेषु च, P. IV. 1.1 Vārt. 7. cp. also विसर्जनीयस्थानिकयोः सकारषकारयोः उपचार इत्येषा संज्ञा: विहिता । Nyāsa on P. VIII. 3.48; cp. also ऊष्मापकारः सकारो वा कपपरः उपचारसंज्ञकः । Upalekhasūtra V. 6.

उपज्ञा known by oneself, by one's knowledge (उपज्ञान) without any *direct instruction from another*; cp. विनोपदेशेन ज्ञानमुपज्ञानम् । cp. also उपज्ञायत इति उपज्ञो...पाणिन्युपज्ञं व्याकरणम् । पाणिनेरुपज्ञानेन प्रथमं प्रणीतम् । Kāśikā on P. II. 4.21.

उपजन lit. origin; one that originates, augment, उपजायते असौ उपजनः । The word is used in the sense of 'additional phonetic element'; cf. उपजन आगम: M. Bh. on Śivasūtra 5; cf. also वर्णव्यत्ययापायोपजनविकारेष्वर्थदर्शनात् । Śiva Sūtra 5 Vārt. 15. The Ṛk Prātiśākhya gives स् in पुरश्चन्द्र as an instance of उपजन. cf. R. Pr. IV. 37. In the Nirukta उपजन is given as the sense of the prefix 'उप'; cf. उपेत्युपजनम्: The com. on the Nirukta explains the word उपजन as आधिक्य.

उपजीव्य a term used by later grammarians in connection with such a rule on which another rule depends

cf. उपजीव्यादन्तरङ्गाच्च प्रधानं प्रबलम् Pari. Śekh. on Pari. 97, as also M. Bh. on हेतुमति च P. III. 1.26. The relationship known as उपजीव्योपजीवकभाव occurs several times in grammar which states the inferiority of the dependent as noticed in the world.

उपदेश instruction; original enunciation; first or original precepts or teaching; cf. उपदेश आद्योच्चारणम् S. K. on the rule उपदेशेऽजनुनासिक इत् P. I. 3.2. cf. वर्णानामुपदेश: कर्तव्य:; M. Bh. on Āhn. 1. Vārt. 15. For difference between उपदेश and उद्देश see उद्देश; cf. also उपदिश्यतेऽनेनेत्युपदेश: । शास्त्रवाक्यानि, सूत्रपाठ: खिलपाठश्च Kāśikā on P. I. 3.2; cf. also Vyāḍi. Pari. 5; (2) employment (of a word) for others cf. उपदेश: परार्थ: प्रयोग: । स्वयमेव तु बुद्धया यदा परामृशति तदा नास्त्युपदेश: Kāś. on अदोऽनुपदेशे P. I. 4.70.

उपदेशिन् such a word as is found in the original instruction.

उपदेशिवद्भाव occurrence in the original statement before the application of any affixes etc., cf. प्रवमप्युपदेशिवद्भावो वक्तव्य:, M. Bh. on P. I. 1.56, Vārt.23.

उपदेशिवद्वचन statement to the effect that a word should be looked upon as occurring in the original instruction although it is not there. See उपदेश. cf. नुम्विधावुपदेशिवद्वचनं प्रत्ययविध्यर्थम् P. VII. 1.58. Vārt. 1.

उपद्रुत name of a saṁdhi which is described as उद्ग्राहवत् in R. Pr.; e.g. न ऋते See उद्ग्राह.

उपधा penultimate letter, as defined in the rule अलोऽन्त्यात्पूर्व उपधा P. I. 1.65, e.g. see ह्रस्वोपध, दीर्घोपध, लघूपध, अकारोपध etc.; lit. उपधीयते निधीयते सा that which is placed near the last letter.

उपधालोपिन् a word or a noun which has got the penultimate letter omitted cf. अन उपधालोपिनोऽन्यतरस्याम् P. IV. 1.28.

उपध्मानीय a letter or a phonetic element substituted for a visarga followed by the first or the second letter of the labial class. Visarga is simply letting the breath out of the mouth. Where the visarga is followed by the first or the second letter of the labial class, its pronunciation is coloured by labial utterance. This coloured utterance cannot be made independently; hence this utterance called 'उपध्मानीय' (similar to a sound blown from the mouth) is not put in, as an independent letter, in the वर्णसमाम्नाय attributed to महेश्वर. Patañjali, however, has referred to such dependent utterances by the term अयोगवाहवर्ण. See अयोगवाह; cf. ≍क इति जिह्वामूलीय: । जिह्वामूलेन जन्यत्वात् । ≍प इत्युपध्मानीय: । उपध्मानेन जन्यत्वात्. अयोगवाह is also called अर्धविसर्ग. See अर्धविसर्ग.

उपन्यास proposition, statement. The remark 'विषम उपन्यास: ' is of frequent occurrence in the Vyākaraṇa Mahābhāṣya in connection with statements that are defective and have to be refuted or corrected; cf. M. Bh. on P. I. 1.21, 46, 50; I. 2.5 etc.

उपपद lit. a word placed near; an adjoining word. In Pāṇini's grammar, the term उपपद is applied to such words as are put in the locative case by Pāṇini in his rules prescribing kṛt affixes in rules from III. 1.90 to III. 4 end; cf. तत्रोपपदं सप्तमीस्थम् P. III. 1.92; e.g. कर्मणि in कर्मण्यण् P. III. 2.1. The word is also used in the sense of an adjoining word connected in sense. e.g. युष्मद्युपपदे as also प्रहासे च मन्योपपदे० P. I. 4.105, 106; cf. also क्रियार्थायां क्रियायामुपपदे धातोर्भविष्यति काले तुमुन्ण्वुलौ भवत: Kāś. on P. III. 3.10; cf. also इतरेतरान्योन्योपपदाच्च P. I. 3.16, मिथ्योपपदात् कृञोऽभ्यासे P. I. 3.71, as also उपपदमतिङ् P. II. 2.19; and गतिकारकोपपदात्कृत् P. VI. 2.139. Kaiyaṭa on P.

III. 1.92 Vārt. 2 explains the word उपपद as उपोच्चारि or उपोच्चारितं पदं उपपदम्. The word उपपद is found used in the Prātiśākhya literature where it means a word standing near and effecting some change; cf. च वा ह अह एव एतानि चप्रभृतीनि नान्युपपदानि उक्तानि आख्यातस्य विकारीणि० Uvaṭa on V. Pr. VI. 23.

उपपदविधि a grammatical operation caused by a word which is near; cf. उपपदविधौ भयाढ्यादिग्रहणं P. I. 1.72 Vārt 9, also अतिप्रसङ्ग उपपदविधौ P. IV. 1.1. Vārt. 8 where rules such as 'कर्मण्यण्' and the following are referred to as उपपदविधि, the words कर्मणि, स्तम्ब, कर्ण, etc. being called उपपद by the rule तत्रोपपदं सप्तमीस्थम्; P. III. 1.92.

उपपदविभक्ति a case termination added to a word on account of the presence of another word requiring the addition; cf. the well-known Paribhāṣā उपपदविभक्तेः कारकविभक्तिर्बलीयसी. Par. Śek. Pari. 94; and M. Bh. on I. 4.96 stating the possession of greater force in the case of a kārakavibhakti than in the case of an upapadavibhakti.

उपपदसमास the compound of a word, technically termed as उपपद by Pāṇini according to his definition of the word in III. 1.92, with another word which is a verbal derivative; cf. कुम्भकारः, नगरकारः. Here technically the compound of the words कुम्भ, नगर etc. which are upapadas is formed with कार, before a case-termination is added to the nominal base कार; cf. गतिकारकोपपदानां कृद्भिः सह समासवचनं प्राक् सुबुत्पत्तेः Par. Śek. Pari. 75.

उपप्लव misconception, erroneous knowledge. cp. Vāk. pad III. 3.57 उपप्लवः अपगमनादिभ्रान्तिरूपः। also cp. उपप्लवः वाग्विषयप्रावण्यमुदकस्येव सरजस्कत्वम्। (हेला.)

उपबन्ध a technical term used in the Prātiśākhya works in the sense of words which proceed from a rule to the following rules upto a particular stated limit; cf. उपबन्धस्तु देशाय नित्यम् T. Pr. I. 59 explained by the commentator as उपबध्यते इति उपबन्धः। एतस्मिन्नित्यधिकरणरूपः संख्यानविषयः प्रदेशश्च उपबन्ध उच्यते। उपबन्धे यदुक्तं तदन्यत्र न भवतीति तुशब्दार्थः।

उपब्दिमत् the fourth out of the seven stages or places in the production of articulate speech, upāṁśu being the first stage; cf. सशब्दमुपब्दिमत् Tait. Pr. 23.9 explained by the commentator as: सशब्दं परश्राव्यशब्दसहितम्। यत्र प्रयुज्यमानः शब्दः परैरक्षरव्यञ्जनविवेकवर्जं श्रूयते तदुपब्दिमत्संज्ञं भवति।

उपलेखसूत्रम् a short work in sūtra style ascribed to Bhāradvāja Bṛhaspati, one of the three ancient teachers of Vedic recital. Vyāḍi in his Vikṛtivalli refers to him as his teacher. He may be taken to be a contemporary of Pāṇini. The work discusses क्रम, one of the eight varieties of the Vedic recital. The work लेखा or लेख may be understood as क्रम. The work, along with वेदपदपाठचर्चा is edited and translated by Prof. K. V. Abhyankar, Poona 1974.

उपमन्यु (1) the famous commentator on the grammatical verses attributed to Nandikeśvara which are known by the name नन्दिकेश्वरकारिका and which form a kind of a commentary on the sūtras of Maheśvara; (2) a comparatively modern grammarian possibly belonging to the nineteenth century who is also named Upamanyu and who has written a commentory named Tattvavimarśinī on the famous Kāśikāvṛtti by Jayāditya and Vāmana. Some believe that Upa-

manyu was an ancient sage who wrote a nirukta or etymological work and whose pupil came to be known as औपमन्यव.

उपमा a well-known term in Rhetorics meaning the figure of speech 'simile' or 'comparison'. The word is often found in the Nirukta in the same sense; cf. अथात उपमा: । 'यत् अतत् तत्सदृशम्' इति गार्ग्यः । Nir III. 13. Generally an inferior thing is compared to another that is superior in quality.

उपमान *standard of comparison.* The word is found in the Pāṇinisūtra उपमानानि सामान्यवचनैः P. II. 1.55 where the Kāśikāvṛtti explains it as उपमीयतेऽनेनेत्युपमानम् ।

उपमित an object which is compared. The word is found in Pāṇinisūtra उपमितं व्याघ्रादिभि: P. II. 1.56, where the Kāśikā paraphrases it by the word उपमेय and illustrates it by the word पुरुष in पुरुषव्याघ्र.

उपमेय an object which is to be compared. See उपमित.

उपलक्षण implication, indication; a thing indicatory of another thing. It is defined as स्वप्रतिपादकत्वे सति स्वेतरप्रतिपादकत्वम्। The term is very frequently found in commentary works in connection with a word which signifies something beyond it which is similar to it; the indication is generally inclusive; cf. Kāśikā on भीस्म्योर्हेतुभये P. I. 3.68 भयग्रहणमुपलक्षणार्थं विस्मयोपि तत एव । as also मन्त्रग्रहणं तु छन्दस उपलक्षणार्थम् Kāś. on II. 4.80. The verbal forms of लक्ष् and उपलक्ष as also the words लक्षयितुम्, लक्षणीय, लक्षित etc. possess the sense of 'expressing the meaning not primarily, but secondarily by indication or implication'.

उपलिङ्गिन् a substituted [illegible] cf. -शेवः इति [illegible] [illegible]

करणः अन्तस्थान्तरोपलिङ्गी विभाषितगुणः । शिवम् Nir. X. 17.

उपवर्ष an ancient grammarian and Mīmāṁsaka believed to have been the brother of Varṣa and the preceptor of Pāṇini. He is referred to, many times as an ancient writer of some Vṛttigranthas.

उपव्यञ्जन implication of something by means of a mark or sign; significant object or mark. cp. Vāk. Pad. II.18; III. 14, 85. उपव्यञ्जनमभिव्यञ्जकम् । Helārāja.

उपश्लेष immediate contact, as for instance, of one word with another; cf. शब्दस्य च शब्देन कोन्योभिसंबन्धो भवितुमर्हति अन्यदत उपश्लेषात् । M. Bh. on VI. 1.72. The word उपश्लिष्ट is also found in the Mahābhāṣya in the same context.

उपसंख्यान mention, generally of the type of the annexation of some words to words already given, or of some limiting conditions or additions to what has been already stated. The word is often found at the end of the statements made by the Vārttikakāra on the sūtras of Pāṇini,; cf. P. I. 1.29 Vārt. 1; I. 1.36 Vārt. 3 etc. The words वाच्य and वक्तव्य are also similarly used. The word is found similarly used in the Mahābhāṣya also very frequently.

(2) addition; cf. अक्रियमाणे हि संज्ञाग्रहणे गरीयानुपसंयोगः कर्तव्यः स्यात् M. Bh. on P. IV. 2.21. Vārt. 2.

उपसंहृत drawn close; cf. ओष्ठौ तूपसंहृततरौ T. Pr. II. 14. The root उपसंहृ is used in the sense of finishing in the Mahābhāṣya; cf. येनैव यत्नेनैको वर्ण उच्चार्यते विच्छिन्ने वर्ण उपसंहृत्य तमन्यमुपादाय द्वितीयः प्रयुज्यते तथा तृतीयस्तथा चतुर्थः। M.Bh. on P.I.4. 109 Vārt. 6.

उपसमस्त compounded together, joined together by special grammatical connection called समास; cf. न केवलः पथिशब्दः स्त्रियां वर्तते। उपसमस्तस्तर्हि वर्तते। M.Bh. on VII. 1.1. Vārt. 18.

उपसर्ग preposition, prefix. The word उपसर्ग originally meant only 'a prefixed word'; cf. सोपसर्गेषु नामसु R. Pr. XVI. 38. The word became technically applied by ancient Sanskrit Grammarians to the words प्र, परा, अप, सम् etc. which are always used along with a verb or a verbal derivative or a noun showing a verbal activity; cf. उपसर्गाः क्रियायोगे P.I. 4.59. These prefixes are necessarily compounded with the following word unless the latter is a verbal form; cf. कुगतिप्रादयः P. II. 2.18. Although they are not compounded with a verbal form, these prepositions are used in juxtaposition with it; sometimes they are found detached from the verbal form even with the intervention of one word or more. The prefixes are instrumental in changing the meaning of the root. cp. उपसर्गेण धात्वर्थो बलादन्यत्र नीयते (अन्यः प्रतीयते। V.L.)। गङ्गासलिलमाधुर्यं सागरेण यथाम्भसा॥ Some scholars like Śākaṭāyana hold the view that separated from the roots, prefixes do not express any specific sense as ordinary words express, while scholars like Gārgya hold the view that prefixes do express a sense e.g. प्र means beginning or प्रारम्भ; cf. न निर्बद्धा उपसर्गा अर्थान्निराहुरिति शाकटायनः। नामाख्यातयोस्तु कर्मोपसंयोगद्योतका भवन्ति। उच्चावचाः पदार्था भवन्तीति गार्ग्यः। तद्य एषु पदार्थः प्राहुरिमं तं नामाख्यातयोरर्थविकरणम् Nir. I.8. It is doubtful, however, which view Pāṇini himself held. In his Ātmanepada topic, he has mentioned some specific roots as possessing some specific senses when preceded by some specific prefixes, (see P. I. 3.20, 24, 2540, 41, 46, 52, 56, etc.), which implies possibly that roots themselves possess various senses, while prefixes are simply instrumental in indicating or showing them. On the other hand, in the topic of the Karmapravacanīyas, the same words प्र, परा etc. which, however, are not termed Upasargas for the time being, although they are called Nipātas, are actually assigned some specific senses by Pāṇini. The Vārttikakāra has defined उपसर्ग as क्रियाविशेषक उपसर्गः P. I. 3.1. Vārt. 7, leaving it doubtful whether the उपसर्ग or prefix possesses an independent sense which modifies the sense of the root, or without possessing any independent sense, it shows only the modified sense of the root which also is possessed by the root. Bhartṛhari, Kaiyaṭa and their followers including Nāgeśa have emphatically given the view that not only prefixes but Nipātas, which include प्र, परा and others as Upasargas as well as Karmapravacanīyas, do not denote any sense, but they indicate it; they are in fact द्योतक and not वाचक. For details see Nir. I. 3, Vākyapadīya II. 190, Mahābhāṣya on I. 3.1. Vārt. 7 and Pradīpa and Uddyota thereon. The Ṛk Prātiśākhya has discussed the question in XII. 6-9 where, as explained by the commentator, it is

stated that prefixes express a sense along with roots or nouns to which they are attached. It is not clear whether they convey the sense by denotation or indication, the words वाचक in stanza 6 and विशेषकृत् in stanza 8 being in favour of the former and the latter views respectively; cf. उपसर्गा विंशतिरर्थवाचकाः सहेतराभ्यामितरे निपाताः; क्रियावाचकमाख्यातमुपसर्गो विशेषकृत्, सत्त्वाभिधायकं नाम निपातः पादपूरणः R. Pr. XII. st. 6 and 8. For the list of upasargas see R. Pr. XII. 6, T. Pr. I. 15, V. Pr. VI. 24, and S. K. on P. I. 4.60.

उपसर्गद्योत्यता the view or doctrine that prefixes, by themselves, do not possess any sense, but they indicate the sense of the verb or noun with which they are connected. For details see Vākyapadīya II. 165-206; also vol. VII. pages 370-372 of Vyākaraṇa Mahābhāṣya ed. by the D. E. Society, Poona.

उपसर्गयोग connection with a prefix; joining of the prefix. Some scholars of grammar hold the view that the Upasarga is prefixed to the root and then the verbal form is arrived at by placing the desired terminations after the root, while others hold the opposite view; cf. पूर्वं धातुः साधनेनोपयुज्यते पश्चादुपसर्गेण । अन्ये तु पूर्वं धातुरुपसर्गेण युज्यते पश्चात्साधनेनेत्याहुः Sīradeva's Paribhāṣāvṛtti Pari. 131, 132; cf. also vol. VII. Mahābhāṣya, edited by the D.E. Society, Poona, pages 371-372.

उपसर्गवाद a treatise on upasargas, by Harikṛṣṇa.

उपसर्गविचार a treatise on upasargas by Gadādhara Cakravartin.

उपसर्गविवरण a short anonymous work on the nature of upasargas or prepositions explaining their meanings with illustrations.

उपसर्गवृत्ति a treatise on upasargas by Bharatamalla in the Sixteenth Century A. D.

उपसर्जन (1) adjective, subordinate member which does not get the treatment of the principal member, e.g. गोस्त्रियोरुपसर्जनस्य P. I. 2.48, अनुपसर्जनात् P. IV. 1.14 संज्ञोपसर्जनीभूतास्तु न सर्वादयः S. K. on P. I. 1.29, also P. I. 1.27 Vārt. 2; (2) a word referred to by the word which is put in the nominative case in rules of Pāṇini prescribing compounds, e.g. कष्ट (in the compound कष्टश्रितः) which is referred to by the word द्वितीया in the rule द्वितीया श्रितातीत० P. II. 1.24 which prescribes the Acc. Tatpuruṣa compound. These words are given the first place in a compound; cf. प्रथमानिर्दिष्टं समास उपसर्जनम् P. I. 2.43, उपसर्जनं पूर्वम् P. II. 2.30; (3) a word which has one and the same case when a compound in the different cases is shown as dissolved, e.g. the word कौशाम्बी in the compound निष्कौशाम्बिः which keeps its ablative case when the compounds निष्कौशाम्बिम्, निष्कौशाम्बिना, निष्कौशाम्बये etc. are dissolved; cf. एकविभक्ति चापूर्वनिपाते P. I. 2.44.

उपसृष्ट attended with a prefix, generally used in connection with roots; e.g. क्रुधद्रुहोरुपसृष्टयोः कर्म P. I. 4.38 where the Kāśikā has explained the word as उपसर्गसंबद्ध.

उपस्कार introduction of the necessary changes in the wording of the base, such as elision, or addition or substitution of a letter or letters as caused by the addition of suffixes. cp. यद्यपि सोपस्कारेषु सूत्रेषु वृत्तिकारा भिन्नान् क्रियाशब्दानुच्चारयन्ति । Svo. on Vāk. pad. II. 349.

उपस्थान occurrence; presence by virtue of anuvṛtti i.e. recurrence or continuation of a word in the rules that follow; cf. शब्देन चाप्यधिकृतेन कोन्यो व्यापार: शक्योवगन्तुमन्यदतो योगे योग उपस्थानात् M. Bh. on I. 3.11. Vārt. 1.

उपस्थित a word used rather technically in the sense of the word इति which is used in the Krama and other recitals when Vedic reciters show separately the two words compounded together by uttering the compound word first, then the word इति and then the two compound words, e. g. सुश्लोक ३ इति सु-श्लोक। विभावसो इति विभा-वसो. The Kāśikā defines the word उपस्थित as समुदायादवच्छिद्य पदं येन स्वरूपे अवस्थाप्यते तद् उपस्थितम्। इतिशब्द:। Kāś. on VI. 1.129. The Ṛk-Prātiśākhya explains the word rather differently, but in the same context. The word after which इति is placed is called upasthita e.g. the word बाहू in बाहू इति or विभावसो in विभावसो इति as contrasted with स्थित i. e. the word without इति e. g. बाहू or विभावसो, as also contrasted with स्थितोपस्थित i. e. the whole word विभावसो इति विभाऽवसो which is also called संहित or मिलित; (2) occurring, present; cf. कार्यकालं संज्ञापरिभाषम्। यत्र कार्यं तत्रोपस्थितं द्रष्टव्यम्। Pār. Śek. Pari. 3.

उपहित (1) with, preceded by; e. g. दीर्घोपहित, ह्रस्वोपहित; (2) sticking to, connected with, 'उपश्लेषित'; cf. Durga on Nir. V. 12; (3) coming to be placed near or in juxtaposition with the preceding word; cf. आवोन्तोपहितात् सत: R. Pr. II. 15.

उपांशु lit. inaudible. The word is explained in the technical sense as the first place or stage in the utterance of speech where it is perfectly inaudible although produced; The first out of the seven positions of voice in Vedic recital. cf. उपांशु इति प्रथमं वाच: स्थानम् Com. on T. Pr. XXIII. 5.

उपाचरित (1) sibilation; substitution of a sibilant letter for a visarga; cf. प्लुतोपाचरिते च R. Pr. XI. 19; (2) name of the saṁdhi in which a visarga is changed into a sibilant letter; cf. सर्वत्रैवोपाचरित: स संधि: R. Pr. IV. 14 which corresponds to Pāṇini VIII. 3.18 and 19.

उपाचार change of Visarga into s (स); sibilation of Visarga, e. g. ब्रह्मण: पति: = ब्रह्मणस्पति:. The words उपचार and उपाचरित are found used in the same sense by ancient Grammarians. See उपचार; cf. समापाद्यं नाम वदन्ति षत्वं, तथा णत्वं सामवशांश्च सन्धीन्।...उपाचारं लक्षणतश्च सिद्धम्, आचार्या व्यालिशाकल्यगार्ग्या: R. Pr. VIII. 12.

उपादान (1) hypothesis, presumption, acceptance (2) determination of the sense of a word along with limitations put on it by the extra-ordinary powers possessed by that word. cp. Vāk. pad. III. 13.3. cp. शब्दैर्विशिष्टशक्तिभिरर्थोपाधित्वेन ग्रहणमुपादानम्। (हेला.)

उपादानशब्द a denotative word; a word which directly expresses its sense. cp. Vāk. pad. I. 44. cp. उपादानो वाचक:। (वृ.)

उपाद्य lit. near the first; second.

उपाधि condition, limitation, determinant, qualification: e. g. न हि उपाधेरुपाधिर्भवति, विशेषणस्य वा विशेषणम् M. Bh. on I. 3.2 as also on V. 1.16; cf. also इह यो विशेष उपाधिर्वोपादीयते द्योत्ये तस्मिंस्तेन भवितव्यम्। M.Bh. on III. 1.7.

उपाध्यायसर्वस्व a commentary work quoted in Ujjvaladatta's Uṇādisūtravṛtti I. 78.

उपान्त lit. near the last; penultimate. The word is generally found used in the Cāndra Vyākaraṇa.

उपान्त्य see उपान्त; the word is generally found used in the grammars of Śākaṭāyana and Hemacandra.

उपाय means or *instrument which is* used in the accomplishment of an objective, but which is abandoned as soon as the objective has been achieved. cp. Vāk. pad. II. 38, 108, 237; III. 13. 26; III. 14. 77, 78.

उपाश्रय recourse, resort. cp. Vāk. pad. III. 3.58; cp. उपाश्रयो जात्यादिरुपधानम्, तेन च द्वारेण यथादर्शनमर्थो व्यवहारपथमवतरति। (हेला.)

उभयतस्पाशा presenting a *difficulty in* both the ways, cp. सैषा उभयतस्पाशा रज्जुर्भवति। M. Bha. on VI. 1.68. Kaiyaṭa and Nāgeśa have taken उभयतः and स्पाश (संश्लेष, बाधकत्व or स्पर्श) as the two constituent words. उभयतः and पाश, however, appear to be the two such words, cp. यथा काचिद्रज्जुः पूर्वापरकोटी स्पृशति तथायं दोषः पदत्वे अपदत्वे च न निवर्तते इत्यर्थः। Uddyota on VI. 1.68. cp. also द्विपुरुषां रज्जुमुभयतः पाशां करोति। Āpastamba Śulba sūtra 15.9.

उपोत्तम lit. one near or before the last; the term is generally used in connection with words having two or more syllables, where it means the vowel before the last (vowel); cf. उपोत्तमं रिति P. VI. 1. 217 and योपधाद्गुरूपोत्तमाद्वुञ् P. V. 1.132 where the writer of the Kāśikā explains it as त्रिप्रभृतीनामन्त्यमुत्तमं तस्य समीपमुपोत्तमम्। giving रमणीय and वसनीय as examples where the long ई is upottama; cf. also T. Pr. XI. 3. and Nir. I. 19 where the word refers to the third out of the four feet of the verse cp. also commentary on Ath. Prā.

उपोद्घलक a supporting assertion or statement; cf. तस्यैवोपोद्घलकमेतत् M.Bh. on I. 2.64. Vārt. 38-39.

उभयगति both the alternatives; both the senses; double signification; cf. उभयगतिरिह भवति P.I. 1.23, Vārt 4, Pari. Śek, Par. 9 where the word ubhaya refers to both the senses—the ordinary one (अकृत्रिम) and the technical one (कृत्रिम)—e. g. the meanings (i) numeral, and (ii) words बहु, गण etc. of the word संख्या.

उभयतोभाष lit. speaking or showing both the padas or voices; possessed of both the padas viz. the Parasmaipada and the Ātmanepada. The word is found commonly used in the Dhātupāṭha of Pāṇini.

उभयत्र in both the ways lit. in both the places; cf. उभयत्र च P. I. 1. 44 Vārt. 22. The word उभयत्रविभाषा is used in grammar referring to the option (विभाषा) which is प्राप्त as also अप्राप्त; cf. M.Bh. on P.1. 1.26 Vārt. 22.

उभयथा in both the ways (in the case of an option, of course); cf. छन्दस्युभयथा P. III. 4.117 where the word ubhayathā refers to both the alternative uses e. g. Sārvadhātuka and Ārdhadhātuka; so also vidhiliṅ and āśīrliṅ; cf. Kāśikā on P. III. 4.117. The term ubhayathā is described as synonymous with 'bahulam' or 'anyatarasyāṁ' or 'vā' or 'ekeṣām'; cf. बहुलमन्यतरस्यामुभयथा वा एकेषामिति M. Bh. on P. I. 1.44; Vārt. 19; cf. also अध्यायान्तेपूभयथा स्मरन्ति R. Pr. XV. 8.

उभयदीर्घा a hiatus or a stop which occurs between two long-vowelled syllables; the term उभयदीर्घा is a conventional term in the Prātiśākhya literature. The term उभयह्रस्वा is similarly used in connection with short vowels.

उभयनियम a restriction understood in both the ways; cf. सिद्धं तूभयनियमात्। उभयनियमोयम्। प्रकृतिपर एव प्रत्ययः प्रयोक्तव्यः

प्रत्ययपरैव च प्रकृतिरिति । M. Bh. on P. III. 1.2, Vārt. 11; cf. also M. Bh. on VI. 2.148.

उभयपद (1) double voice—the Parasmaipada as well as the Ātmanepada; (2) both the words or members (in a compound); cf. उभयपदार्थप्रधानो द्वन्द्वः; Kāś. on P. I. 2.57.

उभयपदिन् a root conjugated in both the Padas; a root to which both, the Parasmaipada and the Ātmanepada terminations are affixed; e.g. roots कृ, श्री, मुच् etc.

उभयप्राप्ति a case or a matter in which both the alternatives occur, as for instance, the genitive case for the subject and the object of a verbal derivative noun (कृदन्त); cf. उभयप्राप्तौ कर्मणि । उभयोः प्राप्तिः यस्मिन् कृति सोयमुभयप्राप्तिः तत्र कर्मण्येव षष्ठी स्यात् न कर्तरि । आश्चर्यो गवां दोहः अगोपालकेन Kāś. on P. II. 3.66.

उभयवत् possessed of both the kinds of properties; cf. य इदानीमुभयवान् स तृतीयामाख्यां लभते स्वरित इति M. Bh. on P. I. 2.31; cf. also उभयवान् स्वरितः V. Pr. I. 110.

उभयार्थता expression of the sense by a word in both ways, by denoting the genus as also by denoting an individual object. cp. Vāk. pad. III. 14. 359.

उम् the augment उ affixed to the last vowel of वच् by P. VII. 4.20; e. g. अवोचत्.

उरच् tad-affix उर, with udātta accent on the last vowel, affixed to the word दन्त when it refers to protuberant teeth; cf. P. V. 2.66; e. g. दन्तुरः ।

उरःप्रभृति a class of words headed by the word उरस् to which the samāsānta affix क (कप्) is added, when these words stand at the end of Bahuvrībi compounds; cf. व्यूढमुरोस्य व्यूढोरस्कः similarly प्रियसर्पिष्कः, Kāś. on P. V. I. 151.

उरस्य produced at the breast; cf. केचिदेता उरस्यौ R. Pr. I. 18, explained by the commentator as केचिदाचार्याः एतौ हकारविसर्जनीयौ उरःस्थानौ इच्छन्ति ।

उरुता opening (of the hole of the throat); the words उरुता खस्य are used in the sense of 'opening of the glottis' which is described as a characteristic condition of the utterance of a vowel accented grave or अनुदात्त; cf. आयामो दारुण्यमणुतारवस्येत्युच्चैःकराणि शब्दस्य । अन्ववसर्गो मार्दवमुरुता खस्येति नीचैःकराणि शब्दस्य M. Bh. on नीचैरनुदात्तः P. I. 2.30; cf. T. Pr. on XXII. 9, 10.

उरोबृहती a variety of the Vedic metre बृहती in which the first pāda consists of twelve syllables and the rest of eight syllables; cf. R. Pr. XVI. 33.

उव् (उवङ्) substitute for the vowel उ belonging to the Vikaraṇa श्नु, to roots and to the noun भ्रू under certain conditions; cf. अचि श्नुधातुभ्रुवां य्वोरियङुवङौ P. VI. 4.77.

उवट also ऊव्वट or ऊअट a reputed Kāśmirian scholar and writer who was the son of Vajraṭa. He wrote many learned commentaries, some of which are known as Bhāṣyas. Some of his important works are Ṛkprātiśākhyabhāṣya, Vājasaneyī prātiśākhyabhāṣya, Vājasaneyīsaṁhitābhāṣya, Vedārthadīpikā etc.

उष्णिह् (उष्णिक्) name of the second of the main seven Vedic metres which are known by the name प्रजापतिच्छन्दस्. The Uṣṇik metre consists of 28 syllables divided into three pādas of 8, 8 and 12 syllables. It has got many varieties such as पुरउष्णिह्, ककुभ् and others; for details see R. Pr. XVI 20-26.

उस् (1) substitute for झि, ending of the third pers. plu., in the perfect tense and in the present tense in the case of the roots विद् and ब्रू, e.g. विदुः and आहुः cf. P. III. 4.82-84; (2) substitute जुस् (उस्) for झि in the potential and the benedictive moods, as also after the aorist sign स् and after roots of the third conjugation, roots ending in आ and the root विद्, e.g. पचेयुः भूयासुः अकार्षुः, अबिभयुः अदुः, अविदुः, etc.; cf. Kāś. on III. 4.108-112. (3) a technical term of Jainendra standing for Pāṇini's लुप्; cp. Jain Sū. I. 1.62.

उसि Uṇādi affix उस् appliedot roto the जन् to form जनुस्; cf. जनेरुसिः Uṇ. sūtra. 272.

उह्य that which should be taken out from a whole; cp. Vāk. pad. III 14.80.

ऊ

ऊ long vowel ऊ, उ being the short vowel.

ऊक् augment ऊ added to the अभ्यास or the reduplicative syllable of the root पट् which is doubled before the affix क which is used instead of घ (घजर्थे कः); e.g. पाटूपटः.

ऊक kṛt affix ऊक added to the root जागृ to form the word जागरूक; cf. जागरूकः P. III. 2.165.

ऊङ् fem. affix ऊ prescribed after masculine nouns ending in the vowel ऊ and denoting a human being as also after some other specific masculine bases; cf. ऊङुतः P. IV. 1.66 and the following sūtras. e g. कुरूः, पङ्गूः, श्वश्रूः, करभोरूः, भद्रबाहूः etc.

ऊट् also उट् āgama ऊ and उ prescribed after the roots तॄ and वृ before the affix तृन् or तृच् e.g. वरतारं तरुतारं वा रथानाम्; वरुतारं वरूतारं वरूत्रीः; cf. Kāś. on P. VII. 2.34.

ऊठ् (1) saṁprasāraṇa vowel ऊ substituted for the व् of वाह् under certain conditions e.g. ऊढः, cf. वाह ऊठ् P. VI. 4.132; (2) substitute ऊ for व् before certain affixes; e.g, द्यूतः, द्यूत्वा, जूर्तिः तूर्तिः etc. cf. च्छ्वोः शूडनुनासिके च P. VI. 4.19, 20.

ऊत् (1) long vowel ऊ which cannot be combined by rules of saṁdhi with the following vowel when it comes at the end of the forms of the dual number; e.g. साधू अत्र etc.; cf. ईदूदेद्द्विवचनं प्रगृह्यम् P. I. 1.11, as also ईदूतौ च सप्तम्यर्थे I. 1.19; (2) long vowel ऊ substituted for the short उ of the root गोह् before an affix beginning with a vowel e.g. निगूहति; cf. ऊदुपधाया गोहः P. VI. 4.89.

ऊत्व substitution of the long vowel ऊ; see M. Bh. on P. I. 1.12, VI. 1.85.

ऊदित् marked with the mute indicatory letter ऊ; cf. स्वरतिसूतिसूयतिधूञूदितो वा । prescribing the addition of the augment इ optionally in the case of ऊदित् roots P. VII. 2.44.

ऊन deficient, wanting; often in compounds e.g. पादोन, द्व्यून, एकोन; cf. व्यूनैः संपत्समीक्ष्योने R. Pr. VIII. 28; एकद्व्यूनाधिका सैव निचृदूनाधिका भुरिक् R. Pr. XVII. 1.

ऊर्ध्वबृहती ((विराज्) a variety of the metre Bṛhatī which has three pādas of twelve syllables each; cf. त्रयो द्वादशका यस्याः सा ह्योर्ध्वबृहती विराट् R. Pr. XVI. 33.

ऊर्यादि a class of words headed by the words ऊरी उररी etc. ending in the taddhita affix च्वि, which are given the designation गति provided they are related to a verbal activity, and as a result, which can be compounded with kṛdanta words ending in त्वा, तुम्, etc. cf.; ऊरीकृत्य, ऊरीकृतम् etc. Kāś. on P. I. 4.61.

ऊल tad. affix applied to the words वात and बल in the sense of 'unable to bear'; e.g. वातूलः, बलूल; see Kās. on V. 2.122.

ऊष्मन् aspiration letters, spirants called breathings also; the name is given to letters or sounds produced with unintonated breath through an open position of the mouth; cf. विवृतमूष्मणाम् M. Bh. on P. I. 1.10 Vārt, 3. The word refers to the letters श्, ष्, स्, ह्, visarga, jihvāmūlīya, upadhmānīya and anusvāra; cf. ऊष्मा वायुस्तत्प्रधाना वर्णा ऊष्माणः R. Pr. I. 12; cf. also T. Pr. I. 10.

ऊष्मसंधि name of a combination or संधि where a visarga is changed into a breathing (ऊष्मन्). It has got two varieties named व्यापन्न where the visarga is changed into a breathing as for instance in यस्ककुभः, while it is called विक्रान्त (passed over) where it remains unchanged as for instance in यः ककुभः, यः पञ्च; cf. R. Pr. IV. 11.

ऊह modification of a word, in a Vedic Mantra, so as to suit the context in which the mantra is to be utilised, generally by change of case affixes; adaptation of a mantra; cf. ऊहः खल्वपि । न सर्वैर्लिङ्गैर्न च सर्वाभिर्विभक्तिभिर्वेदे मन्त्रा निगदिताः । ते च अवश्यं यज्ञगतेन यथायथं विपरिणमयितव्याः । M. Bh. on P. 1.1. Āhnika 1.

ऋ

ऋ fourth vowel in Pāṇini's alphabet; possessed of long and protracted varieties and looked upon as cognate (सवर्ण) with ऌ which has no long type in the grammar of Pāṇini; cf. R. Pr. I. 9; V. Pr. VIII. 3. (2) uṇādi suffix ऋ applied to the root स्था to form the word स्थृ; e.g. सव्येष्ठा सारथिः; cf. सव्ये स्थश्छन्दसि Uṇ Sū. II. 101.

ऋकार the letter ऋ with its 18 varieties made up of the ह्रस्व, दीर्घ, प्लुत, and सानुनासिक varieties and characterized by the three accents. ऋ and ऌ are looked upon as cognate in Pāṇini's grammar and hence, ऋ could be looked upon as possessed of 30 varieties including 12 varieties of ऌ.

ऋक्तन्त्र a work consisting of five chapters containing in all 287 sūtras. It covers the same topics as the Prātiśākhya works and is looked upon as one of the Prātiśākhya works of the Sāma Veda. Its authorship is attributed to Śākaṭāyana according to Nāgeśa, while औदिव्राज is held as its author by some, and कात्यायन by others. It bears a remarkable similarity to Pāṇini's Aṣṭādhyāyī especially in topics concerning coalescence and changes of स् and न् to ष् and ण् respectively. It cannot be definitely said whether it preceded or followed Pāṇini's work.

ऋक्प्रातिशाख्य one of the Prātiśākhya works belonging to the Āśvalāyana Śākhā of the Ṛg Veda. The work available at present, appears to be not a very old one, possibly written a century or so after Pāṇini's time. It is possible that the work, which is available, is based upon a few ancient Prātiśākhya works which are lost. Its authorship is attributed to Śaunaka. The work is a metrical one and consists of three books or Adhyāyas, each Adhyāya being made up of six Paṭalas or chapters. It is written, just as the other Prātiśākhya works, with a view to give directions for the proper recitation of the Veda. It has got a scholarly commentary written by Uvaṭa and another one by Kumāra who is also called Viṣṇumitra. See आश्वलायनप्रातिशाख्य.

ऋगयनादि a class of words headed by ऋगयन to which the taddhita affix अण् (अ) is affixed in the sense of 'produced therein' (तत्र भवः), or 'explanatory of' (तस्य व्याख्यानः); cf. ऋगयने भवः, ऋगयनस्य व्याख्यानो वा आर्गयनः पादव्याख्यानः, औपनिषदः, शैक्षः etc. Kāś. on P. IV. 3 73.

ऋग्विराम verse-pause equal to 3 mātrā-kālas or three mātrā units. cf. ऋग्विरामः पदविरामो विवृत्तिविरामस्समानपदविवृत्तिविरामः त्रिमात्रो द्विमात्र एकमात्रोर्धमात्र आनुपूर्व्येण T. Pr. XXII. 13. According to Ṛk. Tantra it consists of two mātrās.

ऋत् short vowel ऋ, before which the preceding vowel is optionally left as it is, i.e. without coalescence and shortened also if long; cf. ऋत्यकः P. VI. 1.128.

ऋत्वत् possessed of short ऋ; cf. नॄगुत्वतः संयोगार्थम् P. VII. 4.90. Vārt 1.

ऋदित् possessed of the mute indicatory letter ऋ, signifying in the Grammar of Pāṇini the prevention of the shortening of the long vowel in the reduplicated syllable of the Causal Aorist form of roots which are marked with it; e. g. अशशासत् अबबाधत्, अययाचत् etc. cf. नाग्लोपिशास्वृदिताम् P. VII. 4.2.

ऋश्यादि a class of words headed by the word ऋश्य to which the taddhita affix क is added in the four senses prescribed in the rules IV. 2.67-70; e.g. ऋश्यकः, न्यग्रोधकः etc. cf. P. IV. 2.80.

ऋषिच्छन्दस् the metre of the Vedic seers. The seven metres—गायत्री, उष्णिक्, अनुष्टुप् बृहती, पङ्क्ति, त्रिष्टुप् and जगती consisting respectively of 24, 28, 32, 36, 40, 44 and 48 syllables are named ऋषिच्छन्दस् as contrasted with the metres दैव, प्राजापत्य and आसुर, which, when combined together, make the metres of the Vedic seers. For details see R. Pr. XVI. 1.5.

ऋष्यण् taddhita affix अण् in the sense of 'descendant' applied to names of ancient sages, by the rule ऋष्यन्धकवृष्णिकुरुभ्यश्च P. IV. 1.114; e. g. वासिष्ठः, वैश्वामित्रः.

ॠ

ॠ long variety of the vowel ऋ.

ॠदन्त (roots) ending in ॠ which have the vowel ॠ changed into इर् by the rule ॠत इद्धातोः P. VII. 1.100; e.g. किरति, गिलति.

ऌ

ऌ short vowel ऌ taken to be a cognate of ऋ, and described as a vocalic form of the letter ल.

ऌदित् (roots) marked with the mute indicatory letter ऌ, which take the substitute अ (अङ्) for च्लि, the Vikaraṇa of the aorist; e. g. अपसत्, अशकत् cf. पुषादिद्युताद्यॢदितः परस्मैपदेषु P. III. 1.55.

ए

ए diphthong vowel ए made up of अ and इ, and hence having कण्ठतालुस्थान as its place of origin. It has no short form according to Pāṇini. In cases where a short vowel as a substitute is prescribed for it in grammar, the vowel इ is looked upon as its short form. Patañjali in his Mahābhāṣya has observed that followers of the Sātyamugri and Rāṇāyanīya branches of the Sāmaveda have short ए (ऍ) in their Sāmaveda recital and has given सुजाते अश्वसूनृते, अध्वर्यो अद्रिभिः सुतम as illustrations; cf. M. Bh. on I. 1.48;

एक (1) Singular number, ekavacana; cf. नो नौ मे मदर्थे त्रिष्वेकेषु. V. Pr. II. 3; the term is found used in this sense of singular number in the Jainendra, Śākaṭāyana and Haima grammars; (2) single (vowel) substitute (एकादेश) for two (vowels); cf. एकः पूर्वपरयोः P. VI. 1.84; अथैकमुमे T. Pr. X. 1; (3) many, a certain number; (used in pl. in this sense), cf. इह चेत्येके मन्यन्ते M. Bh. on P. I. 4.21.

एककर्मक transitive verbs having one object, as contrasted with द्विकर्मक; cf. Kātantra IV. 6. 62.

एकतिङ् possessed of one verb; given as a definition of a sentence; cf. एकतिङ् P. II. 1. 1. Vārt. 10, explained by Patañjali as एकतिङ् वाक्यसंज्ञं भवतीति वक्तव्यम्। ब्रूहि ब्रूहि।

एकदिक् in the same direction, given as the sense of the tad. affix तस् by Pāṇini; cf. तेनैकदिक् । तसिश्च । P. IV. 3. 112, 113.

एकदेश a part or a portion of the whole; cf. एकदेशविकृतमनन्यवत् Pari-Śek. Pari. 37; also M. Bh. Śiva-Sūtra 2 Vārt. 4; एकदेशोनुवर्तते M. Bh. on P. VI. 1. 93 Vārt. 5; cf. also पदैकदेशानपि तान् प्रतीयात् R. Pr. IX. 16.

एकदेशिन् (a thing or a substance) composed of parts; cf. the term एकदेशिसमास or एकदेशितत्पुरुष, used in connection with compounds of words such as पूर्व, पर and others with words showing the constituted whole (एकदेशिन्) prescribed by the rule पूर्वपराधरोत्तरमेकदेशिनैकाधिकरणे P. II. 2. 1; (2) a partisan; cf. the word सिद्धान्त्येकदेशिन् used often by commentators.

एकदेशविकृतन्याय the maxim that 'a thing is called or taken as that very thing although it is lacking in a part', stated briefly as एकदेशविकृतमनन्यवत् Pari. Śek. Pari. 37. The maxim is given in all the different schools of grammar; cf. Śāk. Pari. 17; Cāndra Pari. 15, Kāt. Par. Vṛ. 1, Jain. Par. Vṛ. 11, Hem. Pari. 7 etc.

एकदेशानुमति consent to a part of the whole, admission of one part as correct.

एकद्रव्य one and the same individual substance; cf. the words एकद्रव्यसमवायित्व M. Bh. on P. I. 4.23, एकद्रव्याभिधान on P. VIII. 1.51, एकद्रव्योपनिवेशिनी given as a definition of संज्ञा M. Bh. on P. I. 4.1.

एकपद made up of one word; consisting of one word; cf. अथवा सन्त्येकपदान्यप्यवधारणानि। यथा अब्भक्षो वायुभक्षः। अप एव भक्षयति वायुमेव भक्षयति। M. Bh. first Āhnika; (2) a continuous word paraphrased as अखण्डपद and समानपद by commentators; cf. तेनानन्तरा षष्ठ्येकपदवत् V. Pr. II. 18; (3) every individual word: cf. बहुकृते क्रमेत तस्यैकपदानि नि.सृजन् R. Pr. XI. 18.

एकपदा made up of a single word; cf. भवति चैतदेकस्मिन्नपि एकवर्णं पदम् एकपदा ऋक् एकर्चं सूक्तमिति। M. Bh. on P. I. 1.21 Vārt. 5; (2) made up of one foot (चरण or पाद); cf. एक एकपदैतेषां० (R. Pr. XVII. 24) explained by the commentator as तेषां चतुर्णां पादानामष्टाक्षरादीनां एकः पादः यस्याः सा एकपदा ऋक् इत्युच्यते।

एकपातिन् combined together; cf. R. Pr. com. एकपातिनः एकीभूतस्य अक्षरस्य क्रमे भुग्नमार्गी लुप्यते; R. Pr. XI. 25 also XVII. 26.

एकभाविन् (vowels) combined by rules of Saṁdhi; cf. क्षैप्रवर्णैकभाविनाम् R. Pr. VII. 22.

एकमात्रिक (1) possessed of one mātrā or mora; (2) a term used for a

short vowel which measures one mātrā or mora; cf. एकमात्रो ह्रस्वः व्यञ्जनानि च । Ath. Pr. 1.60.

एकमुनिपक्ष a view or doctrine propounded by one of the many ancient sages or munis who are believed to be the founders of a Śāstra; a view propounded only by Pāṇini, to the exclusion of Kātyāyana and Patañjali; cf. एकमुनिपक्षे तु अचो ञ्णितीत्यत्र इति योगं विभज्य...व्यवस्थितविभाषात्रोक्ता Durghaṭa-Vṛtti I. 1.5; see also I. 4.24, II. 3.18.

एकयोग (1) combination of two Sūtras into one; cf. अथवा एकयोगः करिष्यते वृद्धिरादैजदेङ्गुण इति M. Bh P. I. 1 3, I. 4.59, V. 2.25; (2) one and the same Sūtra; cf. एकयोगनिर्दिष्टानां सह वा प्रवृत्तिः सह वा निवृत्तिः Pari. Śek. Pari. 17; cf. also एकयोगनिर्दिष्टानामप्येकदेशानुवृत्तिर्भवति P. IV. 1.27, Vārt. 2, Pari Śek. Pari. 39.

एकयोगलक्षण characterized by i.e. mentioned in one and the same rule; cf. एकयोगलक्षणे तुग्दीर्घत्वे M. Bh. on P. I. 1.12, Vārt. 10. See also M. Bh. on P. VI. 1.37.

एकवचन singular number; affix of the singular number in Pāṇinī's grammar applied to noun-bases (प्रातिपदिक) and roots when the sense of the singular number is to be conveyed; the singular sense can be of the form of an individual or collection or genus. The word एकवचन in the technical sense of singular number is found used in the Prātiśākhyas and Nirukta also.

एकवत्त्व or एकवद्भाव use or treatment of the plural sense as if it is singular; cf. एकवद्भावोऽनर्थकः । समाहारैकत्वात् M. Bh. on II. 4.12. Vārt. 5.

एकवर्ण (a pada) made up of a single letter; cf. एकवर्णं पदम् आ, उ इति; commentary on R. Pr. X. 2; cf. also V. Pr. IV. 144-145 where एकवर्ण is defined as एकप्रयत्ननिर्वर्त्य capable of being produced with a single effort. Pāṇini gives the term अपृक्त to an affix made up of one single letter; cf. अपृक्त एकाल् प्रत्ययः P. I. 2.41.

एकवाक्य an expression giving one idea, either a single or a composite one. A positive statement and its negation, so also, a general rule and its exception are looked upon as making a single sentence on account of their mutual expectancy even though they be sometimes detached from each other; cf. विदेशस्थमपि सदेकवाक्यं भवति M. Bh. on III. 4.67; cf. also निषेधवाक्यानामपि निषेध्यविशेषाकाङ्क्षत्वाद्विध्येकवाक्यतयैव अन्वयः । तदेकवाक्यता पर्युदासन्यायेन । संज्ञाशास्त्रस्य तु कार्यकालपक्षे न पृथग्वाक्यार्थबोधः । Par. Śek. on Pari. 3. Such sentences are, in fact, two sentences, but, to avoid the fault of गौरव, caused by वाक्यभेद, grammarians hold them to be composite single sentences.

एकविभक्ति a pada having the same case in the various dissolutions of the compound word; e.g. the word कौशाम्बी in the compound word निष्कौशाम्बिः, which stands only in the ablative case कौशाम्ब्याः, although the word निष्क्रान्त, which stands for the word निस्, could be used in many cases. The word नियतविभक्तिक is also used in the same sense.

एकवृत्ति single vṛtti or gloss on the Vedic as well as classical portions of grammar. Puruṣottamadeva has used this term in his Bhāṣāvṛtti to contrast his Vṛtti (भाषावृत्ति) with the Kāśikāvṛtti and the Bhāgavṛtti which deal with both the portions; cf. ज्ञनार्प इत्येकवृत्तावुपयुक्तम् Bhāṣāvṛtti on I. 1.16, cf. also Bhāṣāvṛtti on III. 4.99, IV. 3.22 and VI. 3.20. एकवृत्ति

is possibly used by Purusottamadeva in the sense of मुख्यवृत्ति or साधारणवृत्ति i.e. the common chief gloss on both the portions.

एकशब्द a word having one sense only, as opposed to अनेकशब्द many words having the same sense or synonyms which are given in निघण्टु as also in अमरकोष; cf. अथ यान्यनेकार्थानि एकशब्दानि तान्यतोनुक्रमिष्यामः Nir. IV. 1.

एकशेष a kind of composite formation in which only one of the two or more words compounded together subsists, the others being elided; cf. एकः शिष्यते इतरे निवर्तन्ते वृक्षश्च वृक्षश्च वृक्षौ । Kāśikā on सरूपाणामेकशेष एकविभक्तौ P. I. 2.64; cf. also सरूपसमुदायाद्धि विभक्तिर्या विधीयते । एकस्तत्रार्थवान् सिद्धः समुदायस्य वाचकः ॥ समानार्थानां च भिन्नरूपाणां क्वचिदेकशेषो वक्तव्यः । वक्रदण्डश्च कुटिलदंडश्च कुटिलदण्डौ वा । Bhāṣāvṛtti on P. I. 2.64. There is a dictum of grammarians that every individual object requires a separate expression to convey its presence. Hence, when there is a dual sense, the word has to be repeated, as also the word has to be multiplied when there is a plural sense. In current spoken language, however, in such cases the word is used only once. To justify this single utterance for conveying the sense of plurality, Pāṇini has laid down a general rule सरूपाणामेकशेष एकविभक्तौ and many other similar rules to cover cases of plurality not of one and the same object, but plurality caused by many objects, such as plurality caused by ideas going in pairs or relations such as parents, brothers and sisters, grand-father and grand-son, male and female. For example, see the words वृक्षश्च, वृक्षश्च वृक्षौ; similarly वृक्षाः for many trees, पितरौ for माता च पिता च; देवौ for देवी च देवश्च; cf. also the words श्वशुरौ, भ्रातरौ, गार्ग्यौ (for गार्ग्य and गार्ग्यायण), आवाम् (for त्वं च अहं च), यौ (for स च यश्च) and गावः fem. अजा fem. अश्वाः masc. irrespective of the individuals being some males and some females. Pāṇini has devoted 10 Sūtras to this topic of Ekaśeṣa. The Daiva grammar has completely ignored this topic. Patañjali has very critically and exhaustively discussed this topic. Some critics hold that the topic of एकशेष did not exist in the original Aṣṭādhyāyī of Pāṇini but it was interpolated later on, and adduce the long discussion in the Mahābhāṣya especially the Pūrvapakṣa therein, in support of their argument. Whatever the case be, the Vārttikakāra has commented upon it at length; hence, the addition must have been made immediately after Pāṇini, if at all there was any. For details see Mahābhāṣya on I. 1.64 to 73 as also, Introduction p. 166-167, Vol. 7 of the Mahābhāṣya published by the D. E. Society, Poona.

एकशेषनिर्देश statement by subsistence of one word out of many. The phrase is very often used in the Mahābhāṣya where the omission of an individual thing is explained by saying that the expression used is a composite one including the omitted thing along with the thing already expressed; cf. एकशेषनिर्देशोयम् । सर्वादीनि च सर्वादीनि च सर्वादीनि । M. Bh. on I. 1.27, on I. 1.59, I. 2.39, as also on I. 3.1 Vārt. 5, I. 4.101. Vārt. 3, II. 1.1. Vārt. 19 etc.

एकश्रुति that which has got the same accent or tone; utterance in the same tone; monotone. The word is applied to the utterance of the vocative noun or phrase calling a man from a distance, as also to that of the vowels or syllables following a Svarita vowel in the Saṁhitā i.e.

the continuous utterance of Vedic sentences; cf. एकश्रुति दूरात्संबुद्धौ and the foll. P. I. 2.33-40 and the Mahābhāṣya thereon. In his discussion on I. 2.33 Patañjali has given three alternative views about the accent of Ekaśruti syllables: (a) they possess an accent between the उदात्त (acute) and अनुदात्त (grave), (b) they are in the same accent as is possessed by the preceding vowel, (c) Ekaśruti is looked upon as the seventh of the seven accents; cf. सैषा ज्ञापकाभ्यामुदात्तानुदात्तयोर्मध्यमेकश्रुतिरन्तरालं ह्रियते ।...सप्त स्वरा भवन्ति । उदात्तः, उदात्ततरः, अनुदात्तः, अनुदात्ततरः, स्वरितः स्वरिते य उदात्तः सोऽन्येन विशिष्टः, एकश्रुतिः सप्तमः । M. Bh. on P. I. 2.33.

एकस्वर possessed of one vowel, monosyllabic; a term used by Hemacandra in his grammar for the term एकाच् of Pāṇini; cf. आद्योंश एकस्वरे Hem. IV. 1.2, which means the same as एकाचो द्वे प्रथमस्य P. VI. 1.1.

एकहलादि having a single consonant at the beginning; cf. एकहलादौ पूरयितव्येऽन्यतरस्याम् P. VI. 3.59.

एकहल्मध्य (a vowel) placed between two single consonants; e.g. the vowel अ in पच्, रम्, रण्, etc.

एकाक्षर consisting of one single syllable; e.g. स्व, भू, वाच् etc.; cf. एकाक्षरात्कृतो जातेः सप्तम्यां च न तौ स्मृतौ M. Bh. on P. V. 2.115, as also on VI. 1.168, VI. 4.161.

एकाच् possessed of a single vowel, monosyllabic; cf. एकाचो द्वे प्रथमस्य P. VI. 1.1.

एकाच्पाद name given by Sīradeva and other grammarians to the first pāda of the sixth adhyāya of Pāṇini's Aṣṭādhyāyī, as it begins with the sūtra एकाचो द्वे प्रथमस्य VI. 1.1.

एकादेश a single substitute in the place of two original units; e.g. ए in the place of अ and इ, or ओ in the place of अ and उ. The ādeśas or substitutes named पूर्वरूप and पररूप are looked upon as ekādeśas in Pāṇini's grammar although instead of them, the omission of the latter and former vowels respectively, is prescribed in some Prātiśākhya works. गुण and वृद्धि are sometimes single substitutes for single originals, while they are sometimes ekādeśas for two original vowels e.g. तवेदम्, मलौदनः, उपैति, प्रार्च्छति, गाम्, सीमन्तः etc; see P. VI. 1.87 to 111, cf. also A. Pr. II. 3.6.

एकादेशस्वर an accent prescribed for the single substitute, as, for instance, by rules like उदात्तस्वरितयोर्यणः स्वरितोऽनुदात्तस्य and the following rules P. VI. 2.4, 5 and 6.

एकान्त part, portion. Augments or Āgamas in the Vyākaraṇa Śāstra are looked upon as forming a part of the word to which they are attached; cf. अथ यस्यानुबन्ध आसज्यते, किं स तस्य एकान्तो भवति आहोस्विदनेकान्तः । एकान्तस्तत्रोपलब्धेः । M. Bh. on I. 3.9, Vārt. 9; cf. also एकान्ताः Par. Śek. Pari. 5.

एकान्तर separated or intervened by one single thing, a letter or a word; e.g. आं पचसि देवदत्त, where देवदत्त follows आम् with one word पचसि intervening; cf. आम एकान्तरमामन्त्रितमनन्तिके P. VIII. 1.55.

एकार the letter ए; looked upon as a diphthong (संध्यक्षर) made up of the letters अ and इ. The combination of the two constituent parts is so complete as cannot allow any of the two parts to be independently working for saṁdhi or any other operation with its adjoining letter; cf. नान्यपदृत्तस्य अवयवे तद्विधिर्यथा द्रव्येषु M. Bh. Śiva Sūtra 3 Vārt. 9.

एकार्थ (1) possessed of one sense as contrasted with बह्वर्थ, द्व्यर्थ etc. (2) synonym, cf. बहवो हि शब्दा एकार्था भवन्ति। तद्यथा इन्द्रः शक्रः पुरुहूतः पुरंदरः। M. Bh. on I. 2.45 Vārt. 9; (3) possessed of a composite sense; cf. समासे पुनरेकार्थानि M. Bh. on II. 1.1 Vārt 1. The words ऐकार्थ्य and एकार्थत्व derived from the word एकार्थ are often found used in the sense of 'possession of a composite sense' एकार्थस्य भावः एकार्थता, ऐकार्थ्यं एकार्थत्वं वा; cf. समासस्यैकार्थत्वात्संज्ञाया अप्रसिद्धिः M. Bh. on P. I. 2.42 Vārt. 1; cf. also the word एकार्थीभाव; (4) potent to be connected; समर्थ; cf. सुप्सुपा एकार्थम् (समस्यते) C. Vy. II. 2.1: (5) analogous समानाधिकरण: cf. एकार्थं चानेकं च। एकः समानः अर्थः अधिकरणं यस्य तदेकार्थं समानाधिकरणम् Hem. Vy. III. 1.22; cf. also एकार्थं च। Śāk. II. 1.4.

एकार्थीभाव union of meanings; one of the two ways in which the word सामर्थ्य is explained; cf. एकार्थीभावो वा सामर्थ्यं स्याद् व्यपेक्षा वा। M. Bh. on II. 1.1.

एकाल् possessed of one single phonetic element or letter; cf. अपृक्त एकाल् प्रत्ययः P. I. 2.41.

एकीभाव fusion, mixture, union, combination (of 2 or more letters); cf. उदात्तवति एकीभावे उदात्तं सन्ध्यमक्षरम्, R. Pr. III. 11. एकीभाव is said to be resulting from the coalescence called अभिनिहितसन्धि, cf. R. Pr. II. 16, 17.

एके Some scholars. This word is used by Kātyāyana seven times, at the end of his Vārtikas. Patañjali while commenting on them supplies इच्छन्ति 'they maintain'. By this expression Kātyāyana wished to point out that the particular rule of Pāṇini may be regarded as optional. cp. Vārtikas on Pā. 1.2.38, II. 1.1. etc.

एगेलिंग् (Eggeling Julius) a well-known German scholar of Veda and Sanskrit Grammar who flourished in the 19th century and who edited the Kātantra Vyākaraṇa with the commentary of Durgasiṁha and many appendices in 1876 as also the Gaṇaratnamahodadhi of Vardhamāna.

एङ् a brief term (प्रत्याहार) for the two diphthong letters ए and ओ; cf. एङ्ह्रस्वात्संबुद्धेः P. VI. 1.69, एङः पदान्तादति VI. 1.109. etc.

एच् a short term (प्रत्याहार) in Pāṇini's *grammar standing for diphthongs* or letters ए, ऐ ओ, औ; e.g. एचोयवायावः P. VI. 1.78, एच इग् ह्रस्वादेशे P. I. 1 48.

एजर्टन् [Edgerton, Dr. Franklin] an American Sanskrit scholar and author of 'Buddhist Hybrid Sanskrit Grammar and Dictionary.'

एणीकृत A fault in pronunciation when the voice is indistinct, and the word pronounced is not distinctly heard; cf. एणीकृतः अविशिष्टः। किमयमोकारः अथौकार इति यत्र संदेहः Pradipa on M. Bh. I. 1.1, explained as अविशिष्टः संश्लिष्टः संदिग्धः इति यावत् by Nāgeśa in his Uddyota.

एण्य tad. affix एण्य applied to the word प्रावृष् in the general शैषिक senses; cf. प्रावृष एण्यः। प्रावृषेण्यः बलाहकः Kāś. on P. IV. 3.17.

एत् the vowel ए; cf. ईदूदेद्द्विवचनं प्रगृह्यम् P.I. 1.11.

एतावत्त्व limitation of the kind; 'such and such' (words etc.); It limits a word to a particular passage; cp. सोपपदस्य ग्रहणमेतावत्त्वार्थम्। यत्रैतानि पदानि एवमादिषु एवं भवन्ति अतो नान्यथा। Com. on Ath. Prā. II. 28. cf. A. Pr. I.

एत्त्व the substitution of ए; cf. बहुवचने झल्येत् (P. VII. 3. 103) इति एत्त्वं प्राप्नोति M. Bh. on P. V. 3.10.

एत्य tad. affix applied to the indeclinable दूर; e. g. दूरेत्यः पथिकः। cf. दूरादेत्यः

दूरेत्य: Kāś. on P. IV. 2.104; cf. also दूरादेत्यो वक्तव्य:। दूरेत्य: M.Bh. on P. IV. 2.104.

एदित् marked by the mute indicatory letter ए. Roots marked with indicatory ए do not allow वृद्धि for their vowel in the aorist; e. g. अरगीत्, अलगीत्; cf. P. VII. 2.5.

एद्यवि tad. affix एद्यवि applied to the pronoun पर when the word refers to a day; cf. परस्मिन्नहनि परेद्यवि Kāś. on P. V. 3.22.

एद्युसच् tad. affix एद्युस applied to the pronouns पूर्व, अन्य, अन्यतर, इतर, अपर, अधर, उभय and उत्तर when the words so formed refer to a day; e. g. पूर्वेद्युः, अन्येद्युः etc.; cf. P. V. 3.22.

एधाच् tad. affix एधा substituted for the tad. affix धा optionally, when applied to the words द्वि and त्रि e. g. द्विधा, द्वेधा, द्वैधम्, त्रिधा, त्रेधा, त्रैधम्; cf. Kāś. on एधाच्च P. V. 3.46.

एनप् tad. affix एन applied to उत्तर, अधर, and दक्षिण optionally instead of the tad. affix आति in the senses of दिक्, देश and काल, e. g. उत्तरेण, उत्तरतः उत्तरात्. Words with this एन at the end govern the acc. case of the word syntactically connected with them. e. g. तत्रागारं धनपतिगृहान् उत्तरेण Kālidāsa: Meghadūta; cf. एनपा द्वितीया P. II. 3.31.

एप् a term used in the Jainendra Vyākaraṇa for the term गुण of Pāṇini standing for the vowels अ, ए and ओ; cf. Jain. Sū. I. 1.16 अदेङ् एप्।

एफ ending added to the consonant र when a mention of it is to be made; cf. T. Pr. I. 19; e. g. रेफः.

एलिम (1) kṛt. affix केलिमर् e. g. पचेलिमा माषाः cf. P. III. 1.96 Vārt. 1; (2) Uṇādi affix एलिमच् applied to पच् cf. पचेः एलिमच् Uṇ. S. IV. 37.

एलु tad. affix चेलु in the sense of unable to bear, found in Vedic Literature only; e. g. हिमेलुः cf. हिमाच्चेलुर्वक्तव्यः। P. V. 2.122 Vārt. 7.

एव (1) a particle in the sense of regulation (नियम); cf. एवकारः किमर्थः नियमार्थः M. Bh. on V. 3.58; (2) determinant indeclinable; cf. एव इत्यवधारणे; cf. इष्टतोवधारणार्थस्तर्हि। यथैवं विज्ञायेत। अजादी गुणवचनादेवेति M. Bh. on V. 3.58.

एवकारकरण use of the word एव; cf. उक्तमेवाभ्ययेन इत्यत्र एवकारकरणस्य प्रयोजनम्० M. Bh. on P. III. 4.24.

एश् (1) the substitute ए for the perfect affix त, substituted for the whole त by reason of the indicatory letter श् attached to ए; cf. लिटस्तझयोरेशिरेच् and अनेकाल्शित्सर्वस्य P. III. 4.81 and I. 1.55; (2) affix ए applied to the root चक्ष् in Vedic Literature; cf. नावचक्षे। नावख्यातव्यमित्यर्थः Kāś. on P. III. 4.15.

एषितव्य necessary to be sought; necessary to be prescribed; cf. तस्मान्नृजेरिग्लक्षणा वृद्धिरेषितव्या M. Bh. on I. 1.3. Vārt. 8.

ऐ

ऐ diphthong vowel ऐ; composite form of आ and ए, also termed वृद्धि in Pāṇini's grammar.

ऐकपदिक given in the group of ekapadas or solitarily stated words as contrasted with anekapadas or synonyms. See एकपद above.

ऐकपद्य treatment as one single word especially found in the case of compound words (सामासिकपद) which, as a result of such treatment, have only one accent (acute), and one case affix after the whole word; cf. अयं खल्वपि बहुव्रीहिरस्त्येव प्राथमकल्पिकः यस्मिन्नैक-

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कपदमैकस्वर्यमेकविभक्तित्वं च M. Bh. on P. I. 1.29. See एकपद.

ऐकश्रुत्य possession of the same tone or accent; uniformity of tone or accent. See the word एकश्रुति above; also see P. I. 2.39 Vārt. 1, 2; VIII. 1.55 Vārt. 1.

ऐकस्वर्य having only one principal accent (Udātta or Svarita) for the whole compound word which is made up of two or more individual words; cf. M. Bh. on P. I. 1.29.

ऐकार्थ्य possession of a single composite sense (by all words together in a compound); cf. संघातस्य ऐकार्थ्यात् सुबभावो वर्णात् M. Bh. on I. 2.45 Vārt 10; cf. also M. Bh. on II. 2.29 Vārt. 7; cf. also नाम नाम्नैकार्थ्ये समासो बहुलम् Hem. III. 1.18 where the commentator explains ऐकार्थ्य as एकार्थीभाव; In the com. on Hem. III. 2.8 ऐकार्थ्य is explained as ऐकपद्य.

ऐच् short term (प्रत्याहार) standing for the two diphthong vowels ऐ and औ; cf. न य्वाभ्यां पदान्ताभ्यां पूर्वौ तु ताभ्यामैच् P. VII. 3.4; cf. ऐचोश्चोत्तरभूयस्त्वात् M. Bh. on P. I. 1.48. The short substitutes of ऐ and औ are इ and उ when prescribed; cf. P. I. 1.48; so also the protracted forms of ऐ and औ are protracted इ and उ; cf. P. III. 2.106. They are called द्विस्वर vowels in the Ṛk. Prātiśākhya. Śākaṭāyana says they are द्विमात्र.

ऐत् the vowel ऐ; cf. एत ऐत्विमैस्वं M. Bh. on P. III. 4.93.

ऐत्वं the substitution of ऐ for ए by the rule एत ऐ prescribing the substitution of the vowel ऐ for ए in the case of the imperative first person terminations; cf. P. III. 4.93.

ऐन्द्र name of an ancient school of grammar and of the treatise also, belonging to that school, believed to have been written under instructions of Indra. The work is not available. Patañjali mentions that Bṛhaspati instructed Indra for one thousand celestial years and still did not finish his 'instructions in words'; (M. Bh. 1. अ. 1). The Taittiriya Saṁhitā mentions the same. Pāṇini has referred to some ancient grammarians of the East by the word प्राचाम् without mentioning their names, and scholars like Burnell think that the grammar assigned to Indra is to be referred to by the word प्राचाम्. The Bṛhatkathāmañjarī remarks that Pāṇini's grammar threw into the background the Aindra Grammar. Some scholars believe that Kālāpa grammar which is available today is based upon Aindra, just as Cāndra is based upon Pāṇini's grammar. References to Aindra Grammar are found in the commentary on the Sārasvataprakriyā in the Kavikalpadruma of Bopadeva as also in the commentary upon the Mahābhārata by Devabodha. Quotations, although very few, are given by some writers from the work. Akalaṅka in his Tattvārtharājavārtika I. 5 quotes an Aindra sūtra. All these facts prove that there was an ancient pre-Pāṇinian treatise on Grammar assigned to इन्द्र which was called Aindra-Vyākarana. For details see Dr. Burnell's 'Aindra School of Sanskrit Grammarians' as also Vol. VII pages 124-126 of Vyākarana Mahābhāṣya, edited by the D. E. Society, Poona.

ऐप् a term used in the Jainendra Grammar instead of the term वृद्धि of Pāṇini which stands for आ, ऐ and औ; cf. P. I. 1.1.

ऐरक् taddhita affix ऐर applied to the word चटका in the sense of offspring

to form the word चाटकैर; cf. चटकाया ऐरक् P. IV. 1.128.

ऐषुकार्यादि a class of words headed by the word ऐषुकारि to which the taddhita affix भक्त is added in the sense of 'place of residence'; e.g. ऐषुकारिभक्तन्; चान्द्रायणभक्तम्; cf. Kāś. on P. IV. 2.54.

ऐस् substitute for the case affix भिस after words ending in अ; cf. अतो भिस ऐस्. P. VII. 1.9 to 11.

ओ

ओ (1) diphthong vowel made up of the vowels अ and उ, termed as guṇa in Pāṇini's grammar and prescribed sometimes in the place of the vowel उ; (2) affix ओ applied to the root गम् or गा to form a noun; cf. ओकारो नामकरण: Nir. II. 5.

ओंकार the syllable ओं called by the term प्रणव and generally recited at the beginning of Vedic works. Patañjali has commented upon the word briefly as follows; पादस्य वा अर्धर्चस्य वा अन्त्यमक्षरमुपसंहृत्य तदाद्यक्षरशेषस्य स्थाने त्रिमात्रमोंकारं त्रिमात्रमोंकारं वा विदधति तं प्रणव इत्याचक्षते M. Bh. on VIII. 2.89.

ओत् the vowel ओ; cf. ओत् P. I. 1.15, 16 prescribing प्रगृह्यसंज्ञा for Nipātas like अहो, उताहो and others with a view that the vowel at their end should not coalesce with the following vowel. The Prātiśākhya works prohibit the coalescence of ओ in many cases with the succeeding vowel; cf. R. Pr. I. 70; V. Pr. I. 94.

ओदित् marked with the indicatory letter ओ; roots marked with the mute letter ओ have the Niṣṭhā affix त or तवत changed to न or नवत्; e.g. लग्नः, लग्नवान्; दीनः, दीनवान् etc. cf. ओदितश्च P. VIII. 2.45; cf. also स्वादय ओदितश्च: इत्युक्तम्। सूनः सूनवान्; दूनः दूनवान् Si. Kau. on P. VIII. 2.45.

ओप्पेर्ट् [Gustav Oppert 1836-1908] a German scholar of Sanskrit who edited the Śabdānuśāsana of Śākaṭāyana.

ओम् See ओंकार above. ओम् consists of 2½ mātras, cf. अर्धतृतीयमात्र एके ब्रुवते T. Pr. 18.1; शैत्यायन says that ओम् has any one of the three accents, while कौण्डिन्य says it has प्रचय or एकश्रुति i.e. absence of any accent.

ओरंभट्ट a scholar of grammar of the nineteenth century who wrote a Vṛtti on Pāṇini sūtras called पाणिनिसूत्रवृत्ति. He has written many works on the Pūrvamīmāṁsā and other Śāstras.

ओष्ठ lit. lip; the place of origin (स्थान) of the labial letters called उपध्मानीय वर्ण i.e. the vowels उ, ऊ, the consonants प्, फ्, ब्, भ्, म् and the उपध्मानीय letter; cf. उपूपध्मानीयानामोष्ठौ Sid. Kau. on तुल्यास्यप्रयत्नं सवर्णम् P. I. 1 9, also उवोपोपध्मा ओष्ठे V. Pr. I. 70.

ओष्ठ्य lit. produced upon the lip; a letter of the labial class; letters उ, ऊ, ओ, औ, प्, फ्, ब्, भ्, म् and व् are given as ओष्ठ्य letters in the Ṛk Prātiśākhya, cf. R. Pr. I. 20. See the word ओष्ठ above. For the utterance of the letter व् tips of the teeth are also employed; hence the letter व् is said to have दन्तौष्ठ as its स्थान.

ओस् the case affix ओस् of the gen. and the loc. dual.

औ

औ (1) the vowel औ; diphthong vowel made up of आ and ओ; (2) the substitute औ for the final letter उ of the word मनु before the fem. affix ई; cf. मनोःस्त्री मनावी, मनायी, मनुः Kāś. on

P. IV. 1.38; (3) case ending of the nom. and acc. dual called औङ् also.

औङ् a term used by ancient grammarians for the affix औ of the nom. and the acc. dual. The vowel ई (शी) is substituted for औ in the case of nouns of the feminine and neuter genders; cf. औङ: शी P. VII. 1.18, 19.

औचित्य propriety, which is one of the factors to decide the sense of a word in doubtful cases. cp. Vāk. pad. II. 314, 316.

औट् the case ending औ of the acc. dual; cf. P. IV. 1.2.

औणादिक an affix mentioned in the class of affixes called उणादि in treatises of Pānini and other grammarians; cf. नमुचिः । मुचेरौणादिकः किप्रत्ययः Kāś. on P. VI. 3.75; फिडफिड्वौ औणादिकौ प्रत्ययौ M. Bh. on Śiva Sūtra 2. See the word उणादि above.

औणादिकपदार्णव a collection of words called औणादिक; The work is a verse commentary on Uṇādisūtras in five Pādas, a name given to his work by पेदुभट्ट of the 18th century.

औत् (1) the letter औ included in the वृद्धि vowels आ, ऐ and औ, and hence called वृद्धि in Pāṇini's grammar, (2) substitute for the case-ending इ (ङि) in Pāṇini's grammar; cf. P. VII. 3.118, 119.

औत्तरपदिक pertaining to the ulterior member of a compound; cf. औत्तरपदिके ह्रस्वत्वे (P. VI. 3.61) कृते तुक् प्राप्नोति M. Bh. on I. 1.62.

औत्व the substitution of the vowel औ; cf. P. VII. 3.117-119.

औत्सर्गिक an affix or an operation resulting from the general rule (उत्सर्ग); cf. अपत्ये कुत्सिते मूढे मनोरौत्सर्गिकः स्मृतः M. Bh. on IV. 1.161; cf. also एवमप्यौत्सर्गिकाणां तद्विषयता न प्राप्नोति M. Bh. on IV. 2.66.

औदव्रजि an ancient sage and scholar of Vedic Grammar who is believed to have revised the original text of the ऋक्तन्त्रप्रातिशाख्य of the Sāma-Veda. cf. Śab. Kaus. I. 1.8.

औदुम्बरायण an ancient sage whose doctrine of the permanence of words in the sense is seen quoted in the Nirukta, I. i. "इन्द्रियनित्यं वचनमौदुम्बरायणः । cp. also वाक्यस्य बुद्धौ नित्यत्व...वार्ता औदुम्बरायणौ । Vāk. pad. II. 343 and Svopajña on it. It refers to the origin of the Sphoṭa doctrine.

औद्देशिक enumerated; actually stated; उद्देशतः प्रोक्तम् औद्देशिकम् cf. न तु औद्देशिकमिव Nir. I. 4.

औपचारिक resulting from उपचार or लक्षणा; metonymical.

औपदेशिक mentioned in the original statement; cf. अन्तग्रहणं औपदेशिकार्थम् । Kāś. on ष्णान्ता षट् P. I. 1.24; cf. also औपदेशिकप्रायोगिकयोरौपदेशिकस्यैव ग्रहणम् Par. Śek. Pari. 120.

औपमन्यव name of an ancient etymologist referred to by Yāska in his Nirukta possibly as a commentator on निघण्टु; cf. निगन्तव एव सन्तो निगमनान्निघण्टव उच्यन्ते इत्यौपमन्यवः Nir. I. 1. line 4.

औपमिक figurative; metaphorical application or statement; cf. (विराट्) पिपीलिकमध्या इत्यौपमिकम् Nir. VII. 13.

औपयिक forming or standing as a means cp. Vāk. pad. III, 14.580. cp. औपयिकमुपायभूतम । (हेला.)

औपश्लेषिक resulting from immediate contact; immediately or closely connected; one of the three types of अधिकरण or location which is given as the sense of the locative case; cf. अधिकरणं नाम त्रिप्रकारं—व्यापकम् औपश्लेषिकम्, वैषयिकमिति..इको यणचि । अचि उपश्लिष्टस्येति । M. Bh. VI. 1.72.

औपसंख्यानिक subsequently stated by way of addition or modification as done by the Vārttikakāras; cf. औपसंख्यानिकस्य णस्यापवादः। आरण्यको मनुष्यः Kāś. on P. IV. 2. 129; cf. also Kāś. on V. 1.29 and VI. 3.41.

औफ्रेष्ट (Aufrecht, Theodore) a German scholar and compiler of Catalogus Catalogorum. He edited Uṇādi-sūtras.

औरस produced from the chest; the Visarjanīya and h (हकार) are looked upon as औरस and not कण्ठ्य by some ancient phoneticians; cf. केचिदाचार्याः एतौ हकारविसर्जनीयौ उरःस्थानाविच्छन्ति com. on R. Pr. I. 18; cf. also हकारं पञ्चमैर्युक्त-मन्तस्थाभिश्च संयुतम्। उरस्यं तं विजानीयात्कण्ठ्य-माहुरसंयुतम्॥ Pāṇ. Śikṣā. 16.

औरस्य produced from the chest. See औरस.

औश् substitute औ for the nom. and acc. case endings applied to the numeral अष्टन्; cf. अष्टाभ्य औश् P. VII. 1.21.

औष्णिह beginning with a stanza of the Uṣṇih metre; cf. उष्णिहापूर्वः सतोबृहत्यन्तः प्रगाथः औष्णिह इत्युच्यते। यथा यमादित्यासो अद्रुहः Uvaṭa on R. Pr. XVIII. 5.

ं (अनुस्वार)

ं अनुस्वार or nasal (1) looked upon as a phonetic element, independent, no doubt, but incapable of being pronounced without a vowel preceding it. Hence, it is shown in writing with अ although its form in writing is only a dot above the line; cf. अं इत्यनुस्वारः। अकार इह उच्चारणार्थ इति बिन्दुमात्रो वर्णोनुस्वारसंज्ञो भवति Kāt. Vyāk. I. 1.19; (2) anusvāra, showing or signifying Vikāra i. e. आगम and used as a technical term for the second विभक्ति or the accusative case. See the word अं above on page 1.

: (विसर्ग)

: विसर्जनीय or विसर्ग; lit. letting out breath from the mouth; sound or utterance caused by breath escaping from the mouth; breathing. The Visarjanīya, just like the anusvāra, is incapable of being independently uttered. Hence, it is written for convenience as अः although its form for writing purposes is only two dots after the vowel preceding it; cf. अः इति विसर्जनीयः। अकार इह उच्चारणार्थः इति कुमारी-स्तनयुगाकृतिर्वर्णो विसर्जनीयसंज्ञो भवति। Kāt. Vyāk. I. 1.16. See अः above on page 2.

ᳵ (जिह्वामूलीय)

ᳵ जिह्वामूलीय, a phonetical element or unit called Jihvāmūlīya, produced at the root of the tongue, which is optionally substituted in the place of the Visarga (left out breath) directly preceding the utterance of the letter क् or ख् and hence shown as ᳵक्. See अᳵक् above on page 2.

ᳶ (उपध्मानीय)

ᳶ उपध्मानीय lit. blowing; a term applied to the visarga when followed by the consonant प् or फ्. The upadhmānīya is looked upon as a letter or phonetic element, which is always connected with the preceding vowel. As the upadhmānīya is an optional substitute for the visarga before the letter प् or फ्, when, in writing, it is to be shown instead of the visarga, it is shown as ᳶ, or as ω, or even as × just as the Jihvāmūlīya; cf. उपध्मायते शब्दायते इति, उप समीपे ध्मायते शब्द्यते इति वा com. on Kāt. I.; cf. also कपाभ्यां प्रागर्धविसर्गसदृशौ जिह्वामूलीयो-पध्मानीयौ S. K. on P. VIII. 2.1.

ँ (नासिक्य)

ँ नासिक्य, a nasal letter or utterance

included among the अयोगवाह letters analogous to anusvāra and yama letters. It is mentioned in the Vājasaneyi Prātiśākhya as हुँ इति नासिक्य: on which Uvvaṭa makes the remark अयमृक्शाखायां प्रसिद्धः. The Ṛk-Prātiśākhya mentions नासिक्य, यम and अनुस्वार as नासिक्य or nasal letters, while Uvvaṭa defines नासिक्य as a letter produced only by the nose; cf. केवलनासिकया उच्चार्यमाणो वर्णो नासिक्य: Uvvaṭa on R. Pr. I. 20. The Taittirīya Prātiśākhya calls the letter ह् as nāsikya when it is followed by the consonant न् or ण् or म् and gives अह्नाम्, अपराह्णे and ब्रह्म as instances. The Pāṇinīya Śikṣā does not mention नासिक्य as a letter. The Mahābhāṣya mentions नासिक्य as one of the six ayogavāha letters; cf. के पुनरयोगवाहा: । विसर्जनीयजिह्वामूलीयोपध्मानीयानुस्वारानुनासिक्ययमाः M. Bh. on Śivasūtra 5 Vārt. 5, where some manuscripts read नासिक्य for आनुनासिक्य while in some other manuscripts there is neither the word आनुनासिक्य nor नासिक्य. It is likely that the anunāsika-colouring given to the vowel preceding the consonant स substituted for the consonants म्, न् and others by P. VIII. 3.2. to 12, was looked upon as a separate phonetic unit and called नासिक्य as for instance in सँस्कर्ता, मा हिँसीः . सँशिशाधि etc.

ँ (यम)

ँ यम, a letter called यम which is uttered partly through the nose. A class consonant excepting the fifth, when followed by the fifth viz. ङ्, ञ्, ण्, न् or म्, gets doubled in the Vedic recital, when the second of the doubled consonant which is coloured by the following nasal consonant is called यम. This यम letter is not independent. It necessarily depends upon the following nasal consonant and hence it is called अयोगवाह. The nasalization is shown in script as ँ followed by the consonant; e. g. पलिक्कँक्नी, अग्ँग्ने, etc. The pronunciation of this yama or twin letter is seen in the Vedic recital only; cf. पलिक्कनी...कखगघेभ्य: परे तत्सदृशा एव यमा: S. K. on P. VIII. 2. 1. cf. कुँ खुँ गुँ घुँ इति यमा: विंशतिसंख्याका भवन्ति V. Pr. VIII. 24.

क

क् (1) the consonant क्; the first consonant of the consonant group as also of the guttural group; (2) substitute क् for consonants ष् and ढ् before the consonant स्; cf. V. P. 2.41. For the elision (लोप) of क् on account of its being termed इत् see P. I. 3 3 and 8.

क (1) tad. affix क applied to the words of the ऋश्य group in the four senses called चातुरर्थिक e. g. ऋश्यकः, अनडुत्कः, वेणुकः etc, cf. P. IV. 2.80; (2) tad affix क applied to nouns in the sense of diminution, censure, pity etc. e. g. अश्वकः, उष्ट्रकः, पुत्रकः, cf. P. V. 3 70-87; (3) tad. affix क in the very sense of the word itself (स्वार्थे) e. g. अविकः, यावकः, कालकः; cf. P. V 4.28-31; (4) Uṇādi affix क e. g. वर्क, इक, राका, एक, भेक, काक, पाक, शल्क etc. by Uṇādi sūtras III. 40-48 before which the augment इट् is prohibited by P. VII. 2.9; (5) kṛt affix क (अ) where क् is dropped by P. I. 3.8, applied, in the sense of agent, to certain roots mentioned in P. III. 1.135, 136, 144, III. 2.3 to 7, III. 2.77 and III. 3.83 e.g. बुधः, प्रस्थः, गृहम्, कम्बलदः, द्विपः, मूलविभुजः, सामगः, सुराप:, etc.; (6) substitute क for the word किम् before a case affix, cf. P. VII. 2.103; (7) the Samāsānta affix कप् (क) at the end of Bahuvrīhi compounds as prescribed by P. V. 4.151-160.

कंसविजयगणि a Jain grammarian who wrote a commentary by name शब्द-चन्द्रिकोद्धार on the सारस्वतव्याकरण.

कर्क्यादि a class of words headed by the word कर्की, the word प्रस्थ after which in a compound, does not have the acute accent on its first vowel, e.g. कर्कीप्रस्थः; cf. P. VI. 2.87

कच्छादि a class of words headed by कच्छ, to which the taddhita affix अण् is added in the miscellaneous शैषिक) senses, provided the word, to which the affix अण् is to be added, is the name of a country; e.g. ऋषिकेषु जात: आर्षिकः; similarly माहिषिकः, ऐक्ष्वाकः; cf. Kāś. on P. IV. 2.133.

कक् tad. cāturarthika affix क (1) by IV. 2.80 after words headed by वराह e.g. वराहकः, पलाशकः; (2) by P. IV. 4.21, after the word अपमित्य e.g. आपमित्यकः

ककार the consonant क; cf. वर्णात्कारः P. III. 3.108 Vārt. 3.

कञ् kṛt affix (अ) affixed to the root दृश् preceded by त्यद्, तद् etc. by P. IV. 2.60 e.g. तादृशः, यादृशः etc., fem. तादृशी by P. IV. 1.15.

कटच् tad. affix कट affixed to सं, प्र, उद् and अव by P. V. 2.29, 30; e.g. संकट, प्रकट etc.

कटयच् tad. affix कट्य affixed to the word रथ in the sense of collection by P. IV. 2.51 e.g. रथकट्या.

कडारादि a class of words headed by the word कडार which, although adjectival, are optionally placed first in the Karmadhāraya compound, e.g. कडारजैमिनिः जैमिनिकडारः; cf. Kāś. on II. 2.38.

कर्णादि (1) a class of words headed by कर्ण to which the taddhita affix आयन (फिञ्) is applied in the four senses given in P. IV. 2.67-70; e.g. कार्णायनिः वसिष्ठायनिः etc.; cf. Kāś. on P. IV. 2.80; (2) a class of words headed by कर्ण to which the taddhita affix जाह (जाहच्) is added in the sense of a 'root' e.g. कर्णजाहम्; cf. Kāś. on P. V. 2.24.

कण्टकोद्धार name of a commentary on Nāgeśa's Paribhāṣenduśekhara by Mannudeva, known also as Mantudeva or Manyudeva, who was a pupil of Pāvagunḍe in the latter half of the 18th century. The commentary is named Doṣoddharaṇa also.

कण्ठ glottis; cavity in the throat holding vocal cords; the place of the production of the sounds अ आ and ह; cf. अहविसर्जनीयाः कण्ठे V. Pr. I.71; cf. also कण्ठ्योऽकारः प्रथमपञ्चमौ च R. Pr. I. 18.

कण्ठतालव्य gutturo-palatal. The diphthongs ए and ऐ are called Kaṇṭhatālavya, as they are produced in the Kaṇṭhatālu-sthāna.

कण्ठोक्त formally mentioned; directly mentioned.

कण्ठोष्ठ्य, कण्ठौष्ठ्य gutturo-labial, the diphthongs ओ and औ are called Kaṇṭhoṣṭhya as they are produced at both the Kaṇṭha and the Oṣṭha Sthānas.

कण्ठ्य produced at the throat or at the glottis; the vowel अ, visarga and the consonant ह् are called कण्ठ्य in the Prātiśākhyas, while later grammarians include the guttural consonants क्, ख्, ग्, घ् and ङ् among the Kaṇṭhya letters; cf. अकुहविसर्जनीयानां कण्ठः Sid. Kau. on तुल्यास्यप्रयत्नं सवर्णम् P. I. 1.9. See कण्ठ.

कण्ड्वादि a group of words which are headed by the word कण्डू and which are either nouns or roots or both,

to which the affix दक् is added to arrive at the secondary roots. e.g. कण्डूयति, कण्डूयते; हृणीयति, हृणीयते, महीयते cf. धातुप्रकरणाद्धातुः कस्य चासञ्जनादपि । आह चायमिमं दीर्घं मन्ये धातुर्विभाषितः ॥ Kāś. on P. III. 1.27.

कण्वादि a class of words forming a portion of the class of words called गर्गादि, and headed by the word कण्व, to the derivatives of which, formed by the affix यञ् by the rule गर्गादिभ्यो यञ् (P. IV. 1.105), the affix अण् is added in the miscellaneous senses; e.g. काण्वाः छात्राः; similarly गौकक्षाः, शाकलाः, अगस्तयः, कुण्डिनाः, etc.; cf. P. IV. 2.111 and II. 4.70.

कतक a grammarian (or a grammatical work?) who has referred to Hanūmān as ninth grammarian; cp. com. on Rāmāyaṇa VII. 36.44-45.

कत्र्यादि a class of words headed by the word कत्रि to which the tad. affix एयक (ढकञ्) is applied in the miscellaneous senses; e.g. कात्रेयकः, ग्रामेयकः, कौलेयकः (from कुल्या); cf. P. IV. 2.75.

कथादि a class of words headed by the word कथा to which the affix इक (ठक्) is added in the sense of 'good therein' (तत्र साधु); e.g. काथिकः, वैतण्डिकः, गाणिकः, आयुर्वेदिकः; cf. P. IV. 4.102.

कध्यै, कध्यैन् kṛt affix अध्यै of the infinitive in Vedic Literature: cf. तुमर्थे सेसे...कध्यैकध्यैन्...तवेनः P. III. 4.9.

कन् (1) uṇādi affix as in the words एक, भेक, शल्क etc.; (2) tad. affix क as given by Pāṇini sūtras IV. 2.131, IV. 3.32, 65, 147, IV. 4.21; V. 1.22, 23, 51, 90, V. 2.64, 65, 66, 68-75, 77-82, V. 3.51, 52, 75, 81, 82, 87, 95, 96, 97. V. 4.3, 4, 6, 29-33.

कप् (1) kṛt affix क prescribed after the root दुह् e.g. कामदुघा; cf. P. III. 2.70; (2) the Samāsānta क at the end of Bahuvrīhi compounds e.g. व्यूढोरस्कः, बहुदण्डिका, बहुकुमारीकः, बहुवक्तृकः, cf. P. V. 4.151-154. For its prohibition, see P. V. 4.155-160.

कमुल् kṛt. affix अम् in Vedic Literature in the sense of the infinitive, e.g. विभाजं in अग्निं वै देवा विभाजं नाशक्नुवन्; cf. P. III. 4.12.

कम्प vibration of the larynx which produces the sound.

कम्पन a fault in uttering an accented vowel especially a vowel with the circumflex accent which is not properly uttered by the Southerners as remarked by Uvvaṭa; cf. कम्पनं नाम स्वराश्रितपाठदोषः । स च प्रायेण दाक्षिणात्यानां भवति । स च वर्ज्यः । Uvvaṭa on R. Pr. III. 18.

कम्पित the same as कम्पन. See कम्पन above.

कम्बोजादि a class of words headed by the word कम्बोज, the affix अञ् placed after which is elided, provided the words कम्बोज and others are names of countries; e.g. कम्बोजः चोलः, केरलः, शकः, यवनः etc. cf. P. IV. 1.175.

करण (1) lit. instrument; the term signifies the most efficient means for accomplishing an act; cf. क्रियासिद्धौ यत् प्रकृष्टोपकारकं विवक्षितं तत्साधकतमं कारकं करणसंज्ञं भवति Kāś. on साधकतमं करणम् P. I. 4.42, e.g. दात्रेण in दात्रेण लुनाति; (2) effort inside the mouth (आभ्यन्तर-प्रयत्न) to produce sound; e.g. touching of the particular place (स्थान) inside the mouth for uttering consonants; cf. स्पृष्टं स्पर्शानां करणम् M. Bh. on P. I. 1.10 Vārt. 3; (3) disposition of the organ which produces the sound; cf. श्वासनादोभयानां विशेषः करणमित्युच्यते । एतच्च पाणिनिसंमताभ्यन्तरप्रयत्न इति भाति । Com. on R. Pr. XIII. 3; cf. also स्थानकरणानुप्रदानानि M.

Bh. on I. 2. 32; cf. also अनुप्रदानात्संसर्गात् स्थानात् करणविन्ययात्। जायते वर्णवैशेष्यं परीमाणाच्च पञ्चमात् T. Pr. XXIII. 2 where karaṇa is described to be of five kinds अनुप्रदान (i. e. नाद or resonance), संसर्ग (contact), स्थान, करणविन्यय and परिमाण; cf. अकारस्य तावत्—अनुप्रदानं नादः, संसर्गः कण्ठे, स्थानं हनू, करणविन्ययः ओष्ठौ, परिमाणं मात्राकालः। अनुप्रदानादिभिः पञ्चभिः करणैर्वर्णानां वैशेष्यं जायते Com. on Tai. Pr. XXIII. 2. The Vājasaneyi Prātiśākhya mentions two karaṇas संवृत and विवृत; cf. द्वे करणे संवृतविवृताख्ये वायोर्भवतः V. Pr. I. 11; (4) use of a word e. g. इतिकरणं, वत्करणम्; cf. किमुपस्थितं नाम। अनार्षे इतिकरणः M. Bh. on. P. VI. 1. 129.

करणविन्यास turning the instrument of the production of sounds towards the activity of production. cp. Vāk. pad. I. 123. cp. करणानां शब्दोच्चारणे नियोगः अथवा अन्तःकरणस्य प्रथमतो विन्यासः। (वृ.)

करविणी or कर्विणी name of a svarabhakti i. e. behaviour like the vowel ऌ, noticed in the case of the consonant ल when followed by the sibilant ह; cf. करेणू रहयोर्योगे कर्विणी लहकारयोः। हरिणी रशसानां च हारिता लशकारयोः॥ करेणुः बर्हिः। कर्विणी मल्हाः Com. on T. Pr. XXI. 15. See स्वरभक्ति.

करिणी name of a svarabhakti i. e. behaviour like the vowel ऋ noticed in the case of the consonant र् when it is followed by ह् e. g. बर्हिः. करिणी is named करेणु also.

करिष्यत् करिष्यन्ती ancient technical terms for the future tense; the word करिष्यन्ती is more frequently used.

कर्णमूलीय produced at the root of the ear; the utterance of a circumflex vowel is described as Karṇamūlīya.

कर्तृ agent of an action, subject; name of a kāraka or instrument in general, of an action, which produces the fruit or result of an action without depending on any other instrument; cf. स्वतन्त्रः कर्ता P. I. 4.54, explained as अगुणीभूतो यः क्रियाप्रसिद्धौ स्वातन्त्र्येण विवक्ष्यते तत्कारकं कर्तृसंज्ञं भवति in the Kāśikā on P. I. 4. 54. This agent, or rather, the word standing for the agent, is put in the nominative case in the active voice (cf. P. I. 4.54), in the instrumental case in the passive voice (cf. P. II. 3. 18), and in the genitive case when it is connected with a noun of action or verbal derivative noun, (cf. P. II. 3.65).

कर्तृयक् the affix य of the passive voice where the object functions as the subject; e. g. यक् in लूयते केदारः स्वयमेव; cf. अचः कर्तृयकि P. VI. 1.95 and the Kāśikā thereon.

कर्तृवेदना experience (of something) by the agent himself; cf. सुखादिभ्यः कर्तृवेदनायाम् P. III. 1.18.

कर्तृसाधन (an affix) applied in the sense of the agent of an activity; भवतीति भावः। कर्तृसाधनश्चायं प्रत्ययः M. Bh. on P. I. 3.1. Vārt. 7.

कर्तृस्थक्रिय (a root) whose activity is found functioning in the subject; cf. यत्र क्रियाकृतविशेषदर्शनं कर्तरि Kaiyaṭa on P. III. 1. 87 Vārt. 3. Such roots, although transitive, do not have any Karmakartari construction by the rule कर्मवत्कर्मणा तुल्यक्रियः P. III. 1.87 as e. g. ग्रामं गच्छति देवदत्तः has no कर्मकर्तरि construction; cf. कर्मस्थभावकानां कर्मस्थक्रियाणां वा कर्ता कर्मवद् भवतीति वक्तव्यम्। कर्तृस्थभावकानां कर्तृस्थक्रियाणां वा कर्ता कर्मवन्मा भूदिति M. Bh. on III. 1.87. Vārt. 3.

कर्तृस्थभावक (a root) whose action or happening is noticed functioning in the subject; e. g. the root स्मृ. cf. कर्तृस्थभावकश्चायं (स्मरतिः) M. Bh. on I. 3.67, कर्तृस्थभावकश्च शेतिः (शीधातुः) M. Bh. on V. 3.55; Vāk. pad. III. 14.168.

कर्त्रधिकार (1) the topic or the region of the subject (2) the portion of Vākyapadīya III. III. 7. 101-128 where the nature of the agent of an activity is discussed.

कर्त्रभिप्राय meant for the agent of the action. The word is used in connection with the fruit or result of an action; when the result is for the agent, roots having both the Padas get the Ātmanepada terminations; cf. स्वरितञितः कर्त्रभिप्राये क्रियाफले P. I. 3.72.

कर्मकर्तृ object of the transitive verb which functions as the subject when there is a marked facility of action; e. g. ओदन is karmakartari-object, functioning as subject, in पच्यते ओदनः स्वयमेव. The word कर्मकर्तृ is used also for the कर्मकर्तरि प्रयोग where the object, on which the verb-activity is found, is turned into a subject and the verb which is transitive is turned into intransitive as a result.

कर्मणिपाद name given by Sīradeva and other grammarians to the second Pāda of the third adhyāya of Pāṇini's Aṣṭādhyāyī, which begins with the sūtra कर्मण्यण्। III. 2.1.

कर्मधारय name technically given to a compound-formation of two words in apposition i. e. used in the same case, technically called समानाधिकरण showing the same substratum; cf. तत्पुरुषः समानाधिकरणः कर्मधारयः I. 2.42. The karmadhāraya compound is looked upon as a variety of the tatpuruṣa compound. There is no satisfactory explanation of the reason why such a compound is termed कर्मधारय. Śākaṭāyana defines Karmadhāraya as विशेषणं व्यभिचारि एकार्थं कर्मधारयश्च where the word विशेषण is explained as व्यावर्तक or भेदक (distinguishing attribute) showing that the word कर्म may mean भेदकक्रिया. The word कर्मधारय in that case could mean 'कर्म भेदकक्रिया, तां धारयति असौ कर्मधारयः' a compound which gives a specification of the thing in hand.

कर्मन् (1) object of a transitive verb, defined as 'something which the agent or the doer of an action wants primarily to achieve. The main feature of कर्मन् is that it is put in the accusative case; cf. कर्तुरीप्सिततमं कर्म, कर्मणि द्वितीया; P. I. 4.49; II. 3.2. Pāṇini has made कर्म a technical term and called all such words 'karman' as are connected with a verbal activity and used in the accusative case; cf कर्तुरीप्सिततमं कर्म; तथायुक्तं चानीप्सितम्; अकथितं च and गतिबुद्धिप्रत्यवसानार्थशब्दकर्माकर्मकाणामणि कर्ता स णौ P. I. 4.49-52; cf. also यत् क्रियते तत् कर्म Kāt. II. 4 13, कर्त्राप्यम् Jain I. 2. 120 and कर्तुर्व्याप्यं कर्म Hem. II. 2. 3. Sometimes a kāraka, related to the activity (क्रिया) as sampradāna, apādāna or adhikaraṇa is also treated as karma, if it is not meant or desired as apādāna, sampradāna etc. It is termed अकथितकर्म in such cases; cf. अपादानादिविशेषकथाभिरविवक्षितमकथितम् Kāś. on I. 4.51. See the word अकथित above. Karman or object is to be achieved by an activity or क्रिया; it is always syntactically connected with a verb or a verbal derivative. When connected with verbs or verbal derivatives, indeclinables or words ending with the affixes उक, क्त, क्तवतु, तृन्, etc., it is put in the accusative case. It is put in the genitive case when it is connected with affixes other than those mentioned above; cf. P. II. 3,65, 69. When, however, the karman is expressed (अभिहित) by a verbal termination (तिङ्), or a verbal noun termination (कृत्), or a noun-affix (तद्धित), or a compound, it is put

in the nominative case. e.g. कटः क्रियते, कटः कृतः, शत्यः, प्राप्तोदकः ग्रामः etc. It is called अभिहित in such cases; cf. P. II. 3.1. See the word अनभिहित above. The object or Karman which is ईप्सिततम is described to be of three kinds with reference to the way in which it is obtained from the activity. It is called विकार्य when a transformation or a change is noticed in the object as a result of the verbal activity, e.g. काष्ठानि भस्मीकरोति, घटं भिनत्ति etc. It is called प्राप्य when no change is seen to result from the action, the object only coming into contact with the subject, e.g. ग्रामं गच्छति, आदित्यं पश्यति etc. It is called निर्वर्त्य when the object is brought into being under a specific name; e.g. घटं करोति, ओदनं पचति, cf. निर्वर्त्यं च विकार्यं च प्राप्यं चेति त्रिधा मतम् । तत्रेप्सिततमम् Padamañjarī on I. 4.49; cf. also Vākyapadīya III. 7.45 as also Nyāsa on I. 4.49. The object which is not ईप्सिततम is also subdivided into four kinds e.g. (a) अनीप्सित (ग्रामं गच्छन्) व्याघ्रं पश्यति, (b) औदासीन्येन प्राप्य or इतरत् or अनुभय e.g. (ग्रामं गच्छन्) वृक्षमूलानि उपसर्पति, (c) अनाख्यात or अकथित e.g. बलिं in बलिं याचते वसुधाम् (d) अन्यपूर्वक e.g. अक्षान् दीव्यति, ग्राममभिनिविशते; cf. Padamañjarī on I. 4.49. The commentator Abhayanandin on Jainendra Vyākaraṇa mentions seven kinds प्राप्य, विषयभूत, निर्वर्त्य, विक्रियात्मक, ईप्सित, अनीप्सित and इतरत्, defining कर्म as कर्त्रा क्रियया यद् आप्यं तत् कारकं कर्म; cf. कर्त्राप्यम् Jain. Vy. I. 2.120 and com. thereon. जैनेन्द्रमधीते is given therein as an instance of विषयभूत. (2) The word कर्मन् is also used in the sense of क्रिया or verbal activity; cf. उदोनूर्ध्वकर्मणि P. I. 3.24; आदिकर्मणि क्तः कर्तरि च P. III. 4.71, कर्तरि कर्मव्यतिहारे P. I. 3.14. (3) It is also used in the sense of activity in general, as for instance, the sense of a word; e.g. नामाख्यातयोस्तु कर्मोपसंयोगद्योतका भवन्ति Nir. I. 3.4, where Durgācārya explains karman as 'sense' (अर्थ).

कर्मनामन् lit. noun showing action, participle.

कर्मप्रवचनीय a technical term used in connection with a preposition which showed a verbal activity formerly, although for the present time it does not show it; the word is used as a technical term in grammar in connection with prefixes or उपसर्गs which are not used along with a root, but without it; cf. कर्म प्रोक्तवन्तः कर्मप्रवचनीयाः इति M. Bh. on P. I. 4.83; e.g. शाकल्यस्य संहितामनु प्रावर्षत्, अन्वर्जुनं योद्धारः, आ कुमारं यशः पाणिनेः; cf. Kāś. on P. I. 4.83 to 98. cp. Dīpikā of Bhartṛhari p. 13, l. 19-20, and also Helārāja on Vāk. pad. III. 1.1.

कर्मवद्भाव the activity of the agent or kartā of an action represented as object or karman of that very action, for the sake of grammatical operations; e.g. भिद्यते काष्ठं स्वयमेव: करिष्यते कटः स्वयमेव. To show facility of a verbal activity on the object, when the agent or kartā is dispensed with, and the object is looked upon as the agent, and used also as an agent, the verbal terminations ति, तः etc. are not applied in the sense of an agent, but they are applied in the sense of an object; consequently the sign of the voice is not अ (शप्), but य (यक्) and the verbal terminations are त, आनाम् etc. (तङ्) instead of ति, तस् etc. In popular language the use of an expression of this type is called Karmakartari-Prayoga. For details see M. Bh. on कर्मवत्कर्मणा तुल्यक्रियः P. III. 1.87. Only such roots as are कर्मस्थक्रियक or कर्मस्थभावक i.e. roots whose verbal activity is noticed in the

object and not in the subject can have this Karmakartari-Prayoga.

कर्मव्यतिहार exchange of verbal activity; reciprocity of action; कर्मव्यतिहार means क्रियाव्यतिहार or क्रियाविनिमय; cf. कर्तरि कर्मव्यतिहारे P. I. 3.14; also कर्मव्यतिहारे णच् स्त्रियाम्। व्यावक्रोशी, व्यात्युक्षी Kāś. on P. III. 3.43. The roots having their agents characterized by a reciprocity of action take the Ātmanepada terminations; cf. P. I. 3.14.

कर्मसाधन prescribed in the sense of an object; a term used in the Mahābhāṣya in the sense of affixes used in the sense of 'object' as contrasted with कर्तृसाधन or भावसाधन; e.g. the affix कि in the word विधि, explained as विधीयते इति विधि: or in the word भाव explained as भाव्यते य: स भाव:; cf. क्रिया चैव हि भाव्यते, स्वभावसिद्धं तु द्रव्यम् M. Bh. on P. I. 3.1. See similarly the words समाहार M. Bh. on II. 1.51 and उपधि M. Bh. on V. 1.13.

कर्मस्थक्रिय (roots) having their verbal activity situated in the object; e.g. the root अव+रुध् in अवरुणद्धि गाम् or the root कृ in करोति कटम्; cf. कर्मस्थभावकानां कर्मस्थक्रियाणां च P. III. 1.87 Vārt. 3.

कर्मस्थभावक (roots) having their verbal action or happening noticed in the object; e.g. the root आस and शी in बालमासयति शाययति where the function of the root bears effect in the object boy and not in the movements of the object as in the sentence बालमवरुणद्धि. See कर्मस्थक्रिय above as also M. Bh. on III. 1.87 and Kaiyaṭa on the same.

कर्मादि lit. karman and others; a term often used in the Mahābhāṣya for kārakas or words connected with a verbal activity which have the object or karmakāraka mentioned first; सुपां कर्मादयोऽप्यर्था: संख्या चैव तथा तिङाम् M. Bh. on I. 4.21.

कर्मापदिष्ट operations prescribed specifically for objects i.e. prescribed in the case of objects which are described to be functioning as the subject to show facility of the verbal action; e.g. the vikaraṇa यक् or the affix चिण्; cf. कर्मापदिष्टा विधय: कर्मस्थभावकानां कर्मस्थक्रियाणां वा भवन्ति। कर्तृस्थभावकाश्च दीपादय: M. Bh. on I. 1.44.

कर्विणी A kind of svarabhakti. See करविणी.

कर्षण extension; protraction, defined as kālaviprakarṣa by commentators; a peculiarity in the recital as noticed in the pronunciation of ट् when followed by च्, or ड् when followed by ज् e.g. षट्च; षड्जात. cf. Nār. Śik. I. 7.19.

कल a fault of pronunciation consequent upon directing the tongue to a place in the mouth which is not the proper one, for the utterance of a vowel; a vowel so pronounced; cf. संवृत: कलो ध्मात:...रोमश इति। cf. also निवृत्तकलादिकामवर्णस्य प्रत्यापत्तिं वक्ष्यामि M. Bh. Āhnika 1.

कला (1) part, part of time looked upon as a power, subordinate to the main power viz. काल or time cp. Vāk. pad. III. 9.57, 68. (2) Name of a commentary by Vaidyanātha on Laghumanjūṣā of Nāgeśa.

कलाप (कलापव्याकरण) alternative name given to the treatise on grammar written by Śarvavarman who is believed to have lived in the days of the Sātavāhana kings. The treatise is popularly known by the name Kātantra Vyākaraṇa. The available treatise, viz. Kalāpasūtras, is much similar to the Kātantra Sūtras having a few changes and additions only here and there. It is rather risky to say that Kalāpa was an ancient system of grammar

which is referred to in the Pāṇini Sūtra कलापिनोण P. IV. 3.108. For details see कातन्त्र.

कलापरत्न a commentary on the kāraka portion of the Kalāpa grammar ascribed to the famous commentator Durgasiṁha.

कलापसंग्रह a commentary on the Kalāpa Sūtras.

कलापिन् the author of the work referred to as Kālāpa in the Mahābhāṣya which perhaps was a work on grammar as the word कालाप is mentioned with the word महावार्तिकम् in the Mahābhāṣya, cf. M.Bh. on कलापिनोऽण् P. IV. 3. 108. Kalāpin is mentioned as a pupil of Vaiśampāyana in the Māhābhāṣya; cf. वैशम्पायनान्तेवासी कलापी M.Bh. on P. IV. 3. 104.

कलिङ्ग an old grammarian mentioned by Ujjvaladatta, who has written a commentary on Amara Koṣa.

कल्प the tad. affix कल्पप् added to any substantive in the sense of slightly inferior, or almost complete; e.g. पटुकल्पः, मृदुकल्पः; cf. P. V. 3.67 and Kāśikā thereon.

कल्पन, कल्पना supposition, assumption; cf. गुणकल्पनया च भिक्षुनटसूत्रयोश्छन्दस्त्वम् Kāś. on P. IV. 3. 110; cf. also अनेकशिष्टकल्पनापेक्षया अस्या उचितत्वात् Pari. Śek. on. Pari. 94.

कल्पनालाघव brevity of thought; brevity of expression; minimum assumption. See the word लाघव.

कल्पप् tad. affix कल्प. See कल्प.

कल्पलता name of a commentary on Bhaṭṭojī's Prauḍhamanoramā by Kṛṣṇamiśra.

कल्मन् the same as karman or object of an action especially when it is not fully entitled to be called karman, but looked upon as karman only for the sake of being used in the accusative case; subordinate karman, as for instance, the cow in गां पयो दोग्धि. The term was used by ancient grammarians; cf. विपरीतं तु यत्कर्म तत् कल्म कवयो विदुः M. Bh. on P. I. 4.51. See कर्मन्.

कल्याणमल्ल author of the commentary Śabdaratnadīpa on the Śabdaratna of Hari Dīkṣita.

कल्याणसरस्वती author of the Laghusārasvata, a small grammar work. He lived in the 18th century A.D.

कल्याणसागर author of the Haimaliṅgānuśāsana-vivaraṇa, a commentary on the Liṅgānuśāsana chapter of Hemacandra's grammar. He lived in the 16th century A.D.

कल्याण्यादि a class of words headed by the word कल्याणी to which the taddhita affix एय (ढक्) is added, in the sense of 'offspring' and, side by side, the ending इन् (इनङ्) is substituted for the last letter of those words; e.g. काल्याणिनेयः, सौभागिनेयः; cf. Kāś. on P. IV. 1.26.

कवर्ग the class of guttural consonants consisting of the five consonants क्, ख्, ग्, घ्, ङ्.

कविकल्पद्रुम a treatise on roots written by Bopadeva, the son of Keśava and the pupil of Dhaneśa who lived in the time of Hemādri, the Yādava King of Devagiri in the thirteenth century. He has written a short grammar work named Mugdhabodha which has been very popular in Bengal being studied in many Tols or Pāṭhaśālās.

कविकल्पद्रुमटीका a commentary on the Kavikalpadruma, written by the author (बोपदेव) himself. It is known

by the name Kāvyakāmadhenu; (2) a commentary on Kavikalpadruma by Rāmatarkavāgīśa. (3) a com. by Rāmarāma on Kavikalpadruma.

कविचन्द्र author of a small treatise on grammar called Sārasatvarī. He lived in the seventeenth century A.D. He was a resident of Darbhaṅgā. Jayakṛṣṇa is also given as the name of the author of the Sārasatvarī grammar and it is possible that Jayakṛṣṇa was given the title, or another name, Kavicandra.

कश्यप name of a Buddhist grammarian who wrote a commentary on the Cāndrasūtras, named Bālabodhinī.

कसुन् kṛt affix अस् found in Vedic Literature, in the sense of the infinitive; e.g. ईश्वरो विलिखः (विलिखितुम्) cf. P. III. 4.13, 17. The word ending in this कसुन् becomes an indeclinable; cf. क्त्वातोसुन्कसुनः P. I. 1.40.

कसेन् kṛt affix असे in the sense of the infinitive in Vedic Literature; e.g. प्रेषे, श्रियसे; cf. Kāś. on P. III. 4.9.

कस्कादि a class of compound-words headed by कस्क in which the visarga occurring at the end of the first member is noticed as changed into स् against the usual rules; e.g. कस्कः, कौतुस्कुतः भ्रातुष्पुत्रः, सद्यस्कालः, धनुष्कपालम् and others; cf. P. VIII. 3.48. As this कस्कादिगण is said to be आकृतिगण, similar words can be said to be in the कस्कादिगण although they are not actually mentioned in the गणपाठ.

का a technical term used in the Jainendra Vyākaraṇa for the term पञ्चमी used in Pāṇini's grammar.

काण्ड tad. affix काण्ड prescribed after words like दूर्वा, तृण, कर्म in the sense of समूह; cf. दूर्वादिभ्यः (v. l. पूर्वादिभ्यः) काण्डः, Kāś. on P. IV. 2.51.

काण्डमायन name of an ancient writer of a Prātiśākhya work who held that Visarga before the consonant स् is dropped only when स् is followed by a surd consonant; cf. Tai. Pr. IX. 1.

कातन्त्र name of an important small treatise on grammar which appears like a systematic abridgment of the Aṣṭādhyāyī of Pāṇini. It ignores many unimportant rules of Pāṇini, adjusts many, and altogether omits the Vedic portion and the accent chapter of Pāṇini. It probably belonged to Aindra system as opposed to Maheśvara system. It is also explained as Kāśakṛtsnatantra. It lays down the Sūtras in an order different from that of Pāṇini dividing the work into four adhyāyas dealing with technical terms, saṁdhi rules, declension, syntax, compounds noun-affixes (taddhita affixes) conjugation, voice, and verbal derivatives in an order. The total number of rules is 1412 supplemented by many subordinate rules or Vārttikas. The treatise is believed to have been written by Śarvavarman, called Sarvavarman or Śarva or Sarva, who is said to have lived in the reign of the Sātavāhana kings. The belief that Pāṇini refers to a work of Kalāpin in his rules IV. 3.108 and IV. 3.48 and that Patañjali's words कालापम् and माहावार्तिकम् support it, has not much strength. The work was very popular especially among those who wanted to study spoken Sanskrit with ease and attained for several years a very prominent place among text-books on grammar especially in Behar, Bengal and Gujarat. It has got a large number of glosses and commentary works, many of which are in a manuscript form at

present. Its last chapter (Caturtha-Adhyāya) is ascribed to Vararuci. As the arrangement of topics is entirely different from Pāṇini's order, inspite of considerable resemblance of Sūtras and their wording, it is probable that the work was based on Pāṇini but composed on the models of ancient grammarians viz. Indra, Śākaṭāyana and others whose works, although not available now, were available to the author. The grammar Kātantra is also called Kālāpa. A comparison of the Kātantra Sūtras and the Kālāpa Sūtras shows that the one is a different version of the other. The Kātantra Grammar is also called Kaumāra as it is said that the original instructions for the grammar were received by the author from Kumāra or Kārttikeya. For details see Vol VII Pātañjala Mahābhāṣya published by the D.E. Society, Poona, page 375.

कातन्त्रकौमुदी (1) a commentary on the Kātantra Sūtras written by Govardhana in the 12th century. A.D.; (2) a commentary on the Kātantra Sūtras ascribed to Gaṅgeśaśarman.

कातन्त्रचन्द्रिका a gloss on the commentary of Vararuci on the कातन्त्रसूत्र ascribed to Hari Dīkṣita of the 17th century if this Hari Dīkṣita is the same as the author of the Śabdaratna.

कातन्त्रधातुवृत्ति ascribed to Durgasiṁha, the famous commentator of the Kātantra Sūtras who lived in the nineth or the tenth century.

कातन्त्रधातुवृत्तिटीका a commentary ascribed to Ramānātha and called Manoramā on the Kātantradhātuvṛtti of Durgasiṁha. See कातन्त्रधातुवृत्ति above.

कातन्त्रपञ्जिका a name usually given to a compendium of the type of Vivaraṇa or gloss written by Trilocanadāsa of the eleventh century on the famous commentary on the Kātantra. Sūtras by Durgasiṁha. Scholars of Kātantra grammar by name Kuśala, Trivikrama, Jinaprabha, Rāmacandra have written a Pañjikā on Durgasiṁha's Vṛtti which is named Pradīpa. Another scholar, Trivikrama has written a gloss named Uddyota.

कातन्त्रपरिभाषापाठ name given to a text consisting of Paribhāṣāsūtras, believed to have been written by the Sūtrakāra himself as a supplementary portion to the main grammar. Many such lists of Paribhāṣāsūtras are available, mostly in manuscript form, containing more than a hundred Sūtras divided into two main groups—the Paribhāṣāsūtras and the Balābalasūtras. See परिभाषासंग्रह ed. by B.O. R. I. Poona.

कातन्त्रपरिभाषावृत्ति (1) name of a gloss on the Paribhāṣāpāṭha written by Bhāvamiśra, probably a Maithila Pandit whose date is not known. He has explained 62 Paribhāṣās deriving many of them from the Kātantra Sūtras. The work seems to be based on the Paribhāṣā works by Vyādi and others on the system of Pāṇini, suitable changes having been made by the writer with a view to present the work as belonging to the Kātantra school; (2) name of a gloss on the Paribhāṣāpāṭha of the Kātantra school explaining 65 Paribhāṣās. No name of the author is found in the Poona manuscript. The India Office Library copy has given Durgasiṁha as the author's name; but it is doubtful whether Durgasiṁha was

the author of it. See परिभाषासंग्रह ed. by B. O. R. I. Poona.

कातन्त्रपरिशिष्ट ascribed to Śrīpatidatta, whose date is not definitely known; from a number of glosses written on this work, it appears that the work was once very popular among students of the Kātantra School.

कातन्त्रपरिशिष्टचन्द्रिका a gloss on the Kātantra-Pariśiṣṭa ascribed to a scholar named Rāmadāsa-cakravartin who has written another work also named Kātantravyākhyāsāra.

कातन्त्रपरिशिष्टटीका a gloss on the Kātantra-Pariśiṣṭa written by a Kātantra scholar Puṇḍarīkākṣa.

कातन्त्रपरिशिष्टप्रद्योत a gloss on the Kātantrapariśiṣṭa by Goyicandra in the twelfth century.

कातन्त्रपरिशिष्टसिद्धान्तरत्नाङ्कुर a gloss on the Kātantra-pariśiṣṭa by Śivarāmendra, who is believed to have written a gloss on the Sūtras of Pāṇini also.

कातन्त्रप्रक्रिया a name given to the Kātantra Sūtras which were written in the original form as a Prakriyāgrantha or a work discussing the various topics such as alphabet, euphonic rules, declension, derivatives from nouns, syntax, conjugation, derivatives from roots etc. etc.

कातन्त्रप्रदीप a grammar work written by a scholar named Kāśala on the Kātantrasūtravṛtti by Durgasiṃha. See कातन्त्रपञ्जिका.

कातन्त्रबालबोधिनी a short explanatory gloss on the Kātantra Sūtras by Jagaddhara of Kashmir who lived in the fourteenth century and who wrote a work on grammar called Apaśabdanirākaraṇa.

कातन्त्ररहस्य a work on the Kātantra Sūtras ascribed to Ramānātha Vidyāvācaspati of the sixteenth century A.D.

कातन्त्ररूपमाला a work, explaining the various forms of nouns and verbs according to the rules of the Kātantra grammar, ascribed to Bhāvasena of the fifteenth century.

कातन्त्रलघुवृत्ति a short gloss on the Kātantra Sūtras ascribed to a scholar named Chucchukabhaṭṭa.

कातन्त्रविभ्रम by Jinaprabhasūri of the thirteenth century is a general work on Kātantra grammar. A grammarian called Cārittasiṁha has written a commentary (avacūri) on it.

कातन्त्रविवरण a commentary on the Kātantravistara of Vardhamāna by Pṛthvīdhara who lived in the fifteenth century A.D.

कातन्त्रविस्तर a famous commentary on Durgasiṁha's Kātantravṛtti written by Vardhamāna a Jain Scholar of the twelfth century who is believed to be the same as the author of the well-known work Gaṇaratnamahodadhi.

कातन्त्रवृत्ति name of the earliest commentary on Kātantrasūtras. The commentary ascribed to Durgasiṁha was popular as proved by a number of commentaries upon it, one of which is written by Durgasiṁha himself. Some of these commentaries are Śiṣyahitā or Nyāsa by Ugrabhūti, Kātantrapañjikā by Trilocanadāsa, Kātantravistara by Vardhamāna, Kātantrapariśiṣṭaṭīkā of Puṇḍarīkākṣa and a gloss by another Durgasiṁha.

कातन्त्रवृत्तिटिप्पणी a gloss on दौर्गसिंहीवृत्ति written by Guṇakīrti in the fourteenth century A.D.

कातन्त्रवृत्तिटीका a commentary on Durgasiṁha's Kātantravṛtti by Mokṣeśvara in the fifteeenth century A.D.

कातन्त्रवृत्तिव्याख्या named Aṣṭamaṅgalā on Durgasiṁha's Kātantravṛtti written by Rāmakiśora Cakravartin who is believed to have written a grammatical work शाब्दबोधप्रकाशिका.

कातन्त्रव्याख्यासार a work of the type of a summary written by Rāmadāsa Cakravartin of the twelfth century.

कातन्त्रसूत्रवृत्ति an old Vṛtti on the Kātantra Sūtras ascribed to Vararuci who is, of course, different from Vararuci Kātyāyana. The Vṛtti appears to have been occupying a position similar to that of Durgasiṁha.

कातन्त्रोत्तर a treatise on the Kātantra Grammar believed to have been written by Vidyānanda, or Vijayānanda who lived in the eleventh century.

कात्थक्य an ancient writer of Nirukta quoted by Yāska in his Nirukta.

कात्य (1) another name sometimes given to Kātyāyana to whom is ascribed the composition of the Vārttikas on Pāṇini-sūtras; (2) an ancient writer Kātya quoted as a lexicographer by Kṣīrasvāmin, Hemacandra and other writers. Patañjali honours him by the words प्रोवाच भगवान्कात्यस्तेनासिद्धिर्यणस्तु ते। M. Bhā. on III. 2. 3.

कात्यायन the well-known author of the Vārttikas on the sūtras of Pāṇini. He is also believed to be the author of the Vājasaneyi Prātiśākhya and many sūtra works named after him. He is believed to be a resident of South India on the strength of the remark प्रियतद्धिता दाक्षिणात्याः made by Patañjali in connection with the statemtnt ' यथा लौकिकवैदिकेषु ' which is looked upon as Kātyāyana's Vārttika. Kātyā refers to Śākaṭāyana and Śākalya (see Vaj. Prā. III. 9) and mentions Vajapyāyana (I. 2.64. Vā. 35). Vyāḍi (on P. 1.2.64 Vā. 45) and Pauṣkarasādi (on P. 8.4.48). The authorship of Pratijñāsūtra and Bhāṣikasūtra is attributed to him. He is called Vākyakāra and Madhyamamuni. Some scholars say that Vararuci was also another name given to him, in which case the Vārttikakāra Vararuci Kātyāyana has to be looked upon as different from the subsequent writer named Vararuci to whom some works on Prākrit and Kātantra grammar are ascribed. For details see Mahābhāṣya Vol. VII. pages 193-223 published by the D. E. Society, Poona. See also वार्तिकपाठ below.

कानच् affix आन forming perfect participles which are mostly seen in Vedic Literature. The affix कानच् is technically a substitute for the लिट् affix. Nouns ending in कानच् govern the accusative case of the nouns connected with them; e.g. सोमं सुषुवाणः; cf. P. III. 3.106 and P. II. 3.69.

काम् augment आम् applied to तूष्णीम् just as अकच् is applied, e.g.; आसितव्यं किल तूष्णीकाम् M. Bh. on V. 3.72.

कामचार option; permission to do as desired; liberty of applying any of the rules of grammar that present themselves; cf. तत्र कामचारो गृह्यमाणेन वा विभक्तिं विशेषयितुं अङ्गेन वा M. Bh. on P.1.1.27 Vārt. 6.

कामधेनु abridgment of काव्यकामधेनु of Bopadeva; the word is also used as a short form for काव्यकामधेनु.

कामधेनुसुधारस a commentary on the Kāvyakāmadhenu by Ananta, son of Cintāmaṇi who lived in the sixteenth century A. D.

कामम् optionally; at will; cf. काममतिदिश्यतां वा M. Bh. on I. 1.57.

काम्यच् affix in the sense of 'desiring for oneself' applied to nouns to form denominative roots; e. g. पुत्रकाम्यति; cf. काम्यच्च P. III, 1.9.

कार an affix, given in the Prātiśākhya works and, by Kātyāyana also in his Vārttika, which is added to a letter or a phonetic element for convenience of mention; e g. इकार:, उकार:; cf. वर्ण: कारोत्तरो वर्णाख्या; वर्णकारौ निर्देशकौ Tai. Prā. I. 16; XXII. 4.; cf. also V. Pr. 1.37. It is also applied to syllables or words in a similar way to indicate the phonetic element of the word as apart from the sense of the word; e.g. यत एवकारस्ततोन्यत्रावधारणम् Vyāk. Paribhāṣā; cf. also the words चकार:, हिंकार:; (2) additional purpose served by a word such as an adhikāra word; cf. अधिक: कार: । पूर्वविप्रतिषेधा न पठितव्या भवन्ति M. Bh. on P. I. 3.11.

कारक lit. doer of an action. The word is used in the technical sense of 'instrument of action'; cf. कारकशब्दश्च निमित्तपर्याय: । कारकं हेतुरिति नार्थान्तरम् । कस्य हेतु: । क्रियाया: Kāś. on P. I. 4.23; cf. also कारक इति संज्ञानिर्देश: । साधकं निर्वर्तकं कारकसंज्ञं भवति । M. Bh. on P. I. 4.23. The word 'kāraka' in short, means 'the capacity in which a thing becomes instrumental in bringing about an action'. This capacity is looked upon as the sense of the case-affixes which express it. M. Bhā. Āhn. I refers to seven Kārakas; cp. सप्तदशास: सप्तविभक्तय: । cp. also M. Bhā. Dīpikā. p. 13. There are six kārakas given in all grammar treatises. अपादान, संप्रदान, अधिकरण, करण, कर्मन् and कर्तृ to express which the case affixes or Vibhaktis पञ्चमी, चतुर्थी, सप्तमी, तृतीया, द्वितीया and प्रथमा are respectively used which, hence, are called Kārakavibhaktis, as contrasted with Upapadavibhaktis, which show a relation between two substantives and hence are looked upon as weaker than the Kārakavibhaktis; cf. उपपदविभक्ते: कारकविभक्तिर्बलीयसी Pari. Śek. Pari. 94. The topic explaining Kārakavibhaktis is looked upon as a very important and difficult chapter in treatises of grammar and there are several small compendiums written by scholars dealing with kārakas only. For the topic of Kārakas see P. I. 4.23 to 55, Kāt. II. 4.8-42, Vyākaraṇa Mahābhāṣya Vol. VII. pp.262-264 published by the D. E. Society, Poona.

कारककारिका possibly another name for the treatise on Kārakas known as कारकचक्र written by Puruṣottamadeva the reputed grammarian of Bengal who lived in the latter half of the twelfth century A.D. See कारकचक्र.

कारककौमुदी a work on the Kātantra grammar discussing the Kāraka portion.

कारकखण्डनमण्डन also called षट्कारकखण्डनमण्डन which is a portion of the author's bigger work named त्रिलोचनचन्द्रिका. The work is a discourse on the six kārakas written by Maṇikaṇṭha, a grammarian of the Kātantra school. He has also written another treatise named Kārakavicāra.

कारकचक्र (1) written by Puruṣottamadeva a reputed grammarian of Bengal who wrote many works on grammar of which the Bhāṣāvṛtti, the Paribhāṣāvṛtti and Jñāpakasamuccaya deserve a special mention.

The verse portion of the Kārakacakra of which the prose portion appears like a commentary might be bearing the name Kārakakaumudī.

कारकटीका a work on Kārakas ascribed to Bhairava.

कारकतत्त्व a treatise on the topic of Kārakas written by Cakrapāṇiśeṣa, belonging to the famous Śeṣa family of grammarians, who lived in the seventeenth century A.D.

कारकनिर्णय a work discussing the various Kārakas from the Naiyāyika viewpoint written by the well-known Naiyāyika, Gadādhara Chakravartin of Bengal, who was a pupil of Jagadīśa and who flourished in the 16th century A. D. He is looked upon as one of the greatest scholars of Nyāyaśāstra. His main literary work was in the field of Nyāyaśāstra on which he has written several treatises.

कारकपरिच्छेद a work dealing with Kārakas ascribed to Rudrabhaṭṭa.

कारकपाद name given by Sīradeva and other grammarians to the fourth pāda of the first adhyāya of Pāṇini's Aṣṭādhyāyī which begins with the Sūtra कारके I.4.1 and which deals with the Kārakas or auxiliaries of action.

कारकवाद (1) a treatise discussing the several Kārakas, written by Kṛṣṇaśāstri Ārade a famous Naiyāyika of Benares who lived in the eighteenth century A.D; (2) a treatise on syntax written by Jayarāmabhaṭṭācārya which is called कारकविवेक also, which see below.

कारकविचार (1) a work on Kārakas ascribed to Maṇikaṇṭha. See Kārakakhaṇḍanamaṇḍana above. (ii) name of a work by Cakrapāṇiśeṣa.

कारकविभक्ति case affix governed by a verb or verbal derivative as constrasted with उपपदविभक्ति a case affix governed by a noun, not possessing any verbal activity. See the word कारक above. See also the word उपपदविभक्ति.

कारकविभक्तिबलीयस्त्व the dictum that a Kāraka case is stronger than an Upapada case, e.g. the accusative case as required by the word नमस्कृत्य, which is stronger than the dative case as required by the word नमः. Hence the word मुनित्रयं has to be used in the sentence मुनित्रयं नमस्कृत्य and not the word मुनित्रयाय cf. उपपदविभक्तेः कारकविभक्तिर्बलीयसी Pari. Śek. Pari. 94.

कारकविलास an anonymous elementary work on syntax explaining the nature and function of the six Kārakas.

कारकविवेक known as कारकवाद also; a short work on the meaning and relation of words written by Jayarāmabhaṭṭācārya who lived in the beginning of the eighteenth century. The work forms the concluding portion of a larger work called कारकविवेक which was written by शिरोमणिभट्टाचार्य. The work कारकवाद has a short commentary written by the author himself.

कारकव्याख्या the same as कारकवादव्याख्या written by जयरामभट्टाचार्य. See कारकविवेक.

कारकसंबन्धोद्योत a short work on syntax by Rabhasanandin, a Buddhist grammarian of Bengal who lived in the tenth century.

कारिका a verse or a line or lines in metrical form giving the gist of the explanation of a topic; cf. संक्षिप्तसूत्रबह्वर्थसूचकः श्लोकः कारिका: Padavyavasthāsūtrakārikā of Udayakīrti.

कारिकाभाष्य a commentary in verse on Bhāṣya-Vārtikas.

कारित (1) ancient term for the causal Vikaraṇa, (णिच् in Pāṇini's grammar and इन् in Kātantra); (2) causal or causative as applied to roots ending in णिच् or words derived from such roots called also 'ṇyanta' by the followers of Pāṇini's grammar; cf. इन् कारितं धात्वर्थे Kāt. III. 2.9, explained as धात्वर्थक्रियानाम्न इन् परो भवति धात्वर्थे स च कारितसंज्ञकः। cp. also एतेः कारितं च अस्ते शुद्धं च । I. 13.

कार्तकौजपादि a class of words headed by the word कार्तकौजप, which are all dvandva compounds, and which have their first member retaining its own accent; e.g. कार्तकौजपौ आवन्त्यश्मकाः etc. cf. Kāś. on P. VI. 2.37.

कार्त्तिकेय the original instructor of the Kātantra or Kālāpa Grammar to Śarvavarman who composed the Sūtras according to inspiration received by him. The Kātantra, hence, has also got the name Kaumāra Vyākaraṇa.

कार्मनामिक the word is found used in Yāska's Nirukta as an adjective to the word संस्कार where it means 'belonging to nouns derived from roots (कर्मनाम)' like पाचक, कर्षक etc. The changes undergone by the roots in the formation of such words i.e. words showing action are termed कार्मनामिकसंस्कार; cf. कर्मकृतं नाम कर्मनाम। तस्मिन् भवः कार्मनामिकः Durgavṛtti on Nir. I. 13.

कार्य (1) brought into existence by activity (क्रियया निर्वृत्तं कार्यम्) as opposed to नित्य eternal; cf. एके वर्णान् शाश्वतिकान् न कार्यान् R. Pr. XIII. 4; cf. also ननु च यस्यापि कार्याः (शब्दाः) तस्यापि पूजार्थम् M. Bh. on I. 1.44 Vārt. 17; (2) which should be done, used in connection with a grammatical operation; cf. कार्यं परते सप्तमीकारमाहुः। अमैष्म इत्येतस्य स्थाने अभयीष्मेति। R. Pr. XIV. 16; cf. also विप्रतिषेधे परं कार्यम् P. I. 4.2; (3) a grammatical operation as for instance in the phrases द्विकार्ययोगे, त्रिकार्ययोगे etc.; cf. also गौणमुख्ययोर्मुख्ये कार्यसंप्रत्ययः Par. Śek. Pari. 15; (4) object of a transitive verb; cf. शेषः कार्यं Śāk.

कार्यकाल along with the operation; cf. कार्यकालं संज्ञापरिभाषम्, rules laying down technical terms and regulating rules are to be interpreted along with the rules that prescribe or enjoin operations (provided the technical terms occur in those rules, or, the regulating rules concern those rules). See Pari. Śek. Pari 3.

कार्यकालपरिभाषा one of the important Paribhāṣās, regarding the application of the Paribhāṣā rules. See कार्यकाल. For details see Par. Śek. Pari. 3.

कार्यातिदेश looking upon the substitute as the very original for the sake of operations that are caused by the presence of the original; the word is used in contrast with रूपातिदेश where actually the original is restored in the place of the substitute on certain conditions. For details see Mahābhāṣya on द्विर्वचनेचि P. I. 1.59.

कार्यिन् the word or wording that undergoes the operation; cf. सतो हि कार्यिणः कार्येण भवितव्यम् M. Bh. on I. 1.1. Vārt. 7, also कार्यमनुभवन् हि कार्यी निमित्ततया नाश्रीयते Par. Śek. Pari. 10.

काल notion of time created by different contacts made by a thing with other things one after another. Time required for the utterance of a short vowel is taken as a unit of

time which is called मात्रा or कालमात्रा, lit. measurement of time; (2) degree of a vowel, the vowels being looked upon as possessed of three degrees ह्रस्व, दीर्घ, and प्लुत measured respectively by one, two and three mātrās; cf. ऊकालोऽज्झ्रस्वदीर्घप्लुतः P. I. 2.27; (3) time notion in general, expressed in connection with an activity in three ways past (भूत), present (वर्तमान), and future (भविष्यत्), to show which the terms भूता, वर्तमाना and भविष्यन्ती were used by ancient grammarians; cf. the words पूर्वकाल, उत्तरकाल; also cf. पाणिन्युपज्ञमकालकं व्याकरणम् Kāś. on P. II. 4.21; (4) place of recital (पाठदेश) depending on the time of recital, cf. न परकालः पूर्वकाले पुनः (V. Pr. III. 3) a dictum similar to Pāṇini's पूर्वत्रासिद्धम् P. VIII. 2.1. (5) See Vāk. pad. III. 9. 1 to 114.

कालदुष्ट a word not sanctioned by rules of grammar. The word probably refers to the corruption taking place in connection with the use of a word on account of lapse of time; cf. कालदुष्टा अपशब्दाः Durgh. Vr. on II. 2.6.

कालनिदर्शक signifying time; cf. कालनिदर्शकाः प्रत्यया एते लुङ् लिट् लट् इत्यादयः.

कालनिर्णयशिक्षा a Śikṣā work (Madras mss. no. 891, 892) composed before the thirteenth century. It has a commentary named Kālanirṇayadīpikā of Muktīsvarācārya.

कालभेद difference in the time of utterance; cf. किमुच्यते विवारभेदादिति । न पुनः कालभेदादपि । M. Bh. on Śiva Sūtra 1.

कालव्यवाय interval of time; cf. आन्यभाव्यं तु कालशब्दव्यवायात् । कालव्यवायात् । दण्ड अग्रम् । M. Bh. on Śiva Sūtra 1.

कालसमुद्देश Vāk. pad. III. 9.1-114. The section dealing with time as the supreme force in the matter of the presentation or manifestation of the various objects in the Universe.

कालसामान्य time in general; unspecified time; cf. वर्तमाने लुङ्कः कालसामान्ये न प्राप्नोति । Kāś. on P. III. 3.142.

काव्यकामधेनु name of the commentary by Bopadeva on his own work कविकल्पद्रुम. See कविकल्पद्रुम.

काशकृत्स्न an ancient grammarian referred to in earlier grammatical works like Mahābhāṣya आपिशलम् । काशकृत्स्नम् । (Paspaśāhnika). Bopadeva refers to him, in the beginning of Kavikalpadruma, as one of the eight grammarians. Kāśikā suggests, by the words त्रिकंकाशकृत्स्नम् । (P. V. 1.58) that the work of Kāśakṛtsna had three adhyāyas. In the अरीहणादि and उपकादि Gaṇas we get the name Kāśakṛtsna. According to Helārāja on Vāk. pad. III. 14.564 Kāśakṛtsna did not accept the sūtra दृढम् । P. V. I. 117.

काशकृत्स्न धातुपाठ a list of roots written by Kāśakṛtsna, a pre-Pāṇinian grammarian whose four sūtras of a Sūtra pāṭha work are available. The Dhātupāṭha is available with a commentary by Cannavīra kavi in Kannaḍa language. The work which has another name Śabdakalāpa, has 130 sūtras. It has nine gaṇas, the जुहोत्यादि having been included under अदादि class. There are about 2500 roots in the work, 500 more than those in Pāṇinīya Dhātupāṭha.

काशादि a class of words headed by the word काश to which the taddhita affix इल is affixed in the four senses stated in P.IV.2.67-70 e.g. काशिलम्, कर्दमिलम् etc.; cf. Kāś. on P.IV.2.80.

काशिका (1) name given to the reputed gloss (वृत्ति) on the Sūtras of Pāṇini written by the joint authors Jayā-

ditya and Vāmana in the 7th century A.D. Nothing definitely can be said as to which portion was written by Jayāditya and which by Vāmana, or the whole work was jointly written. Some scholars believe that the work was called Kāśikā as it was written in the city of Kāśī and that the gloss on the first five Adhyāyas was written by Jayāditya and that on the last three by Vāmana. Although it is written in a scholarly way, the work forms an excellent help to beginners to understand the sense of the pithy Sūtras of Pāṇini. The work has not only deserved but obtained and maintained a very prominent position among students and scholars of Pāṇini's grammar in spite of other works like the Bhāṣāvṛtti, the Prakriyā Kaumudī, the Siddhānta Kaumudī and others written by equally learned scholars. Its wording is based almost on the Mahābhāṣya, which it has followed, avoiding, of course, the scholarly disquisitions occurring here and there in the Mahābhāṣya. Traditionally it is called एकवृत्ति because it is a common treatise on Vedic and classical grammar. It has derived great help from Cāndravṛtti. It appears that many commentary works were written on it, the well-known among them being the Kāśikāvivaraṇapañjikā or Nyāsa written by Jinendrabuddhi and the Padamañjarī by Haradatta. For details see Vyākaraṇamahābhāṣya Vol. VII pp 286-87 published by the D.E. Society, Poona. (2) The name Kāśikā is sometimes found given to their commentaries on standard works of Sanskrit Grammar by scholars, as possibly they were written at Kāśī; as for instance, (a) Kāśikā on Vaiyākaraṇabhūṣanasāra by Hari Dīkṣita, and (b) Kāśikā on Paribhāṣenduśekhara by Vaidyanātha Pāyaguṇḍe.

काशिकाविवरणपञ्जिका also called Nyāsa, the well-known commentary written by Jinendrabuddhi on the Kāśikā of Jayāditya and Vāmana, See Kāśikā above.

काशिकावृत्तिव्याख्या a commentary on Kāśikā by Rāmamiśra.

काशिकावृत्तिसार a commentary on the *Kāśikāvṛtti* named अमृतसृति by Vāraṇāvateśa-śāstrin or Vāraṇavaneśa.

काश्यप name of an ancient grammarian quoted by Pāṇini, possibly an author of some Prātiśākhya work now lost.

काश्यपीवृत्ति name of an anonymous gloss on the Cāndra Vyākaraṇa.

काश्यादि a class of words headed by the words काशि, चेदि, and others to which the taddhita affixes ठञ् and ञिठ are added in the miscellaneous senses; e. g. काशिकी; काशिका; चैदिकी, चैदिका etc.; cf. Kāś. on P. IV. 2.116. The fem. affix ई is applied when the affix ठञ् is added to the word काशि; cf. *P. IV. 1.15.*

काष्ठादि a class of words headed by the word काष्ठ after which a word standing as a second member in a compound gets the grave accent for it, e. g. काष्ठाध्यापकः, परमाध्यापकः etc. cf. P. VIII. 1.67.

कि (1) kṛt affix इ prescribed after घु roots with a prefix attached; e.g. प्रदिः प्रधिः cf. P.III.3.92, 93; (2) kṛt. affix इ looked upon as a perfect termination and, hence, causing reduplication and accusative case of the noun connected, found in Vedic

Literature added to roots ending in आ, the root ऋ, and the roots गम्, हन्, and जन्; e.g. पपिः सोमं; जगुरिः, जग्मिः etc., cf. P. III. 2.171; (2) a term used in the Jainendra Vyākaraṇa for the term संबुद्धि.

किंवृत्त a form derived from the pronoun किम्; cf. किमो वृत्तं किंवृत्तम्। किंवृत्तग्रहणेन तद्विभक्त्यन्तं प्रतीयाड्डतरडतमौ च। Kāś. on P. VIII. 1.48.

किंशुलकादि a class of words headed by the word किंशुलक, which get their final vowel lengthened when the word गिरि is placed after them as a second member of a compound, provided the word so formed is used as a proper noun; e. g. किंशुलकागिरिः, अञ्जनागिरिः; cf. Kāś. on P. VI. 3.117.

कित् (1) marked with the mute letter क् which is applied by Pāṇini to affixes, for preventing guṇa and vṛddhi substitutes to the preceding इक् vowel (इ, उ, ऋ or ऌ); cf. क्ङिति च, P. I.1.5; (2) considered or looked upon as marked with mute indicatory क् for preventing guṇa; cf. असंयोगाल्लिट् कित् and the following P. I. 2.5 etc. The affixes of the first type are for instance क्त, क्त्वा, क्तिन् and others. The affixes of the second type are given mainly in the second pāda of the first Adhyāya by Pāṇini. Besides the prevention of guṇa and vṛddhi, affixes marked with क् or affixes called कित्, cause Samprasāraṇa (see P. VI. 1.15,16), elision of the penultimate न् (P. VI. 4.24), elision of the penultimate vowel (P. VI. 4.98,100), lengthening of the vowel (VI. 4.15), substitution of ऊ (VI. 4.19.21), elision of the final nasal (VI. 4.37), substitution of आ (VI. 4.42). The taddhita affixes which are marked with mute क् cause the Vṛddhi substitute for the first vowel in the word to which they are added.

कित्करण marking with the mute letter क्, or looking upon as marked with mute क् for purposes mentioned above; (see कित् above). The word is often used in the Mahābhāṣya, see M.Bh. on I. 1. 3, 5, 46; 1. 2. 5. etc.

किन् kṛt affix इ prescribed along with कि. See कि above. The affix किन् causes the acute accent on the first vowel of the word ending with it, while the affix ki (इ) has itself the acute accent on its vowel. इ.

किरादि a class of roots headed by the root कॄ, viz. the five roots कॄ, गॄ, दृ, धृ, and प्रच्छ् after which the desiderative sign, i.e. the affix सन्, gets the augment इ (इट्); e. g. चिकरिषति, पिप्रच्छिषति. cf. Kāś. on P. VII. 2.75.

किशरादि, किसरादि a class of words headed by किशर meaning some kind of scent, which get the taddhita affix इक (ष्ठन्) applied to them when the word so formed means 'a dealer of that thing;' e. g. किशरिकः, किशरिकी; cf; Kāś. on P. IV. 4.53.

कीलहॉर्न Kielhorn F., a sound scholar of Sanskrit Grammar who brought out excellent editions of the Pātañjala Mahābhāṣya and the Paribhāṣenduśekhara and wrote an essay on the Vārttikas of Kātyāyana. In a number of articles in Indian Antiquary he discussed topics like Gonardiya and Goṇikāputra, Kāśika's indebtedness to Cāndra grammar, Pūjyapāda and Śākaṭāyana etc. For details see Pātañjala Mahābhāṣya Vol. VII. p. 40, D. E. society edition, Poona.

कु (1) guttural class of consonants, i. e. the consonants क्, ख्, ग्, घ्, ङ्. The vowel उ added to क्, signifies

the class of कु e.g. चजोः कु घिण्यतोः, 3.52, VII. कुहोश्चुः VII. 4.62, चोः कुः VIII. 2.30, क्विन्प्रत्ययस्य कुः; VIII. 2.62 cf. अणुदित्सवर्णस्य चाप्रत्ययः P. I. 1.69; (2) substitute कु for किम् cf. P. VII. 2.104.

कुक् *augment* क् *(1) added to* ङ् at the end of a word before a sibilant letter; e.g. प्राङ्क्षेते: cf. P. VIII. 3.28; (2) added to the words वात and अतिसार before the affix इन्, for the formation of the words वातकी and अतिसारकी. cf. P. V. 2.129; (3) added to words of the नड group before the tad. affix छ (ईय), e.g. नडकीयम्, प्लक्षकीयम्; cf. P. IV. 2.91.

कुङ्कुमविकाश a commentary by Śivabhaṭṭa on Haradatta's Padamañjarī.

कुञ्चिका (1) a commentary on Nāgeśa's Laghumañjūṣā by Kṛṣṇamiśra; (2) a commentary on Nāgeśa's Paribhāṣenduśekhara by Durbalācārya.

कुञ्जादि a class of words headed by कुञ्ज to which the taddhita affix आयन (च्फञ्) is applied in the sense of गोत्र i.e. grandchildren etc. e.g. कौञ्जायनाः; cf. Kāś. on P. IV. 1.9.

कुटादि *a group of roots headed by the root* कुट् of the VIth conjugation after which an affix which is neither ञित् nor णित् becomes ङित्, and as a result prevents the substitution of गुण or वृद्धि for the preceding vowel; e.g. कुटिता, कुटितुम्। cf. गाङ्कुटादिभ्योऽञ्णिन्ङित् I. 2.1.

कुटादिपाद name given by Sīradeva and later grammarians to the second pāda of the first adhyāya of Pāṇini's Aṣṭādhyāyī, as the pāda begins with the Sūtra गाङ्कुटादिभ्योऽञ्णिन्ङित् P. I. 2.1.

कुटारच् tad. affix कुटार added to अव, e.g. अवकुटारम्; cf. P. V. 2.30.

कुणप् tad. affix कुण added to words of पीलु group in the sense of 'ripened condition', decoction etc.; e.g. पीलुकुणः=पीलूनां पाकः cf. P. V. 2.24.

कुणरवाडव name of an ancient grammarian who lived possibly after *Pāṇini and before Patañjali and* who is referred to in the Mahābhāṣya as giving an alternative form for the standard form of certain words; cf. कुणरवाडवस्त्वाह नैषा शंकरा शंगरैषा M. Bh. on III. 2.14; cf. also कुणरवाडवस्त्वाह नैष वहीनरः। कस्तर्हि। विहीनर एषः M. Bh. on VII. 3.1.

कुणि name of an ancient Vṛttikāra on the Sūtras of Pāṇini, mentioned in their works by Kaiyaṭa and Haradatta; cf. Kaiyaṭa's Pradīpa on P. I. 1.74, also Padamañjarī on I. 1.1.

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कुमुदादि a class of words (1) consisting of कुमुद, शर्करा, न्यग्रोध etc. to which the taddhita affix ठच् is applied in the four senses given in P. IV. 2.67-70; e g. कुमुदिकम्, शर्करिकम् etc.; (2) consisting of कुमुद, गोमय, रथकार etc. to which the taddhita affix इक (ठक्) is applied in the senses referred to in (1); e.g. कौमुदिकम्, राथकारिकम् etc. cf. Kāś. on P. IV. 2.80.

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कुर्वादि a class of words headed by the word कुरु to which the taddhita affix य (ण्य) is added in the sense of अपत्य or descendant; e.g. कौरव्यः गार्ग्यः etc. cf. Kāś. on P. IV. 1.151.

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the class of क् e.g. चजोः कु घिण्यतोः, 3.52, VII. कुहोश्चुः VII. 4.62, चोः कुः VIII. 2.30, क्विन्प्रत्ययस्य कुः; VIII. 2.62 cf. अनुदित्सवर्णस्य चाप्रत्ययः P. I. 1.69; (2) substitute कु for किम् cf. P. VII. 2.104.

कुक् augment क् (1) added to ङ् at the end of a word before a sibilant letter; e.g. प्राङ्क्शेते: cf. P. VIII. 3.28; (2) added to the words वात and अतिसार before the affix इन्, for the formation of the words वातकी and अतिसारकी. cf. P. V. 2.129; (3) added to words of the नड group before the tad. affix छ (ईय), e.g. नडकीयम्, प्लक्षकीयम्; cf. P. IV. 2.91.

कुङ्कुमविकाश a commentary by Śivabhaṭṭa on Haradatta's Padamañjarī.

कुञ्चिका (1) a commentary on Nāgeśa's Laghumañjūṣā by Kṛṣṇamiśra; (2) a commentary on Nāgeśa's Paribhāṣenduśekhara by Durbalācārya.

कुञ्जादि a class of words headed by कुञ्ज to which the taddhita affix आयन (च्फञ्) is applied in the sense of गोत्र i.e. grandchildren etc. e.g. कौञ्जायनाः; cf. Kāś. on P. IV. 1.9.

कुटादि a group of roots headed by the root कुट् of the VIth conjugation after which an affix which is neither ञित् nor णित् becomes ङित्, and as a result prevents the substitution of गुण or वृद्धि for the preceding vowel; e.g. कुटिता, कुटितुम् । cf. गाङ्कुटादिभ्योऽञ्णिन्ङित् I. 2.1.

कुटादिपाद name given by Sīradeva and later grammarians to the second pāda of the first adhyāya of Pāṇini's Aṣṭādhyāyī, as the pāda begins with the Sūtra गाङ्कुटादिभ्योऽञ्णिन्ङित् P. I. 2.1.

कुटारच् tad. affix कुटार added to अव, e.g. अवकुटारम्; cf. P. V. 2.30.

कुणप् tad. affix कुण added to words of पीलु group in the sense of 'ripened condition', decoction etc.; e.g. पीलुकुणः=पीलूनां पाकः cf. P. V. 2.24.

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कृञ् (1) root कृ in the general sense of activity; (2) pratyāhāra or short form for the three roots कृ, भू and अस्, cf. कृञ्चानुप्रयुज्यते लिटि P. III. 1.40.

कृत् lit. activity; a term used in the grammars of Pāṇini and others for affixes applied to roots to form verbal derivatives; cf. कृदतिङ्। धातोः (3।1।91) इत्यधिकारे तिङ्वर्जितः प्रत्ययः कृत् स्यात्। Kāś. on III. 1.93. The kṛt affixes are given exhaustively by Pāṇini in Sūtras III. 1 91 to III. 4 117. कृत् and तद्धित appear to be the ancient Pre-Pāṇinian terms used in the Nirukta and the Prātiśākhya works in the respective senses of root-born and noun-born words (कृदन्त and तद्धितान्त according to Pāṇini's terminology), and not in the sense of mere affixes; cf. सन्त्यल्पप्रयोगाः कृतोप्यैकपदिकाः Nir. I.14; अथापि भाषिकेभ्यो धातुभ्यो नैगमाः कृतो भाष्यन्ते Nir. II: 2; तिङ्कृत्तद्धितसमासा शब्दमयम् V. Pr. I. 27; also cf. V. Pr. VI. 4. Patañjali and later grammarians have used the word कृत् in the sense of कृदन्त; cf. गतिकारकोपपदानां कृद्भिः सह समासवचनं प्राक् सुबुत्पत्तेः Pari. Śek. Pari. 75. The kṛt affixes are given by Pāṇini in the senses of the different Kārakas अपादान, संप्रदान, करण, अधिकरणः, कर्म and कर्तृ, stating in general terms that if no other sense is assigned to a kṛt affix it should be understood that कर्ता or the agent of the verbal activity is the sense; cf. कर्तरि कृत्। येष्वर्थनिर्देशो नास्ति तत्रेदमुपतिष्ठते Kāś. on III. 4.67. The activity element possessed by the root lies generally dormant in the verbal derivative nouns; cf. कृदभिहितो भावो द्रव्यवद्भवति, क्रियावदपि। M. Bh. on V. 4.19 and VI. 2.139.

कृत (1) a term used by ancient grammarians in the sense of 'past-tense'; (2) effected, done. The word is mostly used in this sense in grammar works; e.g. किं तेन कृतं स्यात्; नानुबन्धकृतमनेकाल्त्वम् Par. Śek. Pari 6.

कृताकृतप्रसङ्गि a definition of the term नित्य in the sense of a rule which occurs after certain another rule is applied, as well as before that rule is applied; cf. कृताकृतप्रसङ्गि नित्यम्। तद्विपरीतमनित्यम्। Pari. Śek. Pari. 42; cf. also कथं पुनरयं नित्यः। कृताकृतप्रसङ्गित्वात्। M.Bh. on VI. 4.62.

कृतादि a class of words such as कृत, मित, मत, भूत, उक्त and others with which the words श्रेणि, एक, पूग, कुण्ड, राशि and others are compounded, provided both the words forming the compound are in the same case; e.g. श्रेणिकृताः, एककृताः, कुण्डभूताः etc. cf. Kāś. on P. II. 1.59.

कृतार्थ lit. which has got its purpose served; a term used in connection with a rule that has been possible to be applied (without clash with another rule) in the case of certain instances, although it comes into conflict in the case of other instances; cf. तत्र कृतार्थत्वाद् द्विशब्दपक्षे परेण ठञ्यतौ स्याताम् Kās. on P. IV. 3.5. The word चरितार्थ is used almost in the same sense.

कृत्य lit. that which should be done; the word कृत्य is used as a technical term in grammar in the sense of kṛt affixes which possess the sense 'should be done.' Pāṇini has not defined the term कृत्य, but he has introduced a topic (अधिकार) by the name कृत्य (P. III. 1.95), and mentioned kṛt affixes therein which are to be called कृत्य right on upto the mention of the affix ण्वुल्. in P. III. 1.133; cf. कृत्याः प्राङ् ण्वुलः P. III. 1.95. The kṛtya affixes, commonly found in use, are तव्य, अनीय and य (यत्, क्यप् and ण्यत्).

कृत्रिम artificial; technical, as opposed to derivative. In grammar, the term कृत्रिम means 'technical sense', as contrasted with अकृत्रिम 'ordinary sense'; cf. कृत्रिमाकृत्रिमयोः कृत्रिमे कार्यसंप्रत्ययः Par. Śek. Pari. 9, Vāk. pad. II. 371 etc.

कृत्रिमाकृत्रिमपरिभाषा a term popularly used by grammarians for the परिभाषा or maxim that out of the two senses, the technical and the derived ones, the technical sense should be preferred; in rare cases, the other too, is preferred; cf. Pari. Śek. Pari. 9

कृत्वसुच् tad. affix कृत्वस् applied to numerals to convey the sense of repetition, e.g. पञ्चकृत्वः दशकृत्वः cf. संख्यायाः क्रियाभ्यावृत्तिगणने कृत्वसुच् P.V. 4.17.

कृत्स्वर the same as कृदुत्तरपदप्रकृतिस्वर, the retention of its accent by the second member of a tatpuruṣa compound, if the first member is a word termed Gati or Karaka, by the rule गतिकारकोपपदात् कृत् P. VI. 2. 139; cf. अव्ययस्वरस्य कृत्स्वरः M.Bh. on VI. 2.52; cf. विभक्तीषत्स्वरात्कृत्स्वरः M.Bh. VI. 2.52 Vārt. 6.

कृदन्त the word ending with a kṛt affix; the term कृत् is found used in the sūtras of Pānini for कृदन्त; cf. कृत्तद्धितसमासाश्च P. I.2.46. The term कृदन्त for root-nouns, or nouns derived from roots, is found in the Atharvaprātiśākhya (I. 1.10, II. 3.8, III. 2.4), the Mahābhāṣya and all the later works on grammar. See the word कृत्.

कृदभिहित expressed by a kṛt affix; cf. कृदभिहितो भावो द्रव्यवद्भवति M.Bh. on P. II. 2.19, III. 1.67, IV. 13, VI. 2.139

कृद्ग्रहण mention of a kṛt i.e. of a word ending with a kṛt affix. The word mainly occurs in the Paribhāṣā कृद्ग्रहणे गतिकारकपूर्वस्यापि ग्रहणम् which occurs first as an expression of the Vārttikakāra (P. I. 4.13 Vārt. 9) and has been later on given as a Paribhāṣā by later grammarians (Pari. Śek. Pari. 28). The Paribhāṣā is referred to as कृद्ग्रहणपरिभाषा in later grammar works especially commentary works.

कृद्ग्रहणपरिभाषा a short term used by the grammarians for the maxim कृद्ग्रहणे गतिकारकपूर्वस्यापि ग्रहणम्. Par. Śek. Pari. 28. See कृद्ग्रहण.

कृद्वृत्ति a short treatise by a grammarian named मोक्षेश्वर who lived in the fifteenth century. The work deals with verbal derivatives.

कृल्लुक् the elision of a kṛt affix; the word is found used along with the words प्रकृतिप्रत्यापत्तिः, and प्रकृतिवत् कारकं भवति in the Vārttika आख्यानात्कृतस्तदाचष्टे इति कृल्लुक् प्रकृतिप्रत्यापत्तिः प्रकृतिवच्च कारकम् by means of which the phrase कंसं घातयति is formed for the sentence कंसवधमाचष्टे.

कृल्लोप the dropping or removal of the verbal noun (कृदन्त) after the words प्र, परा etc., when they are compounded with the following noun; e.g. the dropping of गत from the expression निर्गतः कौशाम्ब्याः when it is compounded into निष्कौशाम्बिः। cf. कृल्लोपे निष्कौशाम्बिः, निर्वाराणसिः M.Bh. on P. I.4.1. Vārt. 18.

कृशाश्वादि a class of words headed by the word कृशाश्व to which the taddhita affix ईय (छण्) is applied in the four senses given in P. IV. 2. 67-70. e.g. काशाश्वीयः, आरिष्टीयः; cf. Kāś. on P. IV. 2.80.

कुष्ट also कुष्ट the foremost of the seven Yamas; cf. कुष्टप्रथमद्वितीयतृतीयचतुर्थमन्द्रातिस्वार्याः Tai. Pr. XXIII. 14.

कृष्णकिंकरप्रक्रिया an alternative name for the well-known grammar-work

प्रक्रियाकौमुदी, *written* by Rāmacandra Śeṣa. See प्रक्रियाकौमुदी.

कृष्णपण्डित called also शेषकृष्ण, a scholar of Sanskrit Vyākaraṇa who wrote गूढभावविवृति, a commentary on the Prakriyā-Kaumudī of Rāmacandra Śeṣa. It is variously called सत्प्रक्रियाव्याकृति or प्रकाश or प्रक्रियाप्रकाश.

कृष्णमित्र a scholar of grammar and nyāya of the 17th century A.D. who wrote many commentary works some of which are (1) a commentary called Ratnārṇava on the Siddhānta-Kaumudī, (2) a commentary named Kalpalatā on *Bhaṭṭoji's Prauḍhamanoramā*, (3) a commentary named Bhāvadīpa on Bhaṭṭoji's Śabdakaustubha, (4) a commentary on Nagojibhaṭṭa's Laghumañjūṣā by name Kuñcikā and (5) a commentary on Vaiyākaranabhūṣaṇa.

कृष्णमिश्र an alternative name of कृष्णमित्र. See कृष्णमित्र.

कृष्णमौनिन् son of Govardhana and surnamed Maunī, who wrote a commentary named सुबोधिनी on the Siddhānta-Kaumudī at the end of the 17th century A.D.

कृष्णलीलाशुकमुनि author of a commentary named Puruṣakāra on Daiva *a grammar work*.

कृष्णशास्त्रिन् (आरडे) a famous grammarian and logician of the 18th century who wrote Ākhyātaviveka and Kārakavāda. See आरडे.

कृष्णशेष a famous grammarian of the Śeṣa family who wrote a commentary named the Gūḍhabhāvavivṛti on the Prakriyā Kaumudī of Rāmacandra Śeṣa. He wrote Sphoṭatattvanirūpaṇa and Kṛṣṇakautūhala.

केन् krt. affix ए in the sense of कृत्य (pot. pass. part.) found in Vedic Literature; e.g. नावगाहे = नावगाहितव्यम् cf. Kāś. on P. III.4.14.

केन्य krt. affix एन्य in the sense of कृत्य in Vedic Literature; e.g. दिदृक्षेण्यः। शुश्रूषेण्यः; cf. Kāś. on P. III.4.14.

केलिमर् krt. affix एलिम, in the sense of कृत्य; e.g. पचेलिमा माषाः; cf. केलिमर उपसंख्यानम् P. III.I.95 Vārt. (2) Uṇādi affix एलिमच्। cf. पच एलिमच्। पचेरेलिमच् प्रत्ययः। पचेलिमो वह्निरव्योः। Ujj. on Uṇā. IV.37.

केवल isolated; a term applied to a letter or a word when it is not combined with another letter or another word in a compound; cf. धर्मादनिच् केवलात्। केवलान्न पदसमुदायात् Kāś. on P.V.4.124; (2) simple (word) without an affix added; cf. अर्थवत्ता नोपपद्यते केवलेन अवचनात्। P. I.2.45 Vārt. 7, also कृत्तद्धितान्तं चैवार्थवत्। न केवलाः कृतस्तद्धिता वा M.Bh. on P. I.4.14

केशव writer of a commentary named प्रकाश on the *Śikṣā of Pāṇini. He* lived in the 17th century.

केशवदत्त writer of the commentary named दुर्घटोद्धार on the grammar संक्षिप्तसार written by Goyicandra.

कै kṛt affix ऐ used in Vedic Literature as noticed in the forms प्रयै रोहिष्यै and अव्यथिष्यै; cf. P. III.4.10.

कैमर्थक्य lit. position of questioning the utility; absence of any apparent utility; cf. कैमर्थक्यान्नियमो भवति विधेयं नास्तीति कृत्वा M.Bh. on I.4.3, III. 1.46; III.2.127, III.3.19; VI. 4.49 VII.2.26, and VIII.4.32.

कैयट name of the renowned commentator on the Mahābhāṣya, who lived in the 11th century. He was a resident of Kashmir and his father's name was Jaiyaṭa. The commentary on the Mahābhāṣya was named महाभाष्यप्रदीप by him, which is believed by later grammarians to have really

acted as प्रदीप or light, as without it, the Mahābhāṣya of Patañjali would have remained unlit, that is unintelligible, at several places. Later grammarians attached to प्रदीप almost the same importance as they did to the Mahābhāṣya and the expression तदुक्तं भाष्यकैयटयोः has been often used by commentators. Haradatta's Padamañjarī is indebted to his work. Many commentary works were written on the Pradīpa out of which Nāgeśa's Uddyota is the most popular. The word कैयट came to be used for the word महाभाष्यप्रदीप which was the work of Kaiyaṭa. For details see Vyākaraṇa Mahābhāṣya published by the D. E. Society, Poona, Vol. VII. pp. 389-390.

कैयटप्रकाश a commentary on the Mahābhāṣyapradipa of Kaiyaṭa written by Nīlakaṇṭha of the Draviḍa country. Nīlakaṇṭha lived in the 17th century and wrote works on various subjects.

कैयटप्रकाशिका a commentary on the Mahābhāṣyapradīpa of Kaiyaṭa written by Pravartakopādhyāya.

कैयटविवरण (1) a commentary on the Mahābhāṣyapradīpa of Kaiyaṭa written by Iśvarānanda, in the 16th century; (2) a commentary on Kaiyaṭa's Pradīpa by Rāmacandra-Sarasvatī, who lived in the 16th century.

कोटरादि a class of words headed by the word कोटर which get their final vowel lengthened when the word वन is placed after them as a second member of a compound, provided the word so formed is used as a proper noun; e.g. कोटरावणम्, मिश्रकावणम्. cf. Kāś. on P. VI. 3.117.

कोण्डभट्ट a reputed grammarian who wrote an extensive explanatory gloss by name Vaiyākaraṇabhūṣana on the Vaiyākaraṇasiddhāntakārikā of Bhaṭṭojī Dīkṣita. Another work Vaiyākaraṇabhūṣanasāra which is in a way an abridgment of the Bhūṣana, was also written by him. Koṇḍabhaṭṭa lived in the beginning of the 17th century. He was the son of Raṅgojī and nephew of Bhaṭṭojī Dīkṣita. He was one of the few writers on the Arthavicāra in the Vyākaraṇaśāstra and his Bhūṣaṇasāra ranks next to the Vākyapadīya of Bhartṛhari. Besides the Bhūṣaṇa and Bhūṣaṇasāra, Koṇḍabhaṭṭa wrote two independent works viz. Vaiyākaraṇa-siddhāntadīpikā and Sphoṭavāda.

कोदण्डराम a scholar of Sanskrit Vyākaraṇa who composed शब्दसिद्धान्तमञ्जरी a small treatise dealing with the declension of nouns.

कोलब्रूक, हेन्री टॉमस (1765-1837 A.D.) was an eminent European Sanskritist who was responsible for the development of the study of Sanskrit learning in the latter half of eighteenth century in India. His major work is 'Miscelleneous Essays'. He has given an introductory account of Sanskrit grammatical literature in "On the Sanskrit and Prakrit Languages" Asiatic Researches 7 (1803, 199-231).

कौण्डिन्य an ancient grammarian referred to in the Taittirīya Prātiśākhya (T. Pr. V. 38) and Pāṇini's Aṣṭādhyāyī. (P. II.4.70).

कौमार, कौमारव्याकरण (1) an alternative name of the Kātantra Vyākaraṇa given to it on the strength of the traditional belief that the original inspiration for writing it

was received by Śarvavarman from Kumāra or Kārtikeya; (2) small treatises bearing the name Kaumāravyākaraṇa written by Munipuṅgava and Bhāvasena. The latter has written Kātantrarūpamālā also.

कौमुदीविलास a commentary on Siddhānta Kaumudī by Bhāskarācārya of Tanjore of the eighteenth century.

कौस्तुभखण्डन a work by Paṇḍitarāja Jagannātha, criticising Bhaṭṭojī Dīxita's Śabdakaustubha.

कौहलीपुत्र an ancient grammarian referred to in the Taittirīya Prātiśākhya; cf. T. Pr. XVIII.2.

कौहलीयशिक्षा a short Śiksā manual belonging to the Taittirīya school of the Black Yajurveda and a comparatively recent compilation. The work in seventy-nine verses is attributed to Kauhali.

क्त kṛt affix त in various senses, called by the name निष्ठा in Pāṇini's grammar along with the affix क्तवत् cf. क्तक्तवतू निष्ठा P. I.1.26. The various senses in which क्त is prescribed can be noticed below: (1) The general sense of something done in the past time as past pass. participle e.g. कृतः, भुक्तम् etc.; cf. P. III. 2.102; (2) the sense of the beginning of an activity when it is used actively; e.g. प्रकृतः कटं देवदत्तः, cf. P. III.2.102 Vārt. 3; (3) the sense of activity of the present tense applied to roots marked with mute ञ् as also to roots in the sense of desire, knowledge and worship; e.g. मिन्नः, क्ष्विण्णः, धृष्टः as also राज्ञां मतः, राज्ञामिष्टः, राज्ञां बुद्धः; cf. P. III. 2.187, 88; (4) the sense of mere verbal activity (भाव) e.g. हसितम, सहितम्, जल्पितम्, (used always in the neuter gender); cf. P. III. 3. 114; (5) the sense of benediction when the word ending in क्त, is used as a technical term, e.g. देवदत्तः in the sense देवा एनं देयासुः. The kṛt affix क्तिन् is also used similarly e.g. सातिः भूतिः मन्तिः; cf. Kāś. on P. III. 3.174.

क्तवतु kṛt affix तवत् which also is called निष्ठा. It is prescribed in the active sense of somebody who has done a thing sometime in the past. A word ending in it is equivalent to the past active participle; e.g. भुक्तवान् ब्राह्मणः; cf. P. I. 1.26. The fem. affix ङीप् (ई) is added to nouns ending in क्तवतु to form feminine bases; cf. P. IV. 1.6.

क्तान्त a noun base ending in the kṛt affix क्त; past passive participle; cf. क्षेपे सप्तम्यन्तं क्तान्तेन सह समस्यते। अवतप्तेनकुलस्थितं त एतत् M. Bh. on II. 2.47.

क्तार्थे sense of क्त i.e. sense of the past pass. participle; cf. उपसर्गाः क्तार्थे प्रादयः क्तार्थे (समस्यन्ते), P, II. 2. 18, Vārt. 4.

क्तिच् kṛt affix ति added to roots in the benedictive sense to form संज्ञाशब्द or nouns in a technical sense; e.g. तन्तिः in the sense of तनुतात्; cf. Kāś. on III. 3.174. क्त is also added in the same way. See क्त.

क्तिन् kṛt. affix ति added to roots to form nouns in the sense of verb-action; e.g. कृतिः, स्थितिः, मतिः etc.; cf. P. III. 3 94-97.

क्त्रि kṛt affix त्रि added to roots marked with the syllable डु by Pāṇini in his Dhātupāṭha; after this affix त्रि, the tad. affix म (मप्) in the sense of निर्वृत्तम् (accomplished) is necessarily added, e.g. पक्त्रिमम्, कृत्रिमम्; cf. P. III. 3.88 and P. IV. 4.20.

क्त्वा kṛt. affix त्वा added to roots (1) in the sense of prohibition conveyed by the word अलं or खलु preceding

the root, e g. अलं कृत्वा, खलु कृत्वा; cf. P. III. 4.18; (2) in the sense of exchange in the case of the root मा, e.g. अपमित्य याचते:; cf. P. III. 4.19; (3) to show an activity of the past time along with a verb or noun of action showing comparatively a later time, provided the agent of the former and the latter activities is the same; e.g. भुक्त्वा व्रजति, स्नात्वा पीत्वा भुक्त्वा व्रजति; cf. P. III. 4.21. This kṛt affix is always added to roots when they are without any prefix; when there is a prefix the indeclinable, ending in त्वा, is always compounded with the prefix and त्वा is changed into य (ल्यप्), e.g. प्रकृत्या, प्रहृत्य; cf. समासेऽनञ्पूर्वे क्त्वो ल्यप् P. VII. 1.37. The substitution of य is at will in Vedic Literature; e.g. कृष्णं वासो यजमानं परिधापयित्वा (instead of परिधाप्य), cf. P. VII. 1.38. while sometimes, य is added after त्वा as an augment e g. दत्वाय सविता धिय: cf. P. VII. 1.47, as also sometimes त्वी or त्वीनम् is substituted for त्वा e.g. इष्ट्वीनं देवान्, स्नात्वी मलादिव, cf. P. VII. 1.48, 49.

क्त्वान्त gerund; a mid-way derivative of a verbal root which does not leave its verbal nature on the one hand although it takes the form of a substantive on the other hand.

क्नु kṛt affix नु added to the roots त्रस, गृध्, धृष् and क्षिप् in the sense of habituated etc. as given in the rule आक्वेस्तच्छीलतद्धर्मतत्साधुकारिषु P. III. 2.134; e.g. त्रस्नु:, गृध्नु:; etc. of. P. III. 2.140.

क्मरच् kṛt affix मर added in the sense of habituated etc. to the roots सृ, घस् and अद्; e.g. सृमर:, घस्मर:, अद्मर: cf. P. III. 2.134 and 160.

क्य common term for the Vikaraṇas क्यच्, क्यङ् and क्यष्. cf. नः क्ये P. I. 4.15, also cf. P. III. 2.170, VI. 4.50.

क्यङ् affix य taking Ātmanepada terminations after it, added in the sense of similar behaviour to a substantive. The substantive to which this affix य is added, becomes a denominative root; e.g. काक: श्येनायते, कुमुदं पुष्करायते, cf. Kāś. on P. III. 1.11-12, also on P. III. 1.14-18.

क्यच् denominative affix (विकरण) in the sense of desiring for oneself, added to nouns to form denomitive roots; e.g. पुत्रीयति; क्यच् is also added to nouns that are upamānas *or standards of comparison in the* sense of (similar) behaviour; e.g. पुत्रीयति च्छात्रम्; cf. Kāś. on P. III. 1.8, 10. It is also added in the sense of 'doing' to the words नमस्, वरिवस् and चित्र; e.g. नमस्यति देवान्, वरिवस्यति गुरून्, चित्रीयते; cf. Kāś. on P. III. 1.19.

क्यप् kṛt affix य applied to the roots व्रज् and यज् in the sense of 'verbal activity' and to the roots अज् with सम्, षद् with नि etc. to form proper nouns e.g. व्रज्या, इज्या, समज्या, निषद्या, etc., cf. P. III. 3.98 and 99; (2) kṛtya affix य in the sense of 'should be done' applied to the roots वद्, भू and हन् (when preceded by certain words put as upapada), as also to roots with penultimate ऋ and the roots मृज्, इ, स्तु and others; e g. ब्रह्मोद्यम्, ब्रह्मभूयम्, इत्यम्, स्तुत्यम् etc. cf. Kāś. on P. III. 1.106, 121.

क्यष् affix य added to certain nouns like लोहित and others to form denominative roots after which terminations of both the padas are placed e.g. लोहितायति, लोहितायते; cf. Kāś. on P. III. 1.13.

क्यु, क्युन् Uṇādi affixes अन.

क्रतु will i.e. energy or power; potency; the inner force which causes vocal expression. cf. Vāk. pad. I. 51. क्रतुरिति शास्त्रान्तरे बुद्धिरुक्ता । शब्दोपि अर्थान्नातिक्रामतीति क्रतु: । (वृ.)

क्रत्वादि a class of words headed by the word क्रतु, which have their first vowel accented acute in a Bahuvrīhi compound, provided the first member of the compound is the word सु; e.g. सुक्रतुः, सुप्रपूर्तिः etc.; cf. Kāś. on P. VI. 2.118.

क्रम (1) serial order or succession as contrasted with यौगपद्य or simultaneity. The difference between क्रम and यौगपद्य is given by भर्तृहरि in the line क्रमे विभिद्यते रूपं यौगपद्ये न भिद्यते Vāk. pad. II. 470. In order to form a word by the application of several rules of grammar, a particular order is generally followed in accordance with the general principle laid down in the Paribhāṣā पूर्वपरनित्यान्तरङ्गापवादानामुत्तरोत्तरं बलीयः, as also according to what is stated in the sūtras असिद्धवदत्राभात्, पूर्वत्रासिद्धम् etc.; (2) succession, or being placed after, specifically with reference to indeclinables like एव, च etc. which are placed after a noun with which they are connected. When an indeclinable is not so connected, it is called भिन्नक्रम; cf. परिपन्थं च तिष्ठति (P. IV. 4.36), चकारो भिन्नक्रमः प्रत्ययार्थं समुच्चिनोति, Kāś. on P. IV. 4.36; also ईडजनोर्ध्वे च । चशब्दो भिन्नक्रमः ईशेः (VII. 2.77) अनुकर्षणार्थो विज्ञायते Kāś. on P. IV. 2.78; (3) succession of the same consonant brought about; doubling; reduplication; क्रम is used in this way in the Ṛk Prātiśākhya as a synonym of dvitva prescribed by Pāṇini; e.g. आ त्वा रथं becomes आ त्त्वा रथम्; सोमानं स्वरणम् becomes सोमानं स्स्वरणम्; cf. स्वरानुस्वारोपहितो द्विरुच्यते संयोगादिः स क्रमोऽविक्रमे सन् । etc. R. Pr. VI. 1 to 4; cf. also स एष द्विर्भावरूपो विधिः क्रमसंज्ञो वेदितव्यः Uvvaṭa on R. Pr. VI. 1. The root क्रम् IA. is several times used in the Prātiśākhya works for द्विर्भवन्, cf. also T. Pr. XXI. 5; XXIV. 5; (4) repetition of a word in the recital of Vedic passages, the recital by such a repetition being called क्रमपाठ, which is learnt and taught with a view to understanding the original forms of words combined in the Saṁhitā by euphonic rules, substitution of letters such as that of ण् for न्, or of ष् for स, as also the separate words of a compound word (सामासिकशब्द); e.g. पर्जन्याय प्र । प्र गायत । गायत दिवः । दिवस्पुत्राय । पुत्राय मीळ्हुषे । मीळ्हुषे इति मीळ्हुषे । cf. क्रमो द्वाभ्यामतिक्रम्य प्रत्यादायोत्तरं तयोः । उत्तरेणोपसंदध्यात् तथार्धर्चं समापयेत् ॥ R. Pr. X. 1. For details and special features, cf. R. Pr. ch. X and XI; cf. also V. Pr. IV. 182-190; T. Pr. XXIII. 20, XXIV. 6.

क्रमण doubling. Irregular doubling is looked upon as a fault; cf. क्रमणं वा अयथोक्तम् R. Pr. XIV. 25.

क्रमदीश्वर author of a grammar named संक्षिप्तसार who lived at the end of the 13th century. The grammar work was revised by Jumaranandin after whom it was called Jaumāra Krama. also added a gloss on it which is called Rasavatī.

क्रमपाठ recital of the Vedic Saṁhitā by means of separate groups of two words, repeating each word except the first of the Vedic verse-line; see क्रम above. The various rules and exceptions are given in detail in Paṭalas ten and e'even of the Ṛk Prātiśākhya. The Vedic Saṁhitā or Saṁhitāpāṭha is supposed to be the original one and the Padapāṭha prepared later on, with a view to preserving the Vedic text without any change or modification of a letter, or accent; cf. न लक्षणेन पदकारा अनुवर्त्याः । पदकारैर्नाम लक्षणमनुवर्त्यम् M. Bh. on III. 1.109, VI. 1.207 and VIII. 2.16, where Patañjali clearly says that grammar-rules are not to follow the Padapāṭha, but, the

writer of the Padapāṭha is to follow the rules already laid down. The Jaṭāpāṭha, the Ghanapāṭha and the other recitals are later developments of the Padapāṭha as they are not mentioned in the Prātiśākhya works.

क्रमादि a class of words headed by the word क्रम to which the taddhita affix अक (वुन्) is added in the sense of 'one who studies and understands'; e.g. क्रमकः, पदकः, मीमांसकः, शिक्षकः etc. cf. Kāś. on IV. 2.61.

क्रम्य a consonant which is subjected to doubling cf. क्रम्यो वर्णः पूर्वमक्षरं भजते R. Pr. XVIII. 18.

क्रिया action, verbal activity; cf. क्रियावचनो धातुः M. Bh. on I. 3.1; cf. also क्रियावाचकमाख्यातम् R. Pr. XII. 8. quoted by Uvvaṭa in his Bhāṣya on V. Pr. VIII. 50; cf. also उपसर्गाः क्रियायोगे P. I. 4.59, लक्षणहेत्वोः क्रियायाः P. III. 2. 126; cf. also यत्तर्हि तदिङ्गितं चेष्टितं निमिषितं स शब्दः। नेत्याह क्रिया नाम सा M. Bh. Āhnika 1. The word भाव many times is used in the same sense as kriyā or verbal activity in the sūtras of Pāṇini. cf. P. I. 2.21; I. 3.13; III. 1.66 etc.; cf. also कृदभिहितो भावो द्रव्यवद्भवति a statement made frequently by the Mahābhāṣyakāra. Some scholars draw a nice distinction between क्रिया and भाव, क्रिया meaning dynamic activity and भाव meaning static activity; cf. अपरिस्पन्दनसाधनसाध्यो धात्वर्थो भावः। सपरिस्पन्दनसाधनसाध्यस्तु क्रिया Kaiyaṭa's Pradīpa on M. Bh. III. 1.87. Philosophically क्रिया is defined as सत्ता appearing in temporal sequence in various things. When सत्ता does not so appear it is called सत्त्व.

क्रियाकलाप a grammatical work on the conjugation of roots written by Vijayānanda.

क्रियागुप्तक a grammar work quoted by वर्धमान in his गणरत्नमहोदधि.

क्रियातिपत्ति lit. over-extension or excess of action; the word is, however, used in grammar in the sense of non-happening of an expected action especially when it forms a condition of the conditional mood (लृङ्); cf. कुतश्चिद्वैगुण्यादनभिनिर्वृत्तिः क्रियायाः क्रियातिपत्तिः Kāś. on P. III. 3.139; cf. also नान्तरेण साधनं क्रियायाः प्रवृत्तिरस्तीति साधनातिपत्तिश्चेत् क्रियातिपत्तिरपि भवति M. Bh. on III. 3.139.

क्रियानुषङ्ग contact with the verbal activity (characterising all kārakas) without which no sentence or statement stands. cf. Vāk. pad. II. 425.

क्रियाप्रधान having activity as the main factor of denotation; a verb; the word क्रियाप्रधान is given as a sort of definition of the word आख्यात which is found used in the sense of a root as also in the sense of a verb. cf. Vāk. pad. II. 442.

क्रियाफल intended fruit of a verbal activity; cf. स्वरितञितः कर्त्रभिप्राये क्रियाफले P. I. 3.72.

क्रियायोग association with a verbal activity; cf. उपसर्गाः क्रियायोगे P. I. 4.59.

क्रियार्थ (adj. to क्रिया) lit. meant or intended for another action; e.g. भोक्तुं व्रजति where गमनक्रिया is intended for भोजनक्रिया; cf. तुमुन्ण्वुलौ क्रियायां क्रियार्थायाम् P. III. 3.10.

क्रियावचन meaning or expressing a verbal activity; a term generally applied to dhātus or roots, or even to verbs. The term is also applied to denominative affixes like क्यच् which produce a sort of verbal activity in the noun to which they are added; cf. क्रियावचनाः क्यजादयः M. Bh. on III. 1.19.

क्रियाविशेषण determinant or modifier of a verbal activity; cf. क्रियाविशेषणं चेति वक्तव्यम्। सुष्ठु पचति दुष्ठु पचति M. Bh.

on II. 1.1; nouns used as Kriyāviśeṣaṇa are put in the neuter gender, and in the nom. or the acc. case in the sing. number; cf. क्रियाविशेषणानां कर्मत्वं नपुंसकलिङ्गता च Pari. Bhāskara Pari. 56.

क्रियासमभिहार repetition or intensity of a verbal activity; cf. समभिहारः पौनः पुन्यं भृशार्थो वा, Kāś. on P. III. 4.2.

क्रियासमुद्देश name given to the eighth section of the Third Kāṇḍa of Vākyapadīya, which deals with verbal activity.

क्रु kṛt affix रु applied to the root भी, e.g. भीरुः, cf. P. III. 2.174.

क्रुकन् kṛt affix रुक; e.g. भीरुकः; cf. (भियः) क्रुकन्नपि वक्तव्यः P. III. 2.174 Vārttika.

क्रैयादिक a root belonging to the class of roots which are headed by क्री and which are popularly known as roots of the ninth conjugation; cf. यथा तु वार्तिकं तथा क्रैयादिकस्याप्यत्र ग्रहणमिष्यते Padamañjarī on VII. 2.48.

क्रोडादि a class of words headed by the word क्रोड to which the taddhita affix य (ष्यङ्) is added in the sense of a female descendant; e. g. क्रौड्या, आपिशल्या, गौकक्ष्या etc; cf. Kāś. on P. IV. 1.80.

क्रोष्टीय an ancient school of grammarians who are believed to have written rules or Vārttikas on some rules of Pāṇini to modify them; the क्रोष्टीय school is quoted in the Mahābhāṣya; cf. परिभाषान्तरमिति च मत्वा क्रोष्टीयाः पठन्ति । M. Bh. on P. I. 1.3.

क्रौड्यादि a class of words headed by the word क्रौडि which do not take the feminine affix ई when they stand at the end of a compound; e. g. कल्याणक्रोडा, सुभगा, पृथुजघन। etc.; cf. Kāś. on P. IV. 1.56.

क्र्यादिगण a class of roots headed by the root क्री (डुक्रीञ्) to which the conjugational sign ना (श्ना) is added; roots of the ninth conjugation.

क्लीबत्व a word used in the sense of 'neuter gender' by grammarians later than पतञ्जलि and the Vārttikakāra; cf. समभागे क्लीबलिङ्गमर्धमेकदेशिना समस्यते Bhāṣā Vr. on P. II. 2.2; पक्षे हि क्लीबत्वम् Kaiyata's Pr. on II. 1. 51; समाहारद्वन्द्वे क्लीबत्वप्रसङ्गात् Durgh. Vr. on P. II. 4.17.

क्लुकन् kṛt affix लुक added to the root भी; e.g. भीलुकः; cf. P. III. 2. 174.

क्वनिप् kṛt affix वन् in the sense of agent added to (1) a root preceded by an Upasarga or a Subanta Upapada or sometimes even without any preceding word; e.g. प्रतरित्वा, धीवा, पीवा; (2) to the root दृश्, preceded by an Upapada which is the object of the root दृश, e.g. पारदृश्वा; (3) to roots युध् and कृञ् having राजन् as their object, e.g. राजयुध्वा; राजकृत्वा; cf. Pāṇini III. 2.94-96.

क्वरप् kṛt affix वर, taking the affix ई (ङीप्) in the feminine gender, added to the roots इ, नश्, जि etc.; इत्वरी, नश्वरः, जित्वरी, गत्वरी; cf. P. III. 2. 163-164.

क्वसु kṛt affix वस, taking the fem. affix ई (ङीप्) in the feminine gender, prescribed in the sense of perfect tense, which is mostly found in Vedic Literature and added to some roots only such as सद्, वस्, श्रु etc. in the spoken language; e. g. जक्षिवान् पपिवान् उपसेदिवान् कौत्सः पाणिनिम्; cf. Kāś. on P. III. 2. 107-109.

क्वि a common term to signify kṛt affixes क्विन् and क्वि both; cf. P. III. 2.134, VI 3.115, VI. 4.40; VIII. 3. 25, VI. 4.15, VI. 4.97.

क्विन् kṛt zero affix, i.e. an affix of which every letter is dropped and nothing remains, added to the roots

स्पृश्, यज्, सृज्, दृश्, etc. under certain conditions; e.g. घृतस्पृक्, ऋत्विक्, यादृक्, तादृक्; cf. Kāś. on P. III. 2.58-60.

क्विप् (1) kṛt affix zero, added to the roots सद्, सू, द्विष्, and others with a preceding word as upapada or with a prefix or sometimes even without any word, as also to the root हन् preceded by the words ब्रह्मन्, भ्रूण and वृत्र, and to the root कृ, preceded by सु, कर्मन् etc., and to the roots सु, and चि, under certain conditions e.g. उपसत्, सूः, प्रसूः; पर्णध्वत्, ब्रह्महा, वृत्रहा, सोमसुत्, अग्निचित्; cf. *P. III*, 2.61, 76, 77, 87-92; 177-179; (2) the denominative affix zero applied to any substantive in the sense of behaviour अश्वति, गर्दभति etc.; cf. M.Bh. and Kāś. on P. III. 1.11.

क्विबन्त a substantive ending with the kṛt affix क्विप् (zero affix) added to a root to form a noun in the sense of the verbal action (भाव). The words ending with this affix having got the sense of verbal activity in them quite suppressed, get the noun terminations सु, औ, जस् etc. and not तिप्, तः etc. placed after them; cf. कृदभिहितो भावो द्रव्यवद् भवति. However, at the same time, these words undergo certain operations peculiar to roots simply because the kṛt affix entirely disappears and the word formed, appears like a root; cf. क्विबन्ता धातुत्वं न जहति. Kaiyaṭa's Prad. on VII. 1.70.

क्षपणक a Jain grammarian quoted in the well-known stanza धन्वन्तरिः क्षपणकोऽमरसिंहशङ्कु० which enumerates the seven gems of the court of Vikramāditya, on the strength of which some scholars believe that he was a famous grammarian of the first century B.C.

क्षपणकव्याकरण a system of grammar with Sūtra, Dhātu, Gaṇa, Uṇādi and Lingānuśāsana. It has been attributed to Kṣapaṇaka. Ujjvaladatta refers to a gloss on Uṇādisūtra by Kṣapaṇaka. Tantrapradīpa refers to it.

क्षमामाणिक्य a Jain grammarian who wrote a small grammar work known as Aniṭkārikāvivaraṇa.

क्षितीशचन्द्र (चक्रवर्तिन्) or K. C. CHATTERJI a scholar of Sanskrit grammar who has written a work on technical terms in Sanskrit, who has edited several grammar works and the Cāndra Vyākaraṇa and conducting the Sanskrit journal named Mañjūṣā at Calcutta.

क्षिप्र lit. rapid, accelerated, short; name given in Prātiśākhya works to a Saṁdhi or euphonic combination of the vowels इ, उ, ऋ, ऌ, with a following dissimilar vowel; cf. Uvvaṭa *Bhāṣya* on R. Pr. III. 10; cf. also इको यणचि P. VI. 1.77. The name Kṣipra is given to this Saṁdhi possibly because the vowel, short or long, which is turned into a consonant by this saṁdhi becomes very short (i.e. shorter than a short vowel i.e. a semi-vowel). The word क्षैप्र is also used in this sense referring to the Kṣiprasaṁdhi.

क्षीरतरङ्गिणी or **अमृततरङ्गिणी** a commentary on the Dhātupāṭha of Pāṇini writtten by Kṣirasvāmin.

क्षीरतरङ्गिणीसंकेत an abridgment of क्षीरतरङ्गिणी by the author himself. See क्षीरतरङ्गिणी.

क्षीरस्वामिन् a grammarian of Kashmir of the 11th century who wrote the famous commentary क्षीरतरङ्गिणी on the Dhātupāṭha and a commentary on the Nighaṇṭu. Kashmir tradition makes him a teacher of Jayāpīḍa of the eighth century. He quotes

Cāndra Dhātupāṭha and is quoted by Hemacandra and Viṭṭhala. He is referred to as Swāmi by Mallinātha. He lived between 1115-1165 A.D.

क्षुभ्नादि a class of wordings such as क्षुभ्ना, तृप्नु and the like in which the consonant न् is not changed into ण् although the consonant न् is preceded by ऋ, ॠ, र् or ष् and intervened by letters which are admissible; e.g. क्षुभ्नाति, तृप्नोति, नृनमनः etc. cf. Kāś. on P. VIII. 4. 39. This class (क्षुभ्नादिगण) is styled as आकृतिगण.

क्षेमेन्द्र a grammarian who lived in the sixteenth century and wrote a commentary on Sārasvataprakriyā.

क्षेमंकर author of a commentary on सारस्वतप्रक्रिया.

क्षैप्र (1) another name of the क्षिप्रसंधि. See the word क्षिप्र above; (2) name given to the Svarita accent borne by the vowel following the semi-vowel which results from the Kṣipra-saṁdhi; cf R. Pr. II. 8; III. 7, 10; VIII. 22; cf. इवर्णोकारयोर्यवकारभावे क्षैप्र उदात्तयोः V. Pr. XX. 1; cf .also युवर्णौ यवौ क्षैप्रः V. Pr. I. 115; उदात्तस्वरितयोर्यणः स्वरितोनुदात्तस्य P. VIII. 2. 4.

क्ष्वेडन hissing or whizzing sound given as a fault in utterance of sibilants; cf. क्ष्वेडनमधिको वर्णस्य सरूपो ध्वनिः। com. on R. Pr. XIV. 6.

क्स (1) aorist vikaraṇa affix substituted for च्लि; cf. P. III. 1.45, 46; e.g. अदृक्षत्, आश्लिक्षत्, अधुक्षत् cf. Kāṣ. on P. III. 1. 45, 46; (2) kṛt affix स applied to the root दृश् preceded by a pronoun such as त्यद्, तद् etc. e.g. यादृक्षः, तादृक्षः etc. cf. दृशेः क्सश्च वक्तव्यः P. III. 2.60 Vārttika. (3) affix स applied to the root गाहू or ख्या or कष् to form the noun कक्ष; cf. कक्षो गाहतेः क्स इति नामकरणः ख्यातेर्वा कषतेर्वा Nir. II. 2.

क्सरन् Uṇādi affix सर; cf. तन्वृषिभ्यां क्सरन् Uṇādi III. 75.

क्सि Uṇādi affix सि; cf. प्लुषिकुषिशुषिभ्यः क्सिः Uṇādi III. 155.

क्से kṛt affix से in the sense of तुमुन् in Vedic Literature; e.g. प्रेषे (भगाय) Kāś. on III. 4. 9.

ख

ख् second consonant of the guttural class of consonants possessed of श्वासानुप्रदान, अघोष and विवार qualities.

ख tad. affix, always changed into ईन, (1) applied to the word कुल in the sense of a descendant, e.g. कुलीनः, आढ्यकुलीनः, cf. P. IV. 1.139; (2) applied to the words अवार, पार, पारावार and अवारपार in the Śaiṣika sense. e.g. अवारीणः, पारीणः etc.; cf. P. IV. 2. 93 and Vārttikas 2, 3 on it; (3) applied to words ending in the word वर्ग (which does not mean 'sound' or 'letter') in the sense of 'present there,' e.g. वासुदेववर्गीणः, युधिष्ठिरवर्गीणः; cf. P. IV. 3.64; (4) applied to the words सर्वधुर and एकधुर, in the sense of 'bearing' ,and to ओजस्, वैशोभग, यशोभग, and पूर्व, e.g. ओजसीनः etc., cf. P. IV. 4.78, 79, 130, 132, 133; (5) applied in thes ense of 'favourable to' to the words आत्मन्, विश्वजन, etc. (P. V. 1.9), to विंशतिक, (32) to आढक, आचित, पात्र and others (53-55), to समा (85-86), to रात्रि, अहन्, संवत्सर and वर्ष (87-88) and संवत्सर, and परिवत्सर (92); e.g. आत्मनीनः, आढकीनः पात्रीणः, समीनः, संवत्सरीणः etc.; (6) to the words सर्वचर्मन्, यथासुख etc. e.g. सर्वचर्मीणः cf. P. V. 2.5 to 17; (7) to the words अषडक्ष, अशितंगु etc. cf. P. V. 4.7, 8. e.g. अषडक्षीणः (8) ख is also a technical term in the sense of elision or लोप in the Jainendra Grammar cf. Jain I. 1.61. (9) The word ख is used in the sense of

मुम् (म्) to the preceding words अरुस्, द्विषद् and words ending in a vowel, and (b) the shortening of the long vowel of the preceding word if it is not an indeclinable; cf. P. VI. 3.66-68.

खिलपाठ (i) lit. barren, cf. Sāyaṇa on Śat. Brā. 8.3. 4 1; (2) a supplementary recital or enunciation which is taken along with the original enunciation or upadeśa generally in the form of the sūtras. The word is used in the Kāśikā in the sense of one of the texts forming a part of the original text which is called upadeśa; cf. Kāśikā उपदिश्यते अनेनेत्युपदेश: शास्त्रवाक्यानि सूत्रपाठ: खिलपाठश्च (on P. I. 3.2); cf. also खिलपाठो धातुपाठ: प्रातिपदिकपाठो वाक्यपाठश्च Padamañjarī on Kāśikā I. 3.2. शास्त्रवाक्यानीत्यस्येदं विवरणं सूत्रपाठ: खिलपाठश्च। खिलपाठ: धातुपाठ:। चकारात्प्रातिपदिकपाठश्च। There are such accessory treatises on Cāndra, Śākaṭâyana, Haima, Kātantra, Sārasvata, Mugdhabodha and Saupadma.

खिष्णुच् kṛt affix इष्णु in the sense of an agent added to the root भू, e.g. आढ्यंभविष्णु:, स्थूलंभविष्णु:; cf. P. III. 2.57.

खु a technical term of Jainendra grammar, corresponding to संज्ञा of Pāṇini. cf. संज्ञा: खु:। Jain. Sū. 1.1.29.

खुकञ् kṛt affix उक in the sense of an agent added to the root भू, e.g. आढ्यंभावुक:, सुभगंभावुक:; cf. P. III. 2.57. See खिष्णुच्.

ख्युन् kṛt affix अन applied to the root कृ in the sense of an instrument when preceded by the words आढ्य, सुभग, स्थूल etc. provided the whole word is similar in sense to cvi-formation (च्व्यर्थ), e. g. आढ्यंकरणम्, सुभगंकरणम्; cf. P. III. 2.56; fem. आढ्यंकरणी, cf. नञ्स्नञीकक्ख्युंस्तरुणतलुनानामुपसंख्यानम् P. IV. 1.15. Vārttika

ग

ग् third letter of the guttural class of consonants, possessed of the properties, घोष. संवृत, नाद and अल्पप्राण; some grammarians look upon the word क्ङित् (P. I. 1.5) as made up क्, ग्, and ङ् and say that the Guṇa and Vṛddhi substitutes do not take place in the vowels इ, उ, ऋ, and ऌ if an affix or so, marked by the mute letter ग् follows.

गङ्गाधर [GANGADHARA SHASTRI TELANG] (1) a stalwart grammarian and Sanskrit scholar of repute who was a pupil of Bālasarasvatī of Vārāṇaśi and who prepared in the last century a host of Sanskrit scholars in Vārāṇasī among whom a special mention could be made of Dr. Thebaut, Dr. Venis and Dr. Gaṅgānātha Jhā. He was given by Government of India the titles Mahāmahopādhyāya and C.I.E. His surname was Mānavallī but he was often known as गङ्गाधरशास्त्री तेलङ्ग. For details, see Mahābhāṣya, Vol. VII. D.E. Society Ed. Poona pp. 33, 34; (2) an old scholar of Vyākaraṇa who is believed to have written a commentary on Vikṛtavallī of Vyāḍi; (3) a comparatively modern scholar who is said to have written two commentaries both named Induprakāśa', one on the Paribhāṣenduśekhara and the other on the Śabdenduśekhara; (4) author of the Vyākaraṇadīpaprabhā, a short commentary on the Vyākaraṇa work of Cidrūpāśramin. See चिद्रूपाश्रमिन्.

गङ्गेशशर्मा writer of Kātantra-kaumudī possibly different from the reputed Gaṅgeśa Upādhyāya who is looked upon as the founder of the Navyanyāya school of modern Naiyāyikas,

and who lived in the twelfth century A.D.

गजकुम्भाकृति a graphic description of the Jihvāmūlīya letter as found in script, given by Durgasiṁha; cf. गजकुम्भाकृतिर्वर्ण उपध्मानीयसंज्ञो भवति Durgasiṁha's com. on Kāt. I. 1. 18. see ൪ (उपध्मानीय).

गण a class of words, as found in the sūtras of Pāṇini by the mention of the first word followed by the word इति; e.g. स्वरादि, सर्वादि, ऊर्यादि, भ्वादि, अदादि, गर्गादि etc. The ten gaṇas or classes of roots given by Pāṇini in his dhātupāṭha are given the name Daśagaṇī by later grammarians.

गणपाठ the mention individually of the several words forming a class or gaṇa, named after the first word said to have been written by Pāṇini himself as a supplementary work to his great grammar called Aṣṭaka or Aṣṭādhyāyī, the Śikṣā, the Dhātupātha and the Lingānuśāsana being the other ones. Other grammarians such as Śākaṭāyana, Āpiśali, Hemacandra and Supadma and others have their own gaṇapāṭhas. The gaṇapāṭha is traditionally ascribed to Pāṇini; the issue is questioned, however, by modern scholars. The text of gaṇapāṭha is metrically arranged by some scholars. cf. प्रतिपादितं हि पूर्वं गणकारः पाणिनिर्न भवति इति। Nyāsa on VII. 4 3. cf. also आदिशब्दः प्रकारार्थः पश्चाद्भियुक्तानामान्पठति। Kai. I. 1.34. It is likely that Gaṇapāṭha formerly was a part of Sūtrapāṭha but was separated later on. The most scholarly and authoritative treatise on Gaṇapāṭha is the Gaṇaratnamahodadhi of Vardhamāna.

गणरत्नमहोदधि a grammar work, consisting of a metrical enumeration of the words in the Gaṇapāṭha of Pāṇini, written by Vardhamāna, a Jain grammarian of the 12th century, who is believed to have been one of the six gems at the court of Lakṣmaṇasena of Bengal. Vardhamāna has written a commentary also, on his Gaṇaratnamahodadhi. Besides Vardhamāna's commentary, there are other commentaries written by गोवर्धन and गङ्गाधर.

गणरत्नमहोदधिटीका also called गणरत्नमहोदधिवृत्ति, a commentary on the गणरत्नमहोदधि of Vardhamāna written by the author himself. See गणरत्नमहोदधि.

गणरत्नमहोदध्यवचूरि a metrical commentary on Vardhamāna's Gaṇaratnamahodadhi. The name of the author is not available.

गणरत्नावली a work of Bhaṭṭa Yajñeśvara. It is based on the Svopajña on Gaṇaratnamahodadhi.

गणवृत्ति a commentary on Gaṇapāṭha of Pāṇini, written by Kṣīrasvāmin of the eleventh century.

गणसूत्र a statement of the type of a Sūtra in the Gaṇapāṭha of Pāṇini where mention of a word or words in the Gaṇapāṭha is made along with certain conditions; e.g. पूर्वपरावर०, स्वमज्ञातिधनाख्यायाम्, in the सर्वादिगण, and चरातोतुन्कसुनः, तसिलादयः प्राक्पाशपः in the स्वरादिगण. Some of the gaṇasūtras are found incorporated in the Sūtrapāṭha itself. Many later grammarians have appended their own Gaṇapāṭha to their Sūtrapāṭha.

गणसूत्रविचार a commentary on the Gaṇapāṭha of Pāṇini written by Mannudeva who flourished in the nineteenth century.

गति (1) lit. motion; stretching out, lengthening of a syllable. The word is explained in the Prātiśākhya

works which define it as the lengthening of a Stobha vowel with the utterance of the vowel इ or उ after it, e.g. हाइ or हायि for हा; similarly आ—इ or आ—यि; (2) a technical term used by Pāṇini in connection with prefixes and certain indeclinables which are called गति, cf. P. I. 4.60-79. The words called gati can be compounded with the following word provided the latter is not a verb, the compound being named tatpuruṣa e.g. प्रकृतम्, ऊरीकृत्य cf. P. II. 2.18; the word गति is used by Pāṇini in the masculine gender as seen in the Sūtra गतिरनन्तरः P. VI. 2.49 and hence explained as formed by the addition of the affix क्तिच् to गम्, the word being used as a technical term by the rule क्तिच्क्तौ च संज्ञायाम् P. III. 3.174; (3) realization, understanding; cf. उभयगतिरिह भवति Par. Śek. Pari. 9; सांप्रतिकाभावे भूतपूर्वगतिः Par. Śek. Pari 76; अगत्या हि परिभाषा आश्रीयते Puruṣottamadeva Pari. Pāṭha 119.

गतिकारकपरिभाषा a popular name given to the maxim गतिकारकोपपदानां कृद्भिः सह समासवचनं प्राक् सुबुत्पत्तेः; cf. Par. Śek. Pari. 75.

गतिनिघात the grave (अनुदात्त) accent of the गति word before a verb with an acute (उदात्त) accent; cf. तिङि चोदात्तवति P. VIII. 1.71.

गतिसमास a compound with the preceding gati word prescribed by the rule कुगतिप्रादयः P. II. 2.18; गतिसमास। निष्कौशाम्बिः, निर्वाराणसिः M. Bh. on II. 4 26.

गत्यर्थ a root denoting motion; the word frequently occurs in the Sūtras of Pāṇini and the Mahābhāṣya in connection with some special operations prescribed for roots which are गत्यर्थ. There is also a conventional expression सर्वे गत्यर्था ज्ञानार्थाः meaning 'roots denoting motion denote also knowledge'; cf. Hem. Pari. 121.

गदा a popular name given to the scholarly commentary written by Vaidyanātha Pāyaguṇḍe on the Paribhāṣenduśekhara. The commentary is called काशिका also, as it was *written in the town of Kāśī* (Vārāṇasī).

गदाधरचक्रवर्तिन् the reputed Naiyāyika who wrote numerous works on the Navyanyāya; he has written a few works like व्युत्पत्तिवाद उपसर्गविचार, कारकनिर्णय, सर्वनामविचार, प्रत्ययविचार on Vyākaraṇa themes, although the treatment, as also the style, is logical.

गन्तव्य that which should be understood; the word is used in the sense of अवगन्तव्य; cf. तत्र संबन्धादेतद्गन्तव्यम् M.Bh. on I. 1.9.

गमक capable of conveying the sense; intelligible; the word is often used in grammatical works; cf. सापेक्षत्वेपि गमकत्वात्समासः; cf. also अवश्यं कस्यचिन्नञ्समासस्य असमर्थसमासस्य गमकस्य साधुत्वं वक्तव्यम्। असूर्यंपश्यानि मुखानि M.Bh. on II. 1.1.

गम्य to be understood, not expressed; cf. यस्यार्थो गम्यते न च शब्दः प्रयुज्यते स गम्यः। com. on Hem. II. 2.62.

गम्यादि a class of words headed by the word गमी which are formed by the application of uṇādi affixes in the sense of future time; e.g. गमी ग्रामम्, आगामी, प्रस्थायी etc. cf. Kāś. on P. III. 3.3.

गरीयस् involving a special effort. The word is frequently used by the Vārttikakāra and old grammarians in connection with something, which involves greater effort and longer expression and, hence, not commandable in rules of the Śāstra works where brevity is the soul of

'wit'; cf, पदगौरवाद्योगविभागो गरीयान् Par. Śek. Pari. 121. The word गुरु is also sometimes used in a similar sense; cf. तद् गुरु भवति M.Bh. I. 1. Āhn. 1 Vārt. 2.

गरीयस्त्व greater effort or prolixity of expression which is looked upon as a fault in connection with grammar-works of the sūtra type where every care is taken to make the expression as brief as possible; cf. अर्धमात्रालाघवेन पुत्रोत्सवं मन्यन्ते वैयाकरणाः Par. Śek. Pari. 122. The word गौरव is often used for गरीयस्त्व.

गर्गादिगण a class of words headed by गर्ग to which the affix यञ्, (य) causing Vṛddhi to the first vowel of the word, is added in the sense of a descendant barring the son or daughter; cf. गर्गादिभ्यो यञ् P. IV. 1. 105 and the instances गार्ग्यः, वात्स्यः, वैयाघ्रपद्यः, पौलस्त्यः cf. Kāś. on P. IV. 1. 105.

गर्भवत् lit. just like a foetus. The word is used in connection with affixes that are placed like a foetus in the midst of a word in spite of the rule that affixes are to be placed after; cf. परश्च P. III. 1. 2. The affixes अकच्, टाप् etc. are of this kind; cf. गर्भवट्टाबादयो भवन्ति । यथा मध्ये गर्भस्तथा टाबादयः स्त्रीप्रत्ययाः प्रातिपदिकस्वाद्योर्मध्ये भवन्ति Sīradeva Par. Vṛ. Pari. 91.

गलत्पद the word occurs in the Prātiśākhya works in connection with the definition of संक्रम, in the kramapātha. The word संक्रम means bringing together two words when they are combined according to rules of Saṁdhi. (See the word संक्रम). In the Kramapāṭha, where each word occurs twice by repetition, a word occurring twice in a hymn or a sentence is not to be repeated for Kramapāṭha, but it is to be passed over. The word which is passed over in the Kramapāṭha is called गलत्पद; e. g. दिशां च पतये नमो नमो वृक्षेभ्यो हरिकेशेभ्यः पशूनां पतये नमो नमः सस्पिञ्जराय त्विषीमते पथीनां पतये नमः । In the Kramapāṭha पतये नमः and नमः are passed over and पशूनां is to be connected with सस्पिञ्जराय. The words पतये नमः and नमः are called galatpada; cf. गलत्पदमतिक्रम्य अगलता सह संधानं संक्रमः; V. Pr. IV. 197. There is no गलत्पद in पदपाठ.

गवादि a class of words headed by the word गो to which the affix यत् is affixed in the senses mentioned in rules from P. V. 1. 5. to V. 1. 36; e. g. गव्यम्, हविष्यम्, युग्यम्, मेध्यम् etc.; cf. Kāś. on P. V. 1.2.

गवाश्वप्रभृति the dvandva compound words गवाश्व, गवाविक, गवैडक, अजाविक, कुब्जमाणवक, पुत्रपौत्र मांसशोणित and others which are to be declined in the neuter gender and singular number; cf. P. II. 4.11.

गहादि a class of words headed by the word गह to which the taddhita affix ईय (छ) is added in the Śaiṣika or miscellaneous senses; e. g. गहीयम्, अन्तस्थीयम्; this class called 'gahīya' is looked upon as आकृतिगण, and hence the words वैणुकीयम् वैत्रकीयम् and the like could be explained as correct; cf. Kāś. on P. IV. 2.138.

गायत्री name of one of the main seven Vedic metres. It generally has three pādas of eight letters each. However illustrations of चतुष्पदा, पञ्चपदा, द्विपदा and एकपदा गायत्री are known in Ṛgveda When a foot of the three-feet गायत्री is found wanting in one syllable, we get divisions like पादनिचृत् (7, 7, 7) अतिनिचृत् (7, 6, 7), अतिपादनिचृत् (6, 8, 7), वर्धमाना (6, 7, 8), प्रतिष्ठा (8, 7, 6), वाराही (6, 9, 9), यवमध्या (7, 10, 7) and so on. cf. Ṛkprātiśākhya xvi. 9, 14, 16, 18.

गार्ग्य an ancient reputed grammarian and possibly a writer of a Nirukta work, whose views, especially in connection with accents are given in the Prātiśākhya works, the Nirukta and Pāṇini's Aṣṭādhyāyī. Although belonging to the Nirukta school, he upheld the view of the Vaiyākaraṇas that all words cannot be derived, but only some of them ; cf. Nir. I. 12.3 cf. also V. Pr. IV. 167, Nir. I. 3.5, III. 14.22 ; R. Pr. I. 13 ; XIII. 12 ; P. VII. 3.99, VIII. 3.20, VIII. 4.69.

गालव an ancient grammarian and niruktakāra quoted by Pāṇini ; cf. P. VI. 3.60, VII. I. 74, VII. 3 99, VIII. 4 67, cf. also Nir. IV. 3.

गाव a technical term for the term आङ्ग (pertaining to the base in the grammar of Pāṇini); cf. वार्णात् गावं बलीयः Kāt. Pari. 72.

गि a technical term of Jainendra grammar corresponding to उपसर्ग in Pāṇini. cf. क्रियायोगे गि । Jain. Sū. 1. 2. 130.

गित् marked with the mute letter ग्; affixes that are गित् prevent guṇa or vṛddhi in the preceding word ; cf. क्क्ङिति च P. I. 1.5 ; cf. also M. Bh. I. 3.10 ; III. 2.139 ; cf. also गकारोप्यत्र चर्त्वभूतो निर्दिश्यते Kāś. on P. I. 1.5.

गिरिधर writer of विभक्त्यर्थनिर्णय, a work on syntax.

गीति singing, utterance in a musical tone uttered with which a Ṛk hyman cannot be called Sāman cf. Vāk. pad. II. 107 and गीतिषु समाख्या (पुष्प्). The word (गीतिन्) also means a faulty reading on the part of a reader who reads-in a sing-song way. It is a fault of utterance.

गीर्वाणपदमञ्जरी a grammatical work written by वरदराज, pupil of Bhaṭṭojī Dīkṣita in the 17th century who wrote many works on grammar such as मध्यकौमुदी, लघुकौमुदी etc.

गुडादि a class of words headed by the word गुड to which the taddhita affix इक (ठञ्) is added in the sense of 'good therein'; e. g. गौडिकः इक्षुः, कौल्माषिको मुद्गः ; cf. Kāś. on P. IV. 4. 103.

गुण (1) degree of a vowel; vocalic degree, the second out of the three degrees of a vowel viz. primary degree guṇa degree and vṛddhi degree e. g. इ, ए and ऐ or उ, ओ and औ. अ is given as a guṇa of अ; but regarding अ also, three degrees can be stated अ, अ and आ. In the Prātiśākhya and Nirukta ए is called गुण or even गुणागम but no definition is given ; cf. गुणागमादेतनभावि चेतन R. Pr. XI. 6 ; शेवम् इति विभाषितगुणः। शेवमित्यपि भवति Nir. X. 17 ; (2) the properties of phonetic elements or letters such as श्वास, नाद etc. ; cf. R. Pr. Ch. XIII ; (3) secondary, subordinate; cf. शेषः, अङ्गं, गुणः इति समानार्थाः Durgācārya on Nir. I. 12 ; (4) properties residing in a substance just as whiteness, etc. in a garment which are different from the substance (द्रव्य). The word गुण is explained by quotations from ancient. grammarians in the Mahābhāṣya as सत्त्वे निविशतेऽपैति पृथग्जातिषु दृश्यते । आधेयश्चाक्रियाजश्च सोऽसत्त्वप्रकृतिर्गुणः॥ अपर आह । उपैत्यन्यज्जहात्यन्यद् दृष्टो द्रव्यान्तरेष्वपि । वाचकः सर्वलिङ्गानां द्रव्यादन्यो गुणः स्मृतः ; M. Bh. on IV. 1.44 ; cf. also शब्दस्पर्शरूपरसगन्धा गुणास्ततोन्यद् द्रव्यम् M. Bh. on V. 1. 119 ; (5) properties of letters like उदात्तत्व, अनुदात्तत्व, स्वरितत्व, ह्रस्वत्व, दीर्घत्व, प्लुतत्व, आनुनासिक्य etc. ; cf. भेदकत्वाद् गुणस्य । आनुनासिक्यं नाम गुणः M. Bh. on I. 1. 1. Vārt. 13 ; (6) determinant ; cf. भवति बहुव्रीहौ तद्गुणसंविज्ञानमपि M. Bh. on P. I. 1.27 ; (7) technical

term in Pāṇini's grammar standing for the vowels अ, ए and ओ; cf. अदेङ् गुण: P. I. 1.2. For the various shades of the meaning of the word गुण, see Mahābhāṣya on V. 1. 119. "गुणशब्दोयं बह्वर्थ:। अस्त्येव समेष्ववयवेषु वर्तते।...... चर्चागुणांश्च।

गुणकर्मन् a term used by the ancient grammarians for the गौणकर्मन् or indirect object of a verb having two objects. The word is found quoted in the Mahābhāṣya; cf. कथिते लादयश्चेत्स्यु: षष्ठीं कुर्यात्तदा गुणे। गुणे गुणकर्मणि। cf. also गुणकर्मणि लादिविधि: सपरे M. Bh. on I. 4. 51.

गुणकीर्ति a Jain writer of the thirteenth century who wrote a commentary named कातन्त्रवृत्तिटिप्पणी on दुर्गसिंहवृत्ति.

गुणभाविन् a vowel, liable to take the guṇa substitute e. g. इ, उ, ऋ, ऌ and the penultimate अ; cf. यत्र क्ङिदत्यनन्तरो गुणभाव्यस्ति तत्रैव स्यात्। चितम्। स्तुतम्। इह तु न स्याद्भिन्न: भिन्नवानिति। M. Bh. on I. 1.5.

गुणभेद difference in properties; cf. एकोयमात्मा उदकं नाम तस्य गुणभेदादन्यत्वं भवति। अन्यदिदं शीतमन्यदिदमुष्णमिति। M. Bh. on I. 1.2.

गुणवचन lit. expressing quality; words expressing quality such as शुक्ल, नील, etc.; cf. गुणवचनब्राह्मणादिभ्य: कर्मणि च P. V. 1. 124. See page 369 Vyākaraṇa Mahābhāṣya Vol. VII. D.E. Society edition, Poona.

गुणसमुद्देश name given to the fifth section of the third kāṇḍa of Vākyapadiya, which deals with qualities which depend upon द्रव्य or substance.

गुणादि a class of words headed by the word गुण, which, when preceded by the word बहु in a Bahuvrīhi compound, do not have their last vowel acute; e. g. बहुगुणा रज्जु:; बह्वक्षरं पदम्, etc. This class of गुणादि words is considered as आकृतिगण; cf. Kāś. on P. VI. 2. 176.

गुणाश्रया (शक्ति: =) (potency) of a word which occupies a subordinate position. cf. Vāk. pad. III. 7.81.

गुणिन् possessed of a quality; cf. इह कदाचिद् गुणो गुणिविशेषको भवति। तद्यथा पट: शुक्ल इति। कदाचिच्च गुणिना गुणो व्यपदिश्यते। पटस्य शुक्ल इति। M. Bh. on I. 4.21.

गुणीभूत subordinate, lit. which has become subordinated, which has become submerged, and therefore has formed an integral part of another; e. g. an augment (आगम) with respect to the word to which it has been added; cf. यदागमास्तद्गुणीभूतास्तद्ग्रहणेन गृह्यन्ते। M. Bh. I. 1.20 Vārt. 5; Par. Śek. Pari. 11.

गुरु (1) possessed of a special effort as opposed to लघु; cf. तद् गुरु भवति M. Bh. Āhnika 1. (2) heavy, a technical term including दीर्घ (long) vowel as also a ह्रस्व (short) vowel when it is followed by a conjunct consonant, (cf. संयोगे गुरु। दीर्घं च। P. I. 4.11, 12) or a consonant after which the word terminates or when it (the vowel) is nasalized; cf. Tai. Pr. XXII. 14, cf. also R. Pr. I. 5.

गुरुमत् a word containing a गुरु vowel in it; cf. इजादेश्च गुरुमतोनृच्छ: P. III. 1.36.

गुरुलघुता consideration of prolixity and brevity of expression; cf तत्राप्ययं नावश्यं गुरुलघुतामेवोपलक्षयितुमर्हति। M. Bh. on I 1.1.

गुरुलाघव the same as गुरुलघुता which see above; cf. पर्यायशब्दानां गुरुलाघवचर्चा नाद्रियते Sīradeva Pari. 125.

गूढ held up or caught between two words with which it is conneted; e.g. the word असि in इयं ते राड् यन्ता असि यमन: ध्रुव धरुण:। cf. V. Pr. IV. 176.

गूढफक्किकाप्रकाश a short gloss on the difficult passages of Siddhānta-kaumudī of Bhaṭṭojī Dīkṣita, by Indradatta.

गूढभावविवृति a commentary on Rāmacandra's Prakriyā Kaumudī by Kṛṣṇaśeṣa of the famous Śeṣa family of grammarians. The date of this Kṛṣṇaśeṣa is the middle of the sixteenth century. For details about Kṛṣṇaśeṣa and the Śeṣa family see introduction to Prakriyākaumudī B.S.S. No. 78.

गूढार्थदीपिनी a commentray (वृत्ति) on ahe sūtras of Pāṇini by Sadāśiva Miśra who lived in the seventeenth century,

गूढार्थप्रकाश a commentary on the Laghuśabdenduśekhara by M. M. Vasudeva Shastri Abhyankar (1863-1942).

गूढार्थप्रकाशिका name of the gloss on the Tattvabodhinī written by Nīlakaṇṭhavājapeyin, a pupil of Jñānendrasarasvatī.

गृष्ट्यादि a class of words headed by the word गृष्टि to which the taddhita affix एय (ढञ्) is affixed in the sense of 'an offspring' (अपत्य); e.g. गार्ष्टेयः, हालेयः etc.; cf. Kāś. on P. IV. 1. 136.

गृहीत included; cf. आजादिसूत्र एव गृहीतत्वात् Kāś. on P. III. 2.178.

गोणिकापुत्र a grammarian whose view in connection with the correctness of the expression नेताश्वस्य स्रुघ्नं and नेताश्वस्य स्रुघ्नस्य is given by the Mahābhāṣyakāra in the words 'both expressions are justified' (उभयथा गोणिकापुत्रः). Nāgeśa has observed that गोणिकापुत्र is nobody else but the Mahābhāṣyakāra himself; cf. गोणिकापुत्रः भाष्यकार इत्याहुः । Nāgeśa's Uddyota on Mahābhāṣyapradīpa on P. I. 4.51.

गोत्र lit. family. The word is used by Pāṇini in the technical sense of a descendant except the son or a daughter; cf. अपत्यं पौत्रप्रभृति गोत्रम् P. IV. 1.162. The word गोत्रापत्य is also used in the same sense. The affix, which is found many times in the sense of gotra, barring the usual अण्, is यञ्; cf. गर्गादिभ्यो यञ् P. IV. 1.105.

गोत्रप्रत्यय affix in the sense of गोत्र; cf. यश्चासौ गोत्रप्रत्ययः प्राप्नोति स एकः स्यात् M.Bh. on IV. 1.93.

गोनर्दीय lit. inhabitant of Gonarda which was the name of a district in the province of Oudh in the days of the Mahābhāṣyakāra according to some scholars. Others believe that Gonarda was the name of the district named Goṇḍa at present. The expression गोनर्दीय आह occurs four times in the Mahābhāṣya where it refers to a scholar of grammar in Patañjali's time; cf. M.Bh. on I. 1.21; I. 1.29; III. 1.92; VII. 2 101. As Kaiyaṭa paraphrases the words गोनर्दीयस्त्वाह as भाष्यकारस्त्वाह, scholars say that गोनर्दीय was the name taken by the Mahābhāṣyakāra himself who was a resident of Gonarda. Hari Dīkṣita, however, holds that गोनर्दीय was the term used for the author of the Vārttikas; cf. Bṛhacchabdaratna.

गोपवनादि a class of eight words headed by the word गोपवन, the taddhita affix in the sense of गोत्र (i. e. a descendant excepting a son or a daughter) such as the affix यञ् or अञ् after which, is not elided in the plural number; e. g. गौपवनाः, शैग्रवाः; etc.; cf. Kāś. on P. II. 4.67.

गोपाल (देव) known more by the nick-name of मन्नुदेव or मन्तुदेव who lived in the eighteenth century and wrote several commentary works on well-

known grammatical treatises such as the Vaiyākaraṇabhūṣaṇasāra, Laghuśabdenduśekhara, Paribhāṣenduśekhara etc. He is believed to have written a treatise on Gaṇasūtras also; (2) a grammarian different from the above मन्नुदेव who has written an explanatory work on the Prātiśākhyas; (3) a scholar of grammar, different from the above who is believed to have written a gloss named Viṣamārthadīpikā on the Sārasvata Vyākaraṇa at the end of the sixteenth century.

गोपालमिश्र a grammarian who wrote a commentary Vaidikābharaṇa on Taittirīyaprātiśākhya. He quotes Āpiśaliśikṣā.

गोपीचन्द्र known also by the name गोयीचन्द्र who has written several commentary works on the grammatical treatises of the Saṁkṣiptasāra or Jaumāra school of Vyākaraṇa founded by Kramadīśvara and Jumaranandin in the 12th century, the well-known among them being the संक्षिप्तसारटीका, संक्षिप्तसारपरिभाषावृत्तटीका and तद्धितपरिशिष्टटीका. He is believed to have lived in the thirteenth century A. D.

गोपीनाथ a Bengali scholar of Kātantra Grammar who is believed to have written Kātantrapariśiṣṭapradyota.

गोवर्धन a grammarian who has written a work on Kātantra Grammar called कातन्त्रकौमुदी and also a commentary on the Gaṇaratnamahodadhi of Vardhamāna A gloss on the Uṇādisūtras is also assigned to Govardhana who is likely to be the same as above.

गोविन्द writer of a commentary known as अम्बाकर्त्री by reason of that work beginning with the stanza अम्बाकर्त्री०, on the Paribhāṣenduśekhara of Nāgeśa.

I.4. 108, VI. 3.46 See also Par. Śek. Pari. 15; (3) secondary, as opposed to primary; cf. गौणे कर्मणि दुह्यादे. प्रधाने नीहृकृष्वहाम् ।.

गौणमुख्यन्याय the maxim that the primary sense occurs to the mind earlier than the secondary sense, and hence words used in the primary sense should be always taken for grammatical operations in preference to words in a secondary sense. See the word गौण.

गौतम an ancient sage referred to in the Prātiśākhya works as a Prātiśākhyakāra; cf. T. Pr. V. 38. His pupils are Gautamīyāḥ.

गौरखर a white ass; the word is quoted like कृष्णसर्प or लोहितशालि as an instance of words denoting the genus and not an individual. cp. Mahābhāṣya on P. II. 1.69, and Vāk. pad. II. 216; III. 14.39.

गौरव greatness of effort; prolixity as opposed to लाघव; cf. पर्यायशब्दानां लाघवगौरवचर्चा नाद्रियते Par. Śek. Par. 115; cf. also पदगौरवाद्योगविभागो गरीयान् Par. Sek Pari. 121.

गौरादि a class of words to which the affix ई (ङीष्) is added to form the feminine base; e.g. गौरी, मत्सी, हयी, हरिणी; the class contains a large number of words exceeding 150; for details see Kāśikā on P. IV. 1. 41; (2) a small class of eleven words, headed by the word गौर which do not have the acute accent on the last syllable in a tatpuruṣa compound when they are placed after the preposition उप; cf P. VI. 2.194

ग्मिन् tad. affix in the sense of possession; cf. वाचो ग्मिनिः । वाग्मी । P. I. 2.124.

ग्रस्त a fault of pronunciation due the utterance of a letter hinder or held back at the throat; जिह्वामूलनिग्रहे ग्रस्तमेतत् R. Pr. XIV. 3; also ग्रस्तं निरस्तमवलम्बितम् । ग्रस्तः जिह्वागृहीतः । अव्यक्त इत्यपरे । Pradīpa on Bh. Āhnika 1.

ग्रह a sacrificial pot used for the purpose of drinking the Soma juice The word is used in this sense sentences like ग्रहं संमार्ष्टि which a often quoted. cp. Vāk. Pad. III. 58, 61, 70, 85.

ग्रहण (1) technical term for a word or प्रातिपादिक in Veda; cf. ग्रहणस्य च गृह्यते इति ग्रहणं वेदस्थः शब्दः । तत् त्रिवेधम् कार्यभाक्, निमित्तम्, उपबन्ध इति । तस्या स्वरूपपूर्वकः अकारः आख्यामवति । Com. on T. Pr. I. 22; (2) citing, quoting; cf. ग्रहणवता प्रातिपदिकेन न तदन्तविधिः Par. Śek. Pari. 31; cf. also गृह्णन्तीति ग्रहणानि Com. on T. Pr. I. 24. (3) mention inclusion; (4) employment in rule of grammar; cf. प्रातिपदिकग्रहणे लिङ्गविशिष्टस्यापि ग्रहणम्. Par. Śek. Pari 71.

ग्रहणक citing or instructing the inclusion (ग्रहण) of certain other things by the mention of a particular thing; e.g. the rule अणुदित्सवर्णस्य चाप्रत्ययः is a ग्रहणक rule as it advises that the citing of the letters अ, इ, उ, ऋ, etc. includes the long and protracted forms of अ, इ, उ etc.; cf also ग्रहणकशास्त्रस्य सावर्ण्यविधिनिषेधाभ्यां प्रागनिष्पत्तेः Sid. Kau. on अकः सवर्णे दीर्घः। VI 1.101.

ग्रहणवत् specifically mentioned in a rule, individually mentioned; cf. ग्रहणवता प्रातिपदिकेन तदन्तविधिर्नास्ति । Par. Śek. Pari. 31. See the word ग्रहण.

ग्रहादि a class of roots headed by the root ग्रह् to which the affix इन् (णिनि), causing vṛddhi to the preceding

vowel of the root, is added in the sense of an agent; e.g. ग्राही, उत्साही, स्थायी, मन्त्री etc.; cf. Kāś. on P. III. 1.134.

ग्रास a fault in the utterance of a letter which makes it indistinct by being held up at the throat. See ग्रस्त.

ग्स्नु krt affix स्नु applied to the roots ग्लै, जि and स्था in the sense of an agent; cf. ग्लाजिस्थश्च ग्स्नुः P. III. 2.139.

घ

घ् (1) fourth consonant of the guttural class of consonants having the properties कण्ठसंवृतत्व, घोष, नादानुप्रदानत्व and महाप्राणत्व; (2) the consonant घ at the beginning of a tad. affix which is always changed into इय्; cf. P. VII. 1. 9; (3) substitute for ह् at the end of roots beginning with द्, as also of the root नह् under certain conditions; cf. P. VIII. 2.32, 33, 34; (4) substitute for the consonant व् of मतुप् placed after the pronouns किम् and इदम् which again is changed into इय् by VII. 1.9; e. g. कियान्, इयान्; cf. P. V. 2.40.

घ (1) consonant घ्, अ being added at the end for facility of pronunciation; cf. Tai. Pr. I. 21; (2) technical term for the tad. affixes तरप् and तमप्, cf. P. I. 1.22, causing the shortening of ई at the end of bases before it, under certain conditions, cf. P. VI. 3.43-45, and liable to be changed into तराम् and तमाम् after किम्, verbs ending in ए, and indeclinables; cf. P. V. 4.11; (3) tad. affix घ (इय) in the sense of 'a descendant' applied to क्षत्र, and in the sense of 'having that as a deity' applied to अपोनप्तृ, अपांनप्तृ and also to महेन्द्र and to the words राष्ट्र etc., e.g. क्षत्रियः, अपोनप्त्रियः, अपांनप्त्रियः, महेन्द्रियम्, राष्ट्रियः etc.; cf. P. IV. 1. 138, IV. 2.27, 29, 93; (4) tad. affix घ, applied to अग्र, समुद्र and अभ्र, in the sense of 'present there', to सहस्र in the sense of 'possession', to नक्षत्र without any change of sense, and to यज्ञ and ऋत्विज् in the sense of 'deserving'; cf. P. IV. 4.117, 118, 135, 136, 141, V. 1.71; (5) krt affix अ when the word to which it has been applied becomes a proper noun i. e. a noun in a specific sense or a technical term; cf. III. 3. 118, 119, 125.

घकार the consonant घ; see घ्.

घच् tad. affix इय, as found in the word क्षेत्रिय; cf. क्षेत्रियच् परक्षेत्रे चिकित्स्यः P. V. 2.92 and Kāśikā thereon.

घञ् krt affix अ causing the substitution of vrddhi for the preceding vowel applied in various senses as specified in P. III. 3. 16-42, III. 3. 45-55, III. 3. 120-125, e. g. पादः, रोगः, आयः, भावः, अवग्राहः, प्रावारः, अवतारः, लेखः रागः etc.

घन् tad. affix अ applied to the words शुक्र, दुग्ध, पात्र, and to multisyllabic words in specified senses, causing the acute accent on the first vowel of the word so formed; cf. VI. 2.26, IV.4. 115, V.1.68, V.3.79, 80.

घन one of the eight varieties of the modes of Vedic recitation. It is defined as of four kinds घनो घनवल्लभश्च तौ च प्रत्येकं द्विधा भवतः। घन is explained as अन्तात्क्रमं पठेत्पूर्वमादिपर्यन्तमानयेत्। आदिक्रमं नयेदन्तं घनमाहुर्मनीषिणः। Madhusūdani Śikṣā 55 defines it as शिखामुक्त्वा विपर्यस्य पुनस्त्रिपदमुच्चरेत्..। शिखाजटाघनः प्रोक्तः The recital will be ab ba, abc cba abc, bcc bbed dcb bcd, cd, dc, cde, edc, cde, (c), de, ed, def, fed, def, fe ef (f)

घस् tad affix इय, occurring in Vedic Literature, applied to the word ऋतु, e.g. अयं ते योनिर्ऋत्वियः; cf. Kāś. on P. V.1.136.

घि (1) a tech. term applied to noun bases or Prātipadikas ending in इ

and उ excepting the words सखि and पति and those which are termed नदी; cf. P.I.4.79; (2) a conventional term for लघु (a short vowel) found used in the Jainendra Vyākaraṇa. cp. प्रो घि च Jain. Sū.I.2.99.

घित् affixes having the mute letter घ्, as for instance, घञ्, घ, घच् etc. which cause the substitution of a gattural in the place of the palatal letter च् or ज् before it; e.g. त्यागः रागः cf. P. VII. 3.52.

घिनुण् kṛt affix इन् causing the substitution of Vṛddhi for the preceding vowel, as also to the penultimate vowel अ, applied to the eight roots शम्, तम्, दम् etc., also to संपृच्, अनुरुध् etc. and कष्, लप्, लप्, etc. e.g. शमी, तमी, दमी; संपर्की, संज्वारी, प्रलापी etc.; cf. P. III.2.141-145.

घिसंज्ञ (noun bases or Prātipadikas) called or termed घि. See घि.

घु a tech. term applied to the roots दा and धा, as also to those like दे or दो which become दा by the substitution of आ for the final diphthong vowel, barring the root दाप् (to cut) and दैप् (to purify); cf. दाधा घ्वदाप् P.I. 1.20.

घुट् a conventional term for the first five case-affixes; cf. घुटि च Kāt. II. 1.68. The term घुट् is used in the Kātantra Vyākaraṇa and corresponds to the term सर्वनामस्थान of Pāṇini.

घुरच् kṛt affix उर applied to the roots भञ्ज्, भास् and भिद् in the sense of habit; e.g. भङ्गुरं काष्ठम्, भासुरं ज्योतिः, मेदुरः पशुः; cf. Kāś. on P. III. 2.161.

घोष an external effort in the pronunciation of a sonant or a soft consonant which causes depth of the tone; cf. अन्ये तु घोषाः स्युः संवृताः etc., Sid. Kau. on VIII. 2.1.

घोषवत् a consonant characterized by the property घोष at the time of its utterance; cf. तृतीयचतुर्थाः संवृतकण्ठाः नादानुप्रदाना घोषवन्तः M.Bh. on P. I. 1.9.

ङ

ङ् (1) fifth letter of the guttural class of consonants having the properties कण्ठसंवृतत्व, घोष, नादानुप्रदान, अल्पप्राणत्व and आनुनासिक्य; (2) the consonannt ङ् getting the letter क् as an augment added to it, if standing at the end of a word and followed by a sibilant, e.g. प्राङ्क्शेते cf. ङ्णोः कुक् टुक् शरि P. VIII. 3.28; (3) the consonant ङ् which, standing at the end of a word and preceded by a short vowel, causes the vowel following it to get the augment ङ् prefixed to it; e.g. प्रत्यङ्ङास्ते; cf. ङमो ह्रस्वादचि ङमुण् नित्यम् P. VIII. 3. 32.

ङ (1) fifth consonant of the guttural class of consonants which is a nasal (अनुनासिक) consonant; the vowel अ being added at the end for facility of pronunciation; cf. T. Pr. I.21; (2) a conventional term used for all the nasal consonants in the Jainendra Vyākaraṇa. cp. नासिक्यो ङः। Jain. Sū. 1.1.4.

ङञ् a short term or Pratyāhāra standing for the letters ङ्, ण्, न्, झ्, and भ्, casually mentioned in the Mahābhāṣya; cf. एतदप्यस्तु अकारेण ङञो ह्रस्वादचि ङञुण्नित्यमिति। M. Bh. on Māheśvara Sūtras 8, 9.

ङम् a short term or Pratyāhāra for the consonants ङ्, ण्, and न्. See ङ् (3)

ङमुट् augment ङम् i. e. ङ्, ण् or न् prefixed to a vowel at the beginning of a word provided that vowel is preceded by ङ्, ण् or न् standing at the end of the preceding word. See ङ् (3).

ङस् ending of the genitive case singular; स is substituted for ङस् after

bases ending in अ; cf. P. IV. 1. 2 and VII. 1. 12.

ङसि case-affix of the ablative case, changed into आत् after bases ending in अ and into स्मात् after pronouns; cf. P. IV. 1.2, VII. 1.12, 15.

ङि case-affix of the locative case, changed into (a) आम् after bases termed Nadī, fem. bases ending in आ and the word नी, (b) into औ after bases ending in इ and उ, and (c) into स्मिन् after bases of pronouns; cf. P. IV. 1. 2, VII. 3. 116, 117, 118, 119 and VII. 1. 15, 16.

ङित् (1) affixes with the mute letter ङ् attached to them either before or after, with a view to preventing the guṇa and vṛddhi substitutes for the preceding इ, उ, ऋ, or ऌ, as for example, the affixes चङ्, अङ् and others; (2) affixes conventionally called ङित् after certain bases under certain conditions; cf. गाङ्कुटादिभ्यो-ऽञ्णिन्ङित् P. I. 2. 1-4; (3) roots marked with the mute letter ङ् signifying the application of the Ātmanepada terminations to them; (4) substitutes marked with mute ङ् which are put in the place of the last letter of the word for which they are prescribed as substitutes; (5) case affixes marked with mute letter ङ् which cause the substitution of guṇa to the last vowel इ or उ of words termed घि.

ङी common term for the fem. affix ई, mentioned as ङीप्, ङीष् or ङीन् by Pāṇini; cf. P. IV. 1. 5-8; IV. 1. 15-39, 40-65 and IV. 1. 73.

ङीन् fem. affix ई added to words in the class headed by शार्ङ्गरव; cf. P. IV. 1. 73. Words ending with this affix ङीन् have their first vowel accented acute.

ङीप् fem. affix ई which is anudātta (grave) added (a) to words ending in the vowel ऋ or the consonant न् (cf. P. IV. 1.5), (b) to words ending with affixes marked with mute उ, ऋ or ऌ; cf. P. IV. 1.6, (c) to words ending with affixes marked with mute ट् as also ending with the affixes ढ, अण्, अञ्, द्वयसच्, दघ्नच् मात्रच्, तयप्, ठक्, ठञ्, कञ् and क्वरप् (cf. P. IV. 1. 15) and to certain other words under certain conditions; cf. P. IV. 1.16-24.

ङीष् fem. affix ई, which is udātta, applied to words in the class of words headed by गौर, as also to noun bases ending in affixes marked with mute ष्, as also to words mentioned in the class headed by बहु; cf. P. IV. 1.41-46. It is also added in the sense of 'wife of' to any word denoting a male person; cf. P. IV. 1. 48, and together with the augment आनुक् (आन्) to the words इन्द्र, वरुण etc. e.g. इन्द्राणी, वरुणानी, यवनानी meaning 'the script of the Yavanas' cf. P. IV. 1.49. It is also added to words ending in क्रीत and words ending in क्त and also to words expressive of 'limbs of the body' under certain conditions; cf. P. IV. 1. 50-59 and IV. 1.61-65.

ङुट् augment ङ् mentioned as ङुट्, in Kāśikā, added to the vowel following the consonant ङ् at the end of a word. See ङमुट्.

ङे dative case termination changed into य after bases ending in short अ and into स्मै after pronouns; cf. P. IV. 1.2, VII. 1. 13, 14.

ङ्यन्त noun bases ending with the fem. affix ङी (ङीप्, ङीष्, or ङीन्); cf. ङ्यन्ता-दित्येवं भविष्यति M.Bh. on P. I. 1.89 Vārt. 16.

ङ्याप्पाद a popular name given by grammarians to the first pāda of

the fourth adhyāya of Pāṇini's Aṣṭādhyāyī as the pāda begins with the rule ङ्याप्प्रातिपदिकात् IV. I. 1.

इ्वनिप् kṛt affix वन् in the sense of an agent referring to an activity of past time, added to the roots सु and यज्; e. g. सुत्वा, सुत्वानौ; यज्वा यज्वानौ cf. P. III. 2. 103.

च

च् first consonant of the palatal class of consonants, possessed of the properties, श्वास, अघोष, अल्पप्राण and कण्ठविवृतत्व. च् at the beginning of an affix is mute e.g. च्फञ्, cf. चुटू P. I. 37; words, having the mute letter च् (dropped), have their last vowel accented acute e.g भङ्गुरम् । भासुरम् । cf. चितः VI. 1.163.

च (1) the letter च्, the vowel अ being added for facility of utterance, cf. T. Pr. I. 21; (2) a Pratyāhāra or short term standing for the palatal class of consonants च्, छ्, ज्, झ्, and ञ्; cf. इचशेयास्तालौ V. Pr. I. 66; (3) indeclinable च called Nipāta by Pāṇini; cf. चादयोऽसत्त्वे P. I. 4.57. च possesses four senses समुच्चय, अन्वाचय, इतरेतरयोग and समाहार cf. Kāś. on II. 2.29. See also M. Bh. on II. 2.29 Vārt. 15 for a detailed explanation of the four senses. The indeclinable च is sometimes used in the sense of 'a determined mention' or avadhāraṇa; cf. Kāś. on II. 1.48 and 72. It is also used for the purpose of अनुवृत्ति or अनुकर्षण i.e. drawing a word from the previous rule to the next rule; (cf. M. Bh. on P. VI. 1.90) with a convention that a word drawn thus, does not proceed to the next rule; cf. चानुकृष्टं नोत्तरत्र Par. Śek. Pari. 78; (4) a conventional term for अभ्यास (reduplicative syllable) used in the Jainendra Vyākaraṇa cp. पूर्वोऽभ्यासः । Jain. Sū. 4.3.6.; cf. चविकारेषु अपवादा उत्सर्गान् बाधन्ते Kāt. Pari. 75.

चकार the consonant च्, the vowel अ being added for facility of utterance and कार as an affix to show that only the consonant च् is meant there; cf. T. Pr. I. 16.21.

चकोर a grammarian who wrote a commentary Liṅgārthacandrikā on the 'Śabdaliṅgārthacandrikā' of Sujanapaṇḍita.

चक्रनशर्मा a grammarian who is said to have written a work named Dhātusaṁgraha.

चक्रक "argument in a circle", a kind of fault in the application of operations, resulting in confusion; a fault in which one returns to the same place not immediately as in Anavasthā but after several steps; cf. पुनर्कृच्छिभावः पुनराट् इति चक्रकमव्यवस्था प्राप्नोति । M. Bh. on I. 3.60 Vārt. 5 and Kai. on VI. 1.135.

चक्रकारक known by the name कारकचक्र also, a small work on syntax attributed to वररुचि.

चक्रपाणि (शेष) a grammarian of the Śeṣa family of the latter half of the 17th century who held views against Bhaṭṭojī Dīkṣita and wrote प्रौढमनोरमाखण्डन, कारकतत्त्व and कारकविचार. Known also as Cakrapāṇidatta, he was a pupil of Vīreśvara and son of Śeṣakṛṣṇa.

चक्रवर्तिन् (श्रीशचन्द्र) a well-known Bangali scholar who edited Nyāsa, Dhātupradīpa, Bhāṣāvṛtti and other works from Rajaśāhī, now in Bangladeśa, between 1921 and 1940.

चक्रिन् a grammarian who has written a small disquisition on the correctness of the form जाग्रहीता. See जाग्रहीतेतिवाद.

चङ् a Vikaraṇa affix of the aorist substituted for च्लि after roots ending in the causal sign णि, as also after the roots श्रि, द्रु and others; this चङ् causes reduplication of the preceding root form; cf. P. III. 1.48-50. e.g. अचूचुरत्, अशिश्रियत्; cf. also P. VII. 4.93.

चङ्गदास a grammarian who has written a work on the topic of the five vṛttis. The work is named चङ्गवृत्ति.

चङ्गवृत्ति a short treatise written by चङ्गदास, dealing with the topic of the *five compact expressions or Vṛtis* viz. कृत्, तद्धित, समास, एकशेष, and सनादिधातु.

चङ्गुदास or **चाङ्गुदास** a scholar of grammar who has written an independent work on Sanskrit Vyākaraṇa called वैयाकरणजीवातु. The treatise is also known as चाङ्गुसूत्र or चाङ्गुव्याकरण.

चण् the indeclinable च (with ण् as a mute letter added to it which of course disappears) possessing the sense of चेत् or condition. e.g. अयं च मरिष्यति cf. Kāś. on P. VIII. 1.30.

चणप् tad. affix चण in *the sense of* वित्त (known by) applied to a word which refers to that thing by which a person is known. e.g. विद्याचणः, केशाचणः; cf. P. V. 2.26.

चण्डपण्डित writer of a Prākṛta grammar. He was known also as चन्द्र and hence *identified* by some with Candragomin.

चतुर्थ (1) a term used by ancient grammarians for the fourth consonants which are sonant aspirates, termed झष् by Pāṇini; cf. R. Pr. IV. 2. T. Pr. I. 18, V. Pr. 1.54. R. T. 176. (2) a musical note in Sāma singing.

चतुर्थी a term used by ancient grammarians for the dative case; cf. उतो त्वस्मै तन्वं विसस्रे इति चतुर्थ्यर्थम्; Nir. I. 9.3.

चतुर्थीसमास the tatpuruṣa compound with the first word in the dative case in its dissolution; cf. चतुर्थीसमासे सति पूर्वपदप्रकृतिस्वरत्वेन भवितव्यम् M. Bh. on II. 1.36.

चतुर्मात्र consisting of four mātrās or moras, a short vowel consisting of one mātrā, a long vowel of two mātrās, and a protracted vowel of three mātrās; cf. आन्तर्यतस्त्रिमात्रचतुर्मात्राणां स्थानिनां त्रिमात्रचतुर्मात्रा आदेशा मा भूवन्निति। M. Bh. on Śiva sūtra, 3.4.

चतुष्ट्व a group of four; the word denotes *the four kinds of words* नाम, आख्यात, उपसर्ग and निपात which are mentioned by ancient grammarians. cp. इन्द्रियनित्यं वचनमौदुम्बरायणः तत्र चतुष्ट्वं नोपपद्यते। (निरु. I. 1.2); cp. also Vāk. pad. II. 343.

चन्द्र a famous Buddhist Sanskrit grammarian whose grammar existing in the Tibetan script, is now available in the Roman and Devanāgarī script. The work consists of six chapters or Adhyāyas in which *no technical terms or saṁjñās like* टि, घु are found. There is no section on Vedic Grammar and accents. The work is based on Pāṇini's grammar and is believed to have been written by Candra or Candragomin in the 5th century A.D. Bhartṛhari in his Vākyapadīya refers to him; cf. स नीतो बहुशाखत्वं चन्द्राचार्यादिभिः पुनः Vākyapadīya II. 489. A summary of the work is found in the Agnipurāṇa, ch. 248-258.

चन्द्रकला called also कला, a well-known commentary on Nāgeśa's Laghuśabdenduśekhara by Bhairavamiśra who lived in the latter half of the 18th century and the first half of the nineteenth century.

चन्द्रकीर्ति a Jain grammarian of the twelfth century A.D. who has written a commentary named Subodhinī on the Sārasvata Vyākaraṇa

चन्द्राचार्य or **चन्द्रगोमिन्** a famous Buddhist scholar and grammarian who flourished in the earlier part of the fourth century A.D. His system of grammar with सूत्र, गण, धातु, and लिङ्गानुशासन lists is complete. He has accepted great help from Pāṇini, his purpose for giving a new grammatical system being to compose a new grammar which should be short (लघु), clear (विस्पष्ट) and complete (संपूर्ण). His sūtra-work with his own commentary is called Candravṛti which comprises of six adhyāyas. His work, excellently edited by B. Leibisch from Brestan omits vedic sūtras and sūtras on accent. Bhartṛhari considers him responsible for restoration of Mahābhāṣya; cp. Vāk. pad. II. 478 ff.

चन्नवीर a grammarian who around 1500 A.D. wrote a commentary in Kannaḍa language on Kāśakṛtsnadhātupāṭha.

चय् a short term (Pratyāhāra) for the first letters (क्, च्, ट्, त्, and प्) of the five classes. Sometimes as opined by पौष्करसादि, second letters are substituted for these if a sibilant follows them, e. g. अफ्सराः, वथ्सरः। cf. चयो द्वितीयाः शरि पौष्करसादेरिति वाच्यम् cf. S. K. on ङ्णो कुक्टुक् शरि P. VIII. 3.28.

चर् a short term (Pratyāhāra) for the hard unaspirated surds and श्, ष्, स. The change of the second, third and fourth letters into the first is called चर्त्वः cf. अभ्यासे चर्च। खरि च। वावसाने। P. VIII. 4.54-56.

चरट् tad. affix चर in tne sense of 'being (so and so) in the past'. e. g. आढ्यचरः, fem. आढ्यचरी; cf. भूतपूर्वे चरट् P. V. 3.53.

चरण explained as a synonym of the word शाखा which means a branch or a school of Vedic Learning; cf. चरणशब्दाः कठकलापादयः Kāś. on P. IV. 2.46.

चरित lit. eaten up, swallowed up. The word is used by Bhartṛhari in the sense of '*included*' or '*contained inside*' (गर्भीकृत). cp. Vāk. pad. II. 270, 326; cp. चरिता गर्भिता आख्यातक्रिया यस्य तत् चरितक्रियं गर्भीकृतक्रियापदम्। (पुण्य.)

चरितक्रिय having kriyā or verb activity hidden in it. The term is used by Bhartṛhari in connection with a solitary noun-word or a substantive having the force of a sentence, and hence which can be termed a sentence- -on account of the verbal activity dormant in it. e.g. पिण्डीम्; cf. वाक्यं तदपि मन्यन्ते यत्पदं चरितक्रियम् Vākyapad. II. 326, and चरिता गर्भीकृता आख्यातक्रिया यस्य तद्गर्भीकृतक्रियापदं नामपदं वाक्यं प्रयुङ्क्ते। Com. on Vākyapadīya II. 326.

चरितार्थ which has got already a scope of application; the term is used by commentators in connection with *a rule or a word forming a part of* a rule which applies in the case of some instances and hence which cannot be said to be व्यर्थ (superfluous) or without any utility and as a result cannot be said to be capable of allowing some conclusion to be drawn from it according to the dictum व्यर्थं सज्ज्ञापयति। cf. अपवादो यद्यन्यत्र चरितार्थस्तर्ह्यन्तरङ्गेण बाध्यते Par. Śek. Pari. 65.

चर्करीत a term used by the ancient grammarians in connection with a secondary root in the sense of frequency; the term यङ्लुगन्त is used by comparatively modern grammarians in the same sense. The चर्करीत roots are treated as roots of the adādi class or second conjugation and hence the general Vikaraṇa अ (शप्) is omitted after them. The word is based on the 3rd pers. sing

form चर्करीति from the root कृ in the sense of frequency ; e. g. चर्करीति, चर्कर्ति; बोभवीति बोभोति; cf. चर्करीतं च a gaṇa-sūtra in the gaṇa named 'adādi' given by Pāṇini in connection with अदिप्रभृतिभ्यः शपः P. II. 4.72 ; cf. also चर्करीतमिति यङ्लुकः प्राचां संज्ञा Bhāṣā Vr. on P. II. 4.72. The word चेक्रीयित is similarly used for the frequentative when the sign of the frequentative viz. य (यङ्) is not elided. See चेक्रीयित.

चर्करीतवृत्त a form of the frequentative or intensive. e.g. आपनीफणत्, चोष्कूयमाणः। cf. आपनीफणदिति फणतेश्चर्करीतवृत्तम्। Nir. II. 28 ; चोष्कूयमाण इति चोष्कूयतेश्चर्करीतवृत्तम् Nir. VI. 22. See the word चर्करीत.

चर्चा (1) splitting up of a word into its component parts, which is generally shown in the Padapāṭha by अवग्रह (ऽ). The word, hence means पदपाठ or recital by showing separately the constitutent words of the Samhitā or the running text of the Veda. The word is used almost in the same sense in the Mahābhāṣya in respect of showing the words of a sūtra separately ; cf. न केवलानि चर्चापदानि व्याख्यानं वृद्धिः आत् ऐजिति। किं तर्हि। उदाहरणं प्रत्युदाहरणं वाक्याध्याहारः इत्येतत्समुदितं व्याख्यानं भवति M. Bh. on Māheśvara Sūtra 1 Vārt. 61 ; (2) a repeated word ; cf. इतिकरणात् परो यत् पुनः पदवचनं तत् चर्चाशब्देनोच्यते. Uvvaṭa on V. Pr. III. 20 ; (3) a discussion or a debate where consideration is given to each single word ; cf. पर्यवसायिनां लाघवगौरवचर्चा नाद्रियते Par. Śek. Pari. 115.

चर्चागुण repetition of a word in the पदपाठ, क्रमपाठ, जटापाठ etc. where the several Pāṭhas appear to be called चर्चा. In the पदपाठ a word in a compound is repeated twice, in the क्रमपाठ every word is repeated twice, in the जटापाठ, six times.

चर्चापद component words of a running text or of a compound word.

चर्त्व substitution of a hard consonant or च्, प्, त्, for soft consonants and aspirates. See the word चर्.

चर्मशिरस् name of a Nirukta writer quoted by Yāska ; cf. Nir. III. 15.

चवर्ग the group of consonants of the palatal class, viz. च्, छ्, ज्, झ् and ञ्. The word चु is used in the same sense in the Prātiśākhya works. See the word चु.

चाक्रवर्मण an ancient grammarian whose view is quoted by Pāṇini in his Sūtra ई3 चाक्रवर्मणस्य P. VI. 1. 130. He was the author of a work similar to Uṇādisūtras as can be seen from quotations of his words.

चान्द्रदास the same as चन्द्र or चान्द्र or चन्द्रदास, a grammarian who composed a compendium on grammar called व्याकरणजीवातु and also a commentary on it.

चान्द्रसूत्र a treatise on the grammar written by चन्द्रदास in the Sūtra form, which was named व्याकरणजीवातु by him.

चान्द्रव्याकरण the same as चान्द्रसूत्र.

चातुःस्वर्य the view that there are four accents-the udātta, the anudātta, the svarita and the pracaya-held by the Khāṇḍikiya and the Aukhīya Schools.

चातुरर्थ a tad. affix prescribed in the four senses-तदस्मिन्नस्ति, तेन निर्वृत्तम्, तस्य निवासः and अदूरभवः mentioned by Pāṇini in IV. 2.67-70 ; cf. तत्र्यादिभ्यश्चातुरर्थिकेभ्यः शैषिकेषु न ठेयः M.Bh. on IV. 2.92.

चातुरर्थिक the affixes prescribed in the four senses mentioned in P. IV. 2.67-70. These taddhita affixes are

given in the Sūtras IV. 2.71 to IV. 2.91. The term चातुरर्थिक is used for these affixes by commentators on Pāṇini sūtras.

चातुर्वर्ण्यादि words mentioned in the class headed by चातुर्वर्ण्य where the tad. affix ष्यञ् is applied although the words चतुर्वर्ण, चतुर्वेद and others are not गुणवचन words to which ष्यञ् is regularly applied by P. V. 1.124. cf. ब्राह्मणादिषु चातुर्वर्ण्यादीनामुपसंख्यानम् P. V. 1. 124 Vārt. 1.

चादि a class of words headed by च which are termed निपात by Pāṇini e.g. च, वा, ह, एवम् नूनम्, चेत, माङ् etc.; cf. चादयोऽसत्त्वे. P. I. 4.57. For the meaning of the word असत्त्व see p. 370 Vyākaraṇamahābhāṣya. Vol. VII. published by the D. E. Society, Poona.

चानश् kṛt affix आन applied to a root, to signify habit, age or strength ; e. g. आत्मानं भूषयमाणाः। कवचं बिभ्राणाः। शत्रून्निघ्नानाः। cf. P. III. 2. 129.

चान्द्र name of a treatise on grammar written by Candra, who is believed to have been the same as Candragomin. The Grammar is based upon that of Pāṇini, but it does not treat Vedic forms and accents. See the word चन्द्र above. For details see pp. 375-376 Patañjali Mahābhāṣya. Vol. VII, D. E. Society's Edition.

चान्द्रव्याकरणपद्धति name of a commentary on the चान्द्रव्याकरण written by आनन्ददत्त.

चाप् the fem. affix आ, applied to words ending in the tad. affixes ञ्यङ् and ष्यङ्; e.g. कौसल्या, वाराह्या, गौकक्ष्या; cf. Kāś. on P. IV. 1.74.

चारायण an ancient grammarian referred to by Patañjali in the Mahābhāṣya as a scholar who had a line of pupils named after him; cf. कम्बलचारायणीयाः M. Bh. on P. I. 1.73. He is also the propounder (प्रवक्ता) of the Cārāyaṇīya school of Kṛṣṇa Yajurveda.

चारायणीय शिक्षा a complete Śikṣā work belonging to the Cārāyaṇīya school of the Black Yajurveda, the manuscripts of which are found in Poona (Bhāṇḍārkar Oriental Research Institute No. 21 of 1875-76) and Gottingen (University Library, Sanskrit 25). It treats of Sandhi rules, Abhinidhāna, meter and ten places of articulation.

चारितार्थ्य fulfilment of the object or the purpose. The word is used in connection with a rule of grammar. See चरितार्थ.

चार्थ the meaning of the indeclinable च to convey which, as existing in different individuals, the dvandva compound is prescribed. Out of the four senses possessed by the indeclinable च, the Dvandva compound is prescribed in two senses viz. इतरेतरयोग and समाहार out of the four समुच्चय, अन्वाचय, इतरेतरयोग and समाहार; cf. कः पुनश्चेन कृतोर्थः। समुच्चयोन्वाचय इतरेतरयोगः समाहार इति M. Bh. on P. II. 2.29; cf. also Cāndra Vyākaraṇa II. 2.48.

चालु tad. affix (आलु) applied to the word हृदय, in the sense of possession, optionally along with the affixes वत्, इन् and इक. e.g. हृदयालुः, हृदयवान्, हृदयी and हृदयिकः; cf. Kāś. on V. 2.122.

चिकीर्षित desiderative formation; a term used by ancient grammarians for the term सन्नन्त of Pāṇini on the analogy of the terms भवन्ती, वर्तमाना etc. cf. आ इत्याकारः उपसर्गः पुरस्तात् चिकीर्षितज उत्तरः, आशु शोचयतीति आशुशुक्षणिः Nir. VI. 1.

चिकीर्षितज in the sense of the desiderative; cf. चिकीर्षितादर्थाज्जातः सन्नन्तादित्यर्थः Durgācārya on Nir. VI. 1.

चित्चन्द्रिका name of a commentary on the Paribhāṣenduśekhara written by Vishnu Shastri Bhat, in reply to the treatise named दूषकरदोद्भेद. See विष्णुशास्त्रिन्. For details see pp. 39, 40 of Vyākaraṇa Mahābhāṣya Vol. VII. published by the D. E. Society, Poona.

चिण् substitute इ causing vṛddhi, in the place of the aorist vikaraṇa affix च्लि; prescribed in the case of all roots in the passive voice and in the case of the roots पद्, दीप्, जन् etc. in the active voice before the affix त of the third pers. sing. in the Ātmanepada, which in its turn is elided by P. VI. 4.104. cf. P. III. 1.60-66.

चित् affixes or substitutes or bases marked with the mute letter च् signifying the acute accent for the last vowel; e.g. अशुच्, धुरच्, कुण्डिनच् etc. cf. P. VI. 1.163, 164.

चित्करण marking with the mute letter च्, signifying the acute accent of the last vowel; cf. चापि चित्करणसामर्थ्यादन्तोदात्तत्वं भविष्यति; M. Bh. on P. III. 1.3 Vārt. 16.

चित्प्रभा name of a commentary on the Paribhāṣenduśekhara by ब्रह्मानन्दसरस्वती.

चिति consciousness, knowledge; the word is used in the sense of the word चित् in the Sāṁkhya system. cp. Vāk. pad. III. 14.325, 326.

चिदस्थिमाला name of a commentary on the Laghuśabdenduśekhara by Vaidyanātha Pāyaguṇḍe, one of the distinguished disciples of Nāgeśabhaṭṭa.

चिद्रूपाश्रय named also चिद्रूपाश्रम who wrote a learned commentary named दिपनी on the Paribhāṣenduśekhara of Nāgeśabhaṭṭa. A small grammar work called VyākaraṇadIpa or Dīpavyākaraṇa is also fathered upon him.

चिन्ता (1) view; theory. e.g. बाध्यसामान्यचिन्ता, बाध्यविशेषचिन्ता cf. इयमेव बाध्यसामान्यचिन्तेति, व्यवह्रियते Par. Śek. Pari. 58; (2) a matter of scrutiny on a suspicion; cf. चिन्ता च—मयतेरिदन्यतरस्याम् इत्यतोन्यतरस्याग्रहणस्य सिंहावलोकनन्यायादनुवृत्तेः Durghaṭa Vṛ. on VI. 4.69.

चिन्तामणि (1) name of a commentary on the Sūtras of the Śākaṭāyana Vyākaraṇa written by यक्षवर्मन्. It is also called लघुवृत्ति. (2) name of a grammar work.

चिन्तामणिप्रकाशिका a commentary on the चिन्तामणि of यक्षवर्मन्, written by अजितसेन in the twelfth century. The other commentaries are Cintāmaṇipratipadā and Cintāmaṇiṭippaṇi. See चिन्तामणि.

चिन्त्य questionable; contestable; which cannot be easily admitted. The word is used in connection with a statement made by a sound scholar which cannot be easily brushed aside; cf. एतेन दत्तैयटे केचिदित्याद्यिनां अत्रैव वाग्रहणस्य तदनित्यत्वज्ञापकतोक्ता सापि चिन्त्या. Par. Śekh. Pari. 93.5.

चु the group of palatal consonants viz. च्, छ्, ज्, झ् and ञ्; cf. चुटू P. I. 3.7, चोः कुः VIII. 2.30, कुहोश्चुः VII. 4.62.

चुञ्चुप् tad. affix चुञ्चु applied to a word in the sense of 'well-known by'; e.g. विद्याचुञ्चुः; cf. P. V. 2.26.

चुरादि a class or group of roots headed by the root चुर्, familiarly known as the tenth conjugation.

चुल्लिभट्टि a grammarian who is supposed to have written a gloss (वृत्ति) on the Sūtras of Pāṇini; cf. अत्र च वृत्तिः पाणिनिप्रणीतानां सूत्राणां विवरणं चुल्लिभट्टिनल्लूरादि - (V. l. निर्देशादि-) विरचितम्, Nyāsa,

on the benedictory verse of Kāśikā: वृत्तौ भाष्ये तथा धातुनामपारायणादिषु at the very beginning.

चूर्णि a gloss on the Sūtras of Pāṇini referred to by Itsing and Śrīpatidatta. Some scholars believe that Patañjali's Mahābhāṣya is referred to here by the word चूर्णि, as it fully discusses all the knotty points. Others believe that चूर्णि, stands for the Vṛtti of चुल्लिभट्टि. In Jain Religious Literature there are some brief comments on the Sūtras which are called चूर्णि and there possibly was a similar चूर्णि on the sūtras of Pāṇini. cp. भाष्याणां चूर्णादीनाम्। Vṛtti on Vā. Pa. I. 23. Also cp. उक्तं च चूर्णिकारेण अनेकस्मात् इति सिध्यति। Medhātithi on Manu Smṛti V. 158.

चेक्रीयित the sign य (यङ् of Pāṇini) of the frequentative or intensive. The word is mostly used in the Kātantra Grammar works; cf. धातोर्यशब्दश्चेक्रीयितं क्रियासमभिहारे, Kāt. III. 2.14. The word चेक्रीयित is used in the Mahābhāṣya in the sense of यङन्त where Kaiyaṭa remarks यङः पूर्वाचार्यसंज्ञा चेक्रीयितमिति cf. प्रदीप on M. Bh. on P. IV. 1.78 Vārtika. The word चेक्रीयितान्त means यङन्त in Pāṇini's terminology meaning a secondary root derived from the primary root in the sense of intensity. The word चर्करीतान्त is used for the frequentative bases in which य, the sign of the frequentative, is omitted. See चर्करीत.

चेलु tad. affix एलु applied to the word हिम in the sense of 'unable to bear' e.g. हिमेलुः, cf. P. V. 2.122 Vārt. 7.

चोक्कनाथ a southern grammrian of the seventeenth century who has composed in 430 stanzas a short list of the important roots with their meaning. The work is called धातुरत्नावली.

चोदक (1) an objector; the word is common in the Commentary Literature where likely objections to a particular statement are raised, without specific reference to any individual objector, and replies are given, *simply with a view to making matters clear*; (2) repetition of a word with इति interposed; cf. चोदकः परिग्रहः इत्यनर्थान्तरम्. See अङ्गद्वर्ण and परिग्रह.

चोरट् the crude form of the word चोर with the mute consonant ट् added to signify the addition of ङीप् to form the feminine base e.g. चोरी; cf. P. IV. 1.15.

चौरादिक a root belonging to the tenth conjugation of roots (चुरादिगण); cf. आमः इति चौरादिकस्य णिचि वृद्धौ सत्यां भवति। Kāś. on P. VII. 3.34.

च्छ् the consonant छ् with च् prefixed, for which श् is substituted by च्छ्वोः शूडनुनासिके च P. VI. 4.19.

च्फञ् tad. affix आयन causing a vṛddhi substitute for the first vowel of the word to which it is added. The affix (च्फञ्) is added in the sense of 'a descendant except the direct son or daughter' to words कुञ्ज and others; cf. P. IV. 1 98.

च्लि the sign of the aorist (लुङ्) for which generally सिच् and अङ्, क्स, चङ् and चिण् are substituted in specified case; cf. P. III. 1.43-66.

च्वि tad. affix (of which nothing remains) to signify the taking place of something which was not so before; after the word ending in च्वि the forms of the root कृ, भू or अस् have to be placed; e.g. शुक्लीकरोति; cf. P. V. 4.50.

च्व्यर्थ possessing the sense of च्वि. See च्वि cf. P. III. 2.56 also P. III. 3.127 Vārt. 1.

छ

छ् the second consonant of the palatal class of consonants (चवर्ग), which is possessed of the properties श्वास, अघोष, महाप्राण and कण्ठविवृतकारित्व. छ्, placed at the beginning of affixes, is mute; while ईय् is substituted for छ् standing at the beginning of taddhita affixes; cf. P. I. 3.7 and VII 1.2. छ् at the end of roots has got ष् substituted for it; cf. P. VIII. 2.36.

छ tad. affix ईय, added (1) to the words स्वसृ, भ्रातृ and to words ending with tad. affix फिञ्; cf. P. IV. 1.143, 144 and 149; (2) to the dvandva compound of words meaning constellations, to the words अपोनप्तृ, अपांनप्तृ, महेन्द्र, द्यावापृथिवी, शुनासीर, etc. as also to शर्करा, उत्कर, नड etc. in certain specified senses, cf. P. IV. 2.6, 28, 29, 32, 48, 84, 90 & 91; (3) to words beginning with the vowel called Vṛddhi (आ, ऐ or औ), to words ending with गर्त, to words of the गहू class, and to युष्मद् and अस्मद् in the शैषिक senses, cf. P. IV. 3.114, 137-45 and IV. 3.1; (4) to the words जिह्वामूल, अङ्गुलि, as also to words ending in वर्ग in the sense of 'present there'; cf. P. IV. 3.62-64; (5) to the words शिशुक्रन्द, यमसभ, dvandva compounds, इन्द्रजनन and others in the sense of 'a book composed in respect of', cf. P. IV. 3.88; (6) to words meaning warrior tribes, to words रैवतिक etc, as also आयुध, and अग्र, in some specified senses; cf. P. IV. 3.91, 131, IV. 4.14, 117; (7) to all words barring those given as exceptions in the general senses mentioned in the sec. V. I. 1-37; (8) to the words पुत्र, कडङ्कर, दक्षिण, words ending in वत्सर, अनुप्रवचन etc. होत्रा, अभ्यमित्र and कुशाग्र in specified senses; cf. P. V. 1. 40, 69, 70, 91, 92, 111, 112, 135, V. 2.17. V. 3. 105; (9) to compound words in the sense of इव; e. g. काकतालीयम्, अजाकृपाणीयम् etc. cf. V. 3. 106; and (10) to words ending in जाति and स्थान in specified senses; cf. P. V. 4, 9, 10.

छकार the letter छ, the word कार being looked upon as an affix added to the consonant छ् which, by the addition of अ, is made a complete syllable; cf. T. Pr. I. 16, 21.

छण् tad. affix ईय causing the vṛddhi substitute for the first vowel of the word to which it is added. छण् is added (1) to the words पितृष्वसृ and मातृष्वसृ in the sense of अपत्य; cf. P. IV. 1.132, 134; (2) to the words कृशाश्व, अरिष्ट and others as a चातुरर्थिक affix; cf. P. IV. 2.80; (3) to the words तित्तिरि, वरतन्तु, खण्डिक and उख in the sense of 'instructed by', cf. P. IV. 3.102; and (4) to the word शलातुर in the sense of 'being a national of' or 'having as a domicile.' e. g. शालातुरीयः; cf. P. IV. 3.94.

छन्दस् (1) Vedic Literature in general as found in the rule बहुलं छन्दसि which has occurred several times in the Sūtras of Pāṇini, cf. छन्दोवत्सूत्राणि भवन्ति M. Bh. on I. 1.1, and I. 4.3; cf. also V. Pr. I. 1, 4; (2) Vedic Saṁhitā texts as contrasted with the Brāhmaṇa texts; cf. छन्दोब्राह्मणानि च तद्विषयाणि P. IV. 2.66; (3) metre, metrical portion of the Veda. cp. अक्षराणामियत्तावचनः छन्दः शब्दोऽस्ति यस्य जगत्यादयो विशेषाः। Nyāsa on P. IV. 2.55; cp. also छन्दःशब्देनात्र अक्षरेयत्तावाचिनो गायत्र्यादिशब्दस्य ग्रहणम्। Kai. on IV. 2.55.

छन्दस् Vedic metres. They are mainly seven, others being their varieties. Ṛkprātiśākhya XVI. 1 to 8 divides them into प्राजापत्य, दैव, आसुर, आर्ष, याजुष, साम्न, आर्च, and ब्राह्म. Each one of the

seven principal metres viz. गायत्री, उष्णिक्, अनुष्टुप्, बृहती, पङ्क्ति, त्रिष्टुप् and जगती can have the above divisions.

छन्दस्य represented by the collection of Vedic hymns cp. Vāk. pad. I. 17; cp. छन्दस्य॰छन्दसां समूहः । समूहार्थे औपसङ्ख्यानिकस्तद्धितः । एष वै सप्तदशाक्षरं॰छन्दस्यः आत्मा । (बृ)

छन्दोभाषा Vedic language as contrasted with भाषा (ordinary language in use); cf. गुरुत्वं लघुता साम्यं ह्रस्वदीर्घप्लुतानि च...एतत्सर्वं तु विज्ञेय छन्दोभाषां विजानता T. Pr. XXIV. 5.

छपाद a popular name given by grammarians to the first pāda of the fifth Adhyāya of Pāṇini's Aṣṭādhyāyī as the pāda begins with the rule प्राक् क्रीताच्छः P. V. 1. 1.

छव् a short term or Pratyāhāra standing for छ्, ठ्, थ्, च्, ट् and त्; cf. नश्छव्यप्रशान् P. VIII. 3.7.

छस् tad. affix ईय added to the word भवत् in the general शैषिक senses, e. g. भवदीयः; cf. P. IV. 2.115. The mute letter स् has been attached to the affix छस् so that the base भवत् before it could be termed pada (cf. सिति च P. I. 4.16) and as a result have the consonant त् changed into द् by P. VIII. 2.39.

छात्रमित्र a grammarian quoted by Ujjvaladatta III. 70, "वेदे पुनरक्षरशब्द उदकेऽपि वर्तते" इति उणादयो बहुलमित्यत्र छात्रमित्रः ।

छान्दस found in the Vedic Literature; Vedic; cf. छान्दसा अपि क्वचिद् भाषायां प्रयुज्यन्ते Bhāṣāvṛtti on P. IV. 4.143; cf. also छान्दसमेतत् । दृष्टानुविधिश्च च्छन्दसि भवति; M. Bh. on I. 1.5.

छाया a learned commentary on Nāgeśa's Mahābhāṣyapradīpoddyota written by his pupil बाळंभट्ट (possibly the same as, or the son of, वैद्यनाथ पायगुण्डे) who lived in the eighteenth century.

छुच्छुकभट्ट a grammarian who wrote a short gloss called कातन्त्रछुवृत्ति on the Kātantrasūtras.

ज

ज् third consonant of the palatal class of consonants, possessed of the properties नाद, घोष, अल्पप्राण and कण्ठसंवृतकारित्व. ज at the beginning of affixes is mute in Pāṇini's grammar.

ज the consonant ज् with अ added to it for facility of pronunciation; cf. T. Pr. I. 21. See ज्.

जगती one of the seven principal Vedic metres. It has four pādas of twelve letters each. It has further varieties like उपजगती (12, 12, 11, 11), पञ्चपदाजगती (8, 8, 12, 12, 12) and so on. cp. Ṛkprātiśākhya XVI. 50.

जगदीश (तर्कालङ्कार) a famous Naiyāyika who wrote Śabdaśaktiprakāśikā around 1600 A. D.

जगद्धर a poet and grammarian of probably fourteenth century, who wrote a commentary named Kātantrabālabodhinī on the Kātantrasūtras. Rājanaka Śitikaṇṭha, a descendent of Jagaddhara wrote a commentary on Bālabodhinī.

जगद्धर a poet and grammarian of Kāśmīra of the fourteenth century who wrote a commentary named बालबोधिनी on the Kātantra Sūtras.

जगन्नाथ (1) the well-known poet and scholar of Vyākaraṇa and Alaṁkāra who wrote many excellent poetical works. He lived in the sixteenth century. He was a pupil of Vīreśvara, son of कृष्णशेष and he severely criticised the views of Appaya Dīkṣita and Bhaṭṭojī Dīkṣita. He

wrote a sort of refutation of Bhaṭṭoji's commentary Prauḍha-Manoramā on the Siddhānta Kaumudī, which he named प्रौढमनोरमाखण्डन but which is popularly termed मनोरमाकुचमर्दन. His famous work is the Rasagaṅgādhara on Alaṅkāraśāstra; (2) writer of a commentary on the Ṛk-Prātiśākhya by name Varṇakramalakṣaṇā; (3) writer of Sārapradīpikā, a commentary on the Sārasvata Vyākaraṇa. He has referred to his work Kaustubhakhaṇḍana in his Prauḍhamanoramākhaṇḍana.

जटा a kind of Vedic recital wherein each word is repeated six times. जटा is called one of the 8 kinds (अष्टविकृति) of the Kramapāṭha, which in its turn is based on the Padapāṭha; cf. जटा माला शिखा रेखा ध्वजो दण्डो रथो घनः । अष्टौ विकृतयः प्रोक्ताः क्रमपूर्वा मनीषिभिः । जटा is defined as अनुलोमविलोमाभ्यां त्रिवारं हि पठेत् क्रमम् । विलोमे पदवत्संधिः अनुलोमे यथाक्रमम् । The recital of ओषधयः संवदन्ते सोमेन can be illustrated as ओषधयः सं, समोषधयः, ओषधयः सं, सं वदन्ते, वदन्ते सं, संवदन्ते, वदन्ते सोमेन, सोमेन वदन्ते, वदन्ते सोमेन ।

जयकृष्ण a famous grammarian of the Mauni family who lived in Vārāṇasī in the seventeenth century. He wrote विभक्त्यर्थनिर्णय, स्फोटचन्द्रिका, a commentary on the Siddhāntakaumudī called सुबोधिनी which supplemented Tattvabodhinī and a commentary on the Madhya Kaumudī named विलास. He wrote a commentary on the Laghukaumudī also.

जयदेव a grammarian, (of course different from the well-known poet), to whom a small treatise on grammar by name इष्टतन्त्रव्याकरण or इष्टतन्त्र is attributed.

जयन्त (1) author of तत्त्वचन्द्र a commentary on पाणिनिसूत्रवृत्ति written by Viṭṭhala; (2) writer of a commentary named Vādighaṭamudgara on the Sārasvataprakriyā.

जयरामभट्टाचार्य a famous Bengalee scholar of Vyākaraṇa and Nyāya who has written a small treatise dealing with syntax. The treatise is named कारकवाद.

जयादित्य one of the famous joint authors (जयादित्य and वामन) of the well-known gloss (वृत्ति) on the Sūtras of Pāṇini, popularly called काशिकावृत्ति. As the काशिकावृत्ति is mentioned by It-sing, who has also mentioned Bhartṛhari's Vākyapadīya, as a grammar treatise written some 40 years before his visit, the time of काशिकावृत्ति is fixed as the middle of the 7th century A.D. Some scholars believe that जयादित्य was the same as जयापीड a king of Kāśmīra and वामन was his minister. For details, see pp. 386-388 of the Vyākaraṇa Mahābhāṣya, Vol. VII, published by the D. E. Society, Poona. See काशिका.

जयानन्द a Jain grammarian of the fourteenth century who wrote a commentary named उद्धार also named Haimaliṅgānuśāsana-vyākhyā on the लिङ्गानुशासन of Hemacandra.

जश् a short term (प्रत्याहार) signifying the soft inaspirate class consonants ज्, ब्, ग्, ड् and द्.

जश्त्व substitution of a जश् consonant prescribed by Pāṇini for any consonant excepting a semi-vowel or a nasal, if followed by any fourth or third consonant out of the class consonants, or if it is at the end of a pāda; cf. P. VIII. 2.39, VIII. 4. 53.

जश्भाव the same as जश्त्व, which see above.

जस् case termination अस् of the nom. plural; cf. P. IV. 1.2.

जसि case termination अस् of the nom. plural mentioned as जस् by Pāṇini in IV. 1.2, but referred to as जसि by him; cf. P. IV. 1.31 and VII. 1.50.

जहत्स्वार्थविकल्प name given to an alternate view about the sense of words, referring to the expression of a sense which is entirely different from the original sense; this secondary sense is found in cases of indication (लक्षणलक्षणा) like गङ्गायां घोषः। and Bahuvrīhi compounds like पीताम्बर cp. Vāk. pad. II. 228.

जहत्स्वार्था (वृत्ति) a composite expression where the constituent members give up their individual sense. In compound words such as राजपुरुष in the sentence राजपुरुषमानय the word राजन् gives up its sense inasmuch as he, the king, is not brought; पुरुष also gives up its sense as every man is not brought. It is of course to be noted that although the sense is given up by each word, it is not completely given up; cf. जहदप्यसौ स्वार्थं नात्यन्ताय जहाति; M. Bh. on P. II. 1.1. Vārt. 2. For detailed explanation see Mahābhāṣya on P. II. 1.1. Vārt. 2.

जहद्धर्मत्व abandonment or giving up of properties in the case of a word included in a वृत्ति or composite expression; cf. जहद्धर्मत्वाच्छब्दप्रवृत्तेः Durghaṭa Vṛtti on P. II. 2.6.

जाग्रहीतेतिवाद a short disquisition on the correctness of the word जाग्रहीता, written by a grammarian named Cakrin; cf. भट्टोजिदीक्षितग्राहग्रस्तं माधवदिग्गजम्। अमूमुचत् सत्यवर्यश्चक्री चक्रिप्रसादभाक्, colophon

जात born or produced there or then; one of the senses in which the tad. affixes, called जातार्थक, are prescribed by Pāṇini in the sūtra तत्र जातः and the following; cf. P. IV. 3.25-37.

जातबहिरङ्गासिद्धत्व invalidity of a Bahiraṅga operation that has already taken place by virtue of the Antaraṅga-paribhāṣā—असिद्धं बहिरङ्गमन्तरङ्गे—that which is 'bahiraṅga' is regarded as not having taken effect when that which is 'antaraṅga' is to take effect. For details see Par. Śek. Paribhāṣā 50.

जाताभीयासिद्धत्व invalidity of a grammatical operation prescribed by a rule in the आभीय section (P. VI. 4. 22 upto the end of the fourth pāda) which, although it has taken place, is to be looked upon as not having taken place when any other operation in the same section is to take effect. See आभीयासिद्ध.

जाति genus; class; universal; the notion of generality which is present in the several individual objects of the same kind. The biggest or widest notion of the universal or genus is सत्ता which, according to the grammarians, exists in every object or substance, and hence, it is the denotation or denoted sense of every substantive or Prātipadika, although on many an occasion vyakti or an individual object is required for daily affairs and is actually referred to in ordinary talks. In the Mahābhāṣya a learned discussion is held regarding whether जाति is the denotation or व्यक्ति is the denotation. The word जाति is defined in the Mahābhāṣya as follows :—आकृतिग्रहणा जातिर्लिङ्गानां च न सर्वभाक्। सकृदाख्यातनिर्ग्राह्या गोत्रं च चरणैः सह ॥ अपर आह। प्रादुर्भावविनाशाभ्यां सत्त्वस्य युगपद्गुणैः। असर्वलिङ्गां बह्वर्थां तां जातिं कवयो विदुः M.Bh. on IV. 1.63. For details see Bhartṛhari's Vākyapadīya.

जातिपक्ष the view that जाति, or genus only, is the denotation of every word. The view was first advocated by Vājapyāyana which was later on held by many, the Mīmāṁsakas being the chief supporters of the view. See Mahābhāṣya on P. I. 2.64. See Par. Śek. Pari. 40.

जातिपदार्थवाद see जातिपक्ष.

जातिसमुद्देश name given to the first section of the third Kāṇḍa of Vākyapadīya. It discusses जाति or universality as the denotation of words.

जातिस्वर the acute accent for the last vowel of a word ending with क्त of the p.p.p. denoting a genus; cf. P. VI. 2.170.

जातीयर् tad. affix जातीय in the sense of प्रकार or variety; e.g, पटुजातीयः, मृदुजातीयः; cf. Kāś. on P. V. 3.69. Originally जातीय was possibly an independent word, but as its use, especially as a noun, was found restricted, it came to be looked upon as an affix on the analogy of the affixes कल्प, देश्य, देशीय and others.

जात्य name of a variety of the Svarita or circumflex accent; the original svarita accent as contrasted with the svarita for the grave which follows upon an acute as prescribed by P. in VIII. 4.67, and which is found in the words इन्द्रः, होता etc. The jātya svarita is noticed in the words स्वः, क, न्यक्, कन्या etc.; cf. उदात्तपूर्वं स्वरितमनुदात्तं पदेक्षरम्। अतोन्यत् स्वरितं स्वारं जात्यमाचक्षते पदे ॥ जात्या स्वभावेनैव उदात्तानुदात्तसंगतिं विना जातो जात्यः। तं जात्यमाचक्षते व्याडिप्रभृतयः R. Pr. and com. III. 4.

जामि tautologous, unnecessarily repeated; the word is defined and illustrated by Yāska as;-तयत्समान्यामृचि समानाभिव्याहारं भवति तज्जामि भवतीत्येकं मधुमन्तं मधुश्रुतमिति यथा Nir. X. 16.2. For other definitions of the word जामि conveying practically the same idea, cf. Nir. X. 16.3 and 4.

जाहच् tad. affix added in the sense of 'a root' to the words कर्ण, अक्षि, नख, मुख and others; e. g. कर्णजाहम् cf. P. V. 2.24.

जि a technical term of Jainendra grammar, corresponding to संप्रसारण of Pāṇini. cp. इग् यणो जिः। Jain. sū. I. I. 45.

जि a conventional term for संप्रसारण used in the Jainendra Vyākaraṇa.

जित् (1) lit. affix marked with the mute letter ज्; e. g. जस, जसि, जुस. the word जित् is not however found used in this sense; (2) a word supposed to be marked with the mute indicatory letter ज्. The word is used in this sense by the Vārttikakāra saying that such a word does not denote itself but its synonyms; cf. जित् पर्यायवचनस्यैव राजाद्यर्थम् P. I. 1.68 Vārt. 7. In the Sūtra सभा राजामनुष्यपूर्वा P. II. 4. 23, the word राजन् is supposed to be जित् and hence it denotes इन, ईश्वर etc.; but not the word राजन् itself; (3) In the Prātiśākhya works जित् means the first two consonants of each class (वर्ग); e. g. क्, ख्, च्, छ्. etc. which are the same as खय् letters in Pāṇini's terminology; cf. द्वौ द्वौ प्रथमौ जित्. V. Pr. I.50; III. 13.

जिनचन्द्र author of the Siddhāntaratna, a commentary on the Sārasvata Sūtras.

जिनप्रभ a grammarian of the thirteenth century who wrote a gloss on Kātantrasūtras. It is named Kātantravibhrama on which there is a commentary named Avacūrṇi by Cāritra siṁha.

जिनेन्द्रबुद्धि a reputed Buddhist Grammarian of the eighth century who

wrote a scholarly commentary on the Kāśikāvṛtti of Jayāditya and Vāmana. He calls himself Bodhisattvadeśiyācārya. The commentary is called न्यास or काशिकाविवरणपञ्जिका and the writer is referred to as न्यासकार in many later grammar works. Some scholars identify him with पूज्यपाददेवनन्दिन् the writer of the जैनेन्द्रव्याकरण, but this is not possible as पूज्यपाददेवनन्दिन् was a Jain Grammarian who flourished much earlier.

जिन्निर्देश mention as जित; cf. जिन्निर्देशः कर्तव्यः M. Bh. on I. 1.68 Vārt. 7. See जित्.

जिह्वा used in the sense of जिह्वाग्र, the tip of the tongue.

जिह्वामूलस्थान (1) having the root of the tongue as the place of its production; the phonetic element or letter called जिह्वामूलीय; (2) name given to that phonetic element into which a visarga is changed when followed by क् or ख्; cf. ᳵक इति जिह्वामूलीयः V. Pr. VIII. 19 The जिह्वामूलीय letter is called जिह्व्य also; see Nyāsa on I. 1.9. The Ṛk. Prātiśākhya looks upon ऋ, ऌ, जिह्वामूलीय, and the guttural letters as जिह्वामूलस्थान.

जिह्वामूलीय produced at the root of the tongue; the same as जिह्वामूलस्थान, which see above.

जुक् augment ज् added to the root वा before the causal sign णिच् when the root means shaking; cf. वो विधूनने जुक् P. VII. 3.38.

जुमरनन्दिन् a grammarian of the fourteenth century A. D. who revised and rewrote the grammar संक्षिप्तसार and the commentary named रसवती on it, which were composed by [illegible]न्दीश्वर in the thirteenth century. [illegible]ork of जुमरनन्दिन् is known as

जुस् verbal termination उस् substituted for the original झि of the third pers. pl. in certain cases mentioned in P. III. 4 108, 109, 110, 111 and 112.

जुस्भाव the transformation of झि into जुस; the substitution of जुस् for झि. The term is often used in the Mahābhāṣya; cf. M. Bh. on I. 1.57, I. 1. 63, III. 1.43 etc. See जुस्.

जुहोत्यादिगण the class of roots headed by हु after which the vikaraṇa śap is elided and the root is reduplicated in the four conjugational tenses; third conjugation of roots.

जैनेन्द्रव्याकरण name of a grammar work written by Pūjyapāda Devanandin, also called Siddhanandin, in the fifth century A.D. The grammar is based on the Aṣṭādhyāyī of Pāṇini, the section of Vedic accent and the rules of Pāṇini explaining Vedic forms being, of course, neglected. The grammar is called Jainendra Vyākaraṇa or Jainendra Śabdānuśāsana. The work is available in two versions, one consisting of 3000 sūtras and the other of 3700 sūtras. It has got many commentaries, of which the Mahāvṛtti written by Abhayanandin is the principal one. For details see Jainendra Vyākaraṇa, introduction published by the Bhāratīya Jñānapīth, Vārāṇasī.

जैनेन्द्रव्याकरणमहावृत्ति name of a commentary on the Jainendra Vyākaraṇa, written by Abhayanandin in the ninth century A.D. See जैनेन्द्रव्याकरण above.

जोगराज a grammarian of unknown date who wrote Pādaprakaraṇasaṁgati on Kātantra.

जौमार (व्याकरण) a treatise on Vyākaraṇa written by Jumaranandin.

See जुमरनन्दिन् above. The Jaumāra Vyākaraṇa has no Vedic section dealing with Vedic forms or accents, but it has added a section on Prākṛta just as the Haima Vyākaraṇa.

जौमारपरिशिष्ट a supplement to the Jaumāra Vyākaraṇa written by Goyicandra. See गोयीचन्द्र.

जौमारसंस्करण the revised version by Jumaranandin of the original grammar treatise in verse called संक्षिप्तसार written by Kramadīśvara. The Jaumārasaṁskaraṇa is the same as Jaumāra Vyākaraṇa, which see above.

जौहोत्यादिक a root belonging to the जुहोत्यादिगण or the third conjugation.

ज्ञानदीपिका name of a commentary on Amarasiṁhā's Amarakośa written by Śrīpati (Cakravartin) in the 14th century.

ज्ञानेन्द्रसरस्वती author of the well-known commentary called Tattvabodhinī on Siddhāntakaumudī. He lived in the first part of the sixteenth century and was a junior contemporary of Bhaṭṭoji Dīkṣita. The work summarises many points from Mahābhāṣya and Prauḍhamanoramā. His teacher was Vāmanendrasarasvatī while his pupil was Nilakaṇṭha Vājapeyin.

ज्ञापक lit. indirect or implicit revealer; a word very commonly used in the sense of an indicatory statement. The Sūtras, especially those of Pāṇini, are very laconic and it is believed that not a single word in the Sūtras is devoid of purpose. If it is claimed that a particular word is without any purpose, the object of it being achieved in some other way, the commentators always try to assign some purpose or the other for the use of the word in the Sūtra. Such a word or words or sometimes even the whole Sūtra is called ज्ञापक or indicator of a particular thing. The Paribhāṣās or rules of interpretation are mostly derived by indication (ज्ञापकसिद्ध) from a word or words in a Sūtra which apparently appear to be व्यर्थ or without purpose, and which are shown as सार्थक after the particular indication (ज्ञापन) is drawn from them. The ज्ञापक is shown to be constituted of four parts, वैयर्थ्य, ज्ञापन, स्वस्मिन्चारितार्थ्य and अन्यत्रफल. For the instances of Jñāpakas, see Paribhāṣenduśekhara. Puruṣottamadeva in his Jñāpakasamuccaya has drawn numerous conclusions of the type of ज्ञापन from the wording of Pāṇini Sūtras. The word ज्ञापक and ज्ञापन are used many times as synonyms although ज्ञापन sometimes refers to the conclusions drawn from a wording which is ज्ञापक or indicator. For instances of ज्ञापक, cf. M. Bh. on Māheśvara Sūtras 1, 3, 5, P. I. 1.3, 11, 18, 23, 51 etc. The word ऊठ् in the rule वाह ऊठ् is a well-known ज्ञापक of the अन्तरङ्गपरिभाषा. The earliest use of the word ज्ञापक in the sense given above, is found in the Paribhāṣāsūcana of Vyāḍi. The Paribhāṣā works on other systems of grammar such as the Kātantra, the Jainendra and others have drawn similar Jñāpakas from the wording of the Sūtras in their systems. Sometimes a Jñāpaka is not regularly constituted of the four parts given above; it is a mere indicator and is called बोधक instead of ज्ञापक.

ज्ञापकसमुच्चय a work giving a collection of about 400 Jñāpakas or indicatory wordings found in the Sūtras of Pāṇini and the conclusions drawn from them. It was written by

Purusottamadeva, a Buddhist scholar of Pāṇini's grammar in the twelfth century A.D., who was probably the same as the famous great Vaiyākaraṇa patronized by Lakṣmaṇasena. See पुरुषोत्तमदेव.

ज्ञापकसाध्य realizable, or possible to be drawn, from a wording in the Sūtra of Pāṇini in the manner shown above. See ज्ञापक.

ज्ञापकसिद्ध realized from the ज्ञापक wording; the conclusion drawn from an indicatory word in the form of Paribhāṣās and the like. Such conclusions are not said to be universally valid; cf. ज्ञापकसिद्धं न सर्वत्र Par. Śek. Pari. 110.7.

ज्ञापन a conclusion or inference, drawn from a word or words in a Sūtra, with a view to assigning a purpose to that or to those words which otherwise would have been without a purpose. The word is sometimes used in the sense of ज्ञापक, and refers to the word or words supposed to be without any purpose and therefore looked upon as a reason or हेतु for the desired conclusion to be drawn. The words किमेतस्य ज्ञापने प्रयोजनम् occur very frequently in the Mahābhāṣya; cf. M. Bh. on P. I. 1. 11, 14, 19, 55, 68, I. 2.41 etc. etc.

ज्ञापित concluded or proved by means of a ज्ञापक word or wording; cf. हन्त: पूर्वविप्रतिषेधो वार्तिकेनैव ज्ञापित: M. Bh. on III. 4.37 Vārt. 3.

ज्ञाप्य a conclusion or formula to be drawn from a Jñāpaka word or words; cf. the usual expression यावता विनानुपपत्तिस्तावतो ज्ञाप्यत्वम् stating that only so much, as is absolutely necessary, is to be inferred.

ज्ञाप्यमान indicated or suggested; cf. उत्पातेन ज्ञाप्यमाने (चतुर्थी वाच्या) । वाताय कपिला विद्युत् etc. M. Bh. on II. 3.13 Vārt. 3.

ज्ये short form of the word ज्येष्ठा, the eighteenth constellation (नक्षत्र) cp. Vāk. pad. II. 362.

ज्योत्स्ना (1) name of a commentary by Rāmacandra possibly belonging to the 18th century on the Vājasaneyi Prātiśākhya; (2) name of a commentary on Nāgeśa's Laghuśabdenduśekhara by Udayaṅkara Pāṭhaka of Vārāṇasi in the 18th century.

ज्वलिति standing for ज्वलादि, name of a class of 30 roots headed by the root ज्वल दीप्तौ and given as चल कम्पने, जल घातने etc.; cf. ज्वलितिकसन्तेभ्यो ण: P. III. 1.140.

झ

झ् fourth consonant of the palatal class of consonants possessed of the properties नादानुप्रदान, घोष, संवृतकण्ठत्व, and महाप्राणत्व; झ् at the beginning of an affix in Pāṇini Sūtras is mute; e.g. the affixes झि, झ etc.; cf. चुटू P. I. 3.7.

झ a verbal ending of the 3rd pers. Ātm. for ल (i.e. लकार); cf. P. III. 4. 78; for the letter झ्, अन्त् is substituted; cf. झोन्त: P. VIII. 1.3. but इरे in the perfect tense; cf. P. III. 4.81 and रन् in the potential and benedictive moods; cf. P. III. 4.85.

झच् wording of the affix झ (see above) suggested by the Vārttikakāra to have the last vowel of अन्त acute, by चित: (P. VI. 1.163) the property चित्त्व being transferred from the original झ to अन्त; cf. Kāś. तथा च झचश्चित्करणमर्थवद् भवति on P. VII. 1.3.

झय् a short term (प्रत्याहार) for the fourth, third, second and first consonants of the five classes, after

which ह् is changed into the cognate of the preceding consonant while श् is changed into छ optionally cf. P. VIII. 4.62, 63.

झर् a short term (प्रत्याहार) for any consonant except semi-vowels, nasals and ह्; cf. P. VIII. 4 65.

झल् a short term (प्रत्याहार) for consonants excepting semi-vowels and nasals; cf. P. I. 2.9, VI. 1.58, VI. 4.15, VII. 1.60, VIII. 2.39 and VIII. 4 53.

झश् a short term (प्रत्याहार) for the fourth and the third of the class consonants; cf. P. VIII. 4.53, 54.

झष् a short term (प्रत्याहार) for the fourth (झ, भ, घ, ढ and ध) of the class consonants; cf. P. VIII. 2.37, 40.

झि (1) verb-ending of the 3rd pers. pl. Parasmaipada, substituted for the लकार of the ten lakāras, changed to जुस् in the potential and the benedictive moods, and optionally so in the imperfect and after the sign स of the aorist; cf. P. III. 4.82, 83, 84, 108, 109, 110, 111, 112; (2) a conventional term for अव्यय (indeclinable) used in the Jainendra Vyâkaraṇa.

झित् a term, meaning 'having झ् as इत्' used by the Vārttikakāra in connection with those words in the rules of Pāṇini which themselves as well as words referring to their special kinds, are liable to undergo the prescribed operation; cf. झित् तस्य च तद्विशेषाणां च मत्स्याद्यर्थम्। पक्षिमत्स्यमृगान् हन्ति। मात्स्यिकः। तद्विशेषाणाम्। शाफरिकः शाकुलिकः। M. Bh. on P. I. 1. 68 Vārt. 8.

ञ

ञ् (1) the nasal (fifth consonant) of the palatal class of consonants possessed of the properties नादानुप्रदान, घोष, कण्ठसंवृतत्व, अल्पप्राण and आनुनासिक्य; (2) mute letter, characterized by which an affix signifies वृद्धि for the preceding vowel; ञ् of a taddhita affix, however, signifies वृद्धि for the first vowel of the word to which the affix is added; (3) a mute letter added to a root at the end to signify that the root takes verb-endings of both the padas.

ञ tad. affix अ; cf. P. IV. 2.58, 106, 107 and IV. 4.129.

ञम् a short term (प्रत्याहार) for the five nasal consonants ङ्, ञ, ण्, न्, and म्.

ञि a mute syllable prefixed to a root in the Dhātupāṭha of Pāṇini, signifying the addition of the affix त (क्त) to the root, in the sense of the present time; e. g. क्ष्विण्णः, धृष्टः etc.; cf. Kāś. on P. III. 2. 187.

ञिठ tad. affix इक added to words headed by काशी as also to words meaning a village in the Vāhīka country optionally with the affix ठञ् in the Śaiṣika senses; e. g. काशिका, काशिकी, वैदिका, वैदिकी, शाकलिका, शाकलिकी. The affixes ठञ् and ञिठ are added to the word काल preceded by आपद् as also by some other words; e. g. आपत्कालिका, आपत्कालिकी, तात्कालिका, तात्कालिकी etc.; cf. P. IV. 2. 116, 117, 118 and Vārttika on IV. 2.116.

ञित् (1) an affix marked with the mute letter ञ्; causing the substitution of vṛddhi for the preceding vowel and acute accent for the first vowel of the word to which it is added, but, causing vṛddhi for the first vowel of the word to which it is added in case the affix is a tad. affix; cf. P. VII. 2, 115, 116, 117; (2) a root marked with the consonant ञ्, taking verb-endings of both

the Parasmaipada and the Ātmanepada kinds; e. g. करोति, कुरुते, बिभर्ति, बिभृते, क्रीणाति, क्रीणीते etc.; cf. स्वरितञितः कर्त्रभिप्राये क्रियाफले P. I. 3.72.

ञीत् a root marked with the mute syllable ञि prefixed to it, signifying the addition of the affix क्त in the present tense. See ञि.

ञ्य taddhita affix य signifying the substitution of vṛddhi as also the acute accent for the first vowel of the word to which it is added. It is added (1) to words headed by प्रगदिन् in the four senses termed चतुरर्थ e. g. प्रागद्यम्, शारद्यम् etc.; cf. P. IV. 2.80; (2) to the word गम्भीर and अव्ययीभाव compounds in the sense of 'present there', e. g. गाम्भीर्यम्, पारिमुख्यम् etc. cf. P. IV. 3.58, 59; (3) to the word विदूर e. g. वैदूर्य; cf. P. IV. 3.84; (4) to the words headed by शण्डिक in the sense of 'domicile of', e. g. शाण्डिक्यः; cf. P. IV. 3.92; (5) to the words छन्दोग, औक्थिक, नट etc. in the sense of duty (धर्म) or scripture (आम्नाय) e. g. छान्दोग्यम्, औक्थिक्यम् नाट्यम् etc.; cf. P. IV. 3.129; (6) to the word गृहपति in the sense of 'associated with'; e.g. गार्हपत्यः (अग्निः); cf. P. IV. 4.90; (7) to the words ऋषभ and उपानह्; cf. P. V. 1.14; (8) to the words अनन्त, आवसथ etc., cf. P. V. 4.23; (9) to the word अतिथि; cf. P. V. 4.26; and (10) to the words in the sense of पूग (wandering tribes for earning money), as also to the words meaning व्रात (kinds of tribes) as also to words ending with the affix ञ्फञ् under certain conditions; cf. P. V. 3.112, 113.

ञ्यङ् tad. affix in the sense of 'a descendant' added to words beginning with आ, ऐ, औ or ending with इ, as also to the words कोसल and अजाद provided they mean a country and a Kṣatriya too; e. g. सौवीर्यः, आतन्त्यः, कौन्त्यः कौसल्यः, आजाद्यः; cf. P. IV. 1.171.

ञ्यट् tad. affix य causing वृद्धि to the first vowel of the word to which it is added and the addition of ई (ङीप्) in the sense of feminine gender, added to words meaning warrior tribes of the Vāhīka country but not Brāhmaṇas or Kṣatriyas. e. g. क्षौद्रक्यः, क्षौद्रकी etc.; cf. P. V. 3. 114.

ञ्युट् kṛt affix added to the root वह् in Vedic Literature preceded by the words कव्य, पुरीष, पुरीष्य or हव्य. e. g. कव्यवाहनः, पुरीषवाहनः, हव्यवाहनः; cf. P. III. 2.65, 66.

ट

ट् the first consonant of the lingual class (टवर्ग) possessed of the properties श्वासानुप्रदान, अघोष, विवृतकण्ठत्व and अल्पप्राणत्व. When prefixed or affixed to an affix as an indicatory letter, it signifies the addition of the fem. affix ङीप् (ई); cf. P. IV. 1.15. When added to the conjugational affixes (लकार) it shows that in the Ātmanepada the vowel of the last syllable is changed to ए. cf. P. III. 4.79. When added to an augment (आगम), it shows that the augment marked with it is to be prefixed and not to be affixed; e. g. नुट्, तुट् etc.; cf. P. I. 1.46.

ट (1) the consonant ट्, the vowel अ being added for facility of utterance; cf. अकारो व्यञ्जनानाम्, T. Pr. I. 21; (2) short term, (प्रत्याहार) standing for टवर्ग or the lingual class of consonants, found used mostly in the Prātiśākhya works; cf. RT. 13, V. Pr. I. 64, T. Pr. I. 27; (3) tad. affix (अ) added to the word फल्गुनी in the sense 'तत्र जातः' e. g. फल्गुनी, cf. P. IV. 3.34, Vārt. 2; (4) kṛt affix (अ) added to the root चर्, स

and कृ under certain conditions; e.g. कुरुचरः, अग्रेसरः, यशस्करी (विद्या) दिवाकरः, विभाकरः कर्मकरः; etc.; cf. P. III. 2. 16-23.

टक् kṛt affix अ, not admitting गुण or वृद्धि to the preceding vowel and causing ङीप् in the feminine (by P. IV. 1.15), added to the roots गा, पा and हन् under certain conditions; e. g. सामगः, सुरापः, पतिघ्नी etc.; cf. P. IV. 2.8, 52, 53, 54, 55.

टकार the consonant ट्, कार being added for facility of utterance; cf. वर्णात्कार; P. III. 3.108 Vārt. 3; cf also V. Pr. I. 17.

टच् the samāsānta affix अ added to certain specified words at the end of the tatpuruṣa and other compounds e. g. राजसखः, पञ्चगवम्, महानसम्, समक्षम्, अध्यात्मम् etc. cf. P.V. 4.91-112.

टवर्ग the class of lingual consonants; the same as टु in Pāṇini.

टा case ending of the third case (तृतीया) sing. number; cf. P. IV. 1.2.

टाङ् short term for affixes beginning with टाप् in P. IV. 1.4 and ending with ष्यङ् in P. IV. 1.78; cf. टाङिति प्रत्याहारग्रहणम् । टापः प्रभृति आ ष्यङो ङकारात् M. Bh. on I. 2.48 V. 2.

टाप् feminine affix आ added to masculine nouns ending in अ by the rule अजाद्यतष्टाप् IV. 1.4 excepting those nouns where any other affix prescribed by subsequent rules becomes applicable.

टि the final syllable beginning with a vowel; part of a word consisting of the final vowel in a word and the consonants following the final vowel; cf. अचोन्त्यादि टि P. I. 1.64.

टिठन् (1) tad. affix इक added to the words आणा, मांस and ओदन in the sense of 'something given as wages' e. g. आणिकः आणिकी; cf. P. IV. 4.67; (2) tad. affix इक added to कंस and शूर्प in the आर्हीय senses e. g. कंसिकः, कंसिकी; cf. P. V. 1.25, 26.

टित् marked or characterized by the mute letter ट्. For the significance of the addition of ट्, see ट्.

टिलोप deletion or elision of the final syllable beginning with a vowel, as prescribed by Pāṇini in certain rules; cf. भस्य टेर्लोपः VII. 1.88, टेः P. VI. 4.143, 155 नस्तद्धिते P. VI. 4.144 and अह्नष्टखोरेव P. VI. 4.145.

टीटच् tad. affix टीट added to the preposition अव in the sense of 'lowering of the nose' (नासिकायाः नतम्) e.g. अवटीटम्; cf. P. V. 2.31.

टु (1) mute syllable टु prefixed to roots to signify the addition of the affix अथुच् in the sense of verbal activity; e.g. वेपथुः, श्वयथुः; cf. P. III. 3.89; (2) the class of lingual consonants ट्, ठ्, ड्, ढ् and ण्; cf. चुटू P. I. 3.7.

टुक् augment ट् added to that in connection with which it is prescribed; it is prescribed in connection with ड् and ण् followed by a sibilant, e.g. सुगण् + षष्ठः = सुगण्ट्षष्ठः; cf. P. VIII. 3.28.

टेण्यण् tad. affix एण्य added to the word वृक meaning 'a warrior tribe not of a Brāhmaṇa nor of a Kṣatriya caste' in the sense of the word (वृक) itself; e.g. वार्केण्यः, cf. P. V. 3.115.

ट्यण् tad. affix य. causing वृद्धि for the initial vowel and the addition of the fem. affix ई, applied to the word सोम in the sense of 'having that as a deity', e.g. सौम्यं हविः, सौमी ऋक्; cf. P. IV. 2.30.

ट्यु tad. affix अन to which the augment त is prefixed, making the affix तन,

applicable to the words सायं, चिरं, प्राह्णे, प्रगे and indeclinable words in the Śaiṣika or miscellaneous senses; e.g. सायंतनः, चिरंतनः दिवातनम् etc.; cf. P. IV. 3.23, 24.

ट्युल् tad. affix added in the same way as ट्यु above, making only a difference in the accent. When the affix ट्युल् is added, the acute accent is given to the last vowel of the word preceding the affix.

ट्लञ् tad. affix ल, causing vṛddhi for the initial vowel of the word to which it is added and also the addition of the fem. affix ई, applied to the word शमी in the sense of 'विकार', e.g. शामीली स्रुक्; cf. Kāś. on P. IV. 3.142.

ट्वित् having टु as इत्; roots, that have टु as इत् or mute, take the affix अथुच् in the sense of verbal activity. See टु.

ठ

ठ् the second consonant of the lingual class possessed of the properties श्वासानुप्रदान, अघोष, विवृतकण्ठत्व and महाप्राणत्व. For the syllable ठ at the beginning of taddhita affixes, the syllable इक is substituted; if however the affix (beginning with ठ) follows upon a word ending in इस्, उस्, उ, ऋ, ऌ and त् then क is added instead of इक; e.g. धानुष्कः, औदश्वित्कः etc.; cf. ठस्येकः, इसुसुक्तान्तात् कः, P. VII. 3.50, 51. Some scholars say that इक् and क् are substituted for ठ् by the sūtras quoted above; cf. Kāś. on VII. 3.50.

ठ (1) tad. affix ठ; see ठ् above for the substitution of इक and क for ठ. ठ stands as a common term for ठक्, ठन्, ठञ् and ठच् as also for ष्ठल्, ष्ठन्, and ष्ठच्; (2) the consonant ठ, the vowel अ being added for facility of pronunciation, cf. T. Pr. I. 21.

ठक् a very common tad. affix इक, or क in case it is added to words ending in इस्, उस्, उ, ऋ, ऌ and त् according to P. VII. 3.51, causing the substitution of vṛddhi for the first vowel of the word to which it is added. ठक् is added to (1) रेवती and other words in the sense of descendant (अपत्य) e.g. रैवतिकः, दाण्डग्राहिकः, गार्गिकः, भागवित्तिकः यामुन्दायनिकः, cf. P. IV. 1. 146-149; (2) to the words लाक्षा, रोचना etc. in the sense of 'dyed in', e.g. लाक्षिकम्, रौचनिकम्; cf. P. IV. 2.2; (3) to the words दधि and उदश्वित् in the sense of संस्कृत 'made better', e.g. दाधिकम्, औदश्वित्कम् (क instead of इक substituted for ठक्), cf. P. IV. 2.18, 19; (4) to the words आग्रहायणी, अश्वत्थ etc; cf. P. IV. 2.22, 23; (5) to words expressive of inanimate objects, to the words हस्ति and धेनु, as also to the words केश and अश्व in the sense of 'multitude'; cf. P. IV. 2. 47, 48; (6) to the words क्रतु, उक्थ and words ending in सूत्र, वसन्त etc., in the sense of 'students of' (तदधीते तद्वेद), cf. P. IV. 2.59, 60, 63; (7) to the words कुमुद and others as also to शर्करा as a चातुरर्थिक affix; cf. P. IV. 2.80, 84; (8) to the words कन्था, भवत् and वर्षा in the Śaiṣika senses; cf. P. IV. 2.102, 115, IV. 3.18; (9) to the words उपजानु and others in the sense 'generally present'; cf. P. IV. 3.40; (10) to the words consisting of two syllables, and the words ऋक्, ब्राह्मण etc. in the sense of 'explanatory literary work'; cf. P. IV. 3.72; (11) to words meaning 'sources of income' in the sense of 'accruing from'; cf. P. IV. 3.75; (12) to words denoting inanimate things excepting words showing time or place, in the sense of 'भक्ति' cf. P. IV. 8.96; and (13) to the words हल and सीर in the sense of 'belonging to', cf. P. IV. 3.124.

The tad. affix ठक् is added as a general termination, excepting in such cases where other affixes are prescribed, in specified senses like 'तेन दीव्यति,' 'तेन खनति', 'तेन संस्कृतम्' etc.; cf. P. IV. 4.1-75, as also to words हल, सीर, कथा, विकथा, वितण्डा etc. in specified senses, cf. P. IV. 4 81, 102. ठक् is also added as a general tad. affix or अधिकारविहितप्रत्यय, in various specified senses, as prescribed by P. V. 1.19-63, and to the words उदर, अयःशूल, दण्ड, अजिन, अङ्गुली, मण्डल, etc. and to the word एकशाला, in the prescribed senses; cf. P. V. 2.67, 76, V. 3.108, 109; while, without making any change in sense it is added to अनुगादिन्, विनय, समय, उपाय, (औपयिक being the word formed), अकस्मात्, कथंचित्; (cf. आकस्मिक कार्थंचित्क), समूह, विशेष, अत्यय and others, and to the word वाक् in the sense of 'expressed' cf. P. V. 4.13, 34, 35. The fem. affix ङीप् (ई) is added to words ending in the affix ठक् to form fem. bases.

ठक्पाद a popular name given to the fourth pāda of the fourth adhyāya of Pāṇini's Aṣṭādhyāyī. The pāda begins with the rule प्राग्वहतेष्ठक् P. IV. 4.1 prescribing the taddhita affix ठक् in the senses prescribed in rules beginning with the next rule 'तेन दीव्यति खनति जयति जितम्' and ending with the rule 'निकटे वसति' P. IV. 4. 73.

ठच् tad. affix इक or क (by P. VII. 3.51) with the vowel अ accented acute applied to (1) कुमुद and others as a Cāturarthika affix; cf. P. IV. 2.80; (2) to multisyllabic words and words beginning with उप which are proper nouns for persons; cf. P. V. 3.78, 80; and (3) to the word एकशाला in the sense of इव; cf. P. V. 3.109. The base, to which ठच् is added, retains generally two syllables or sometimes three, the rest being elided before the affix ठच् e.g. देविकः, वायुकः, पितृकः, शैवलिकः etc. from the words देवदत्त, कायुदत्त, पितृदत्त, शेवलदत्त, etc.; cf. P. V. 3.83, 84.

ठञ् tad. affix इक or क (by P. VII. 3.51) causing Vṛddhi and acute accent for the first vowel of the word to which it is added, applied (1) to महाराज, प्रोष्ठपद and कवचिन् in the specified senses, cf. P. IV. 2.35, 41 e.g. माहाराजिक, प्रौष्ठपदिक etc.; (2) to words काशि, चेदि, संज्ञा and others, along with ञिठ, e.g. काशिकी, काशिका, also with ञिठ to words denoting villages in the Vāhīka country e.g. शाकलिकी शाकलिका; as also to words ending in उ forming names of countries in all the Śaiṣika senses cf. P. IV. 2.116-120; (3) to compound words having a word showing direction as their first member, to words denoting time, as also to the words शरद्, निशा and प्रदोष, in the Śaiṣika senses; cf. P. IV. 3.6, 7, 11-15; (4) to the words वर्षा (in Vedic Literature), and to हेमन्त and वसन्त in the Śaiṣika senses; cf. P. IV. 3.19-21; (5) to संवत्सर, आग्रहायणी, words having अन्तः as the first member, to the word ग्राम preceded by परि or अनु, to multisyllabic words having their last vowel accented acute, to words denoting sacrifices, to words forming names of sages, to words ending in ऋ and to the word महाराज in the specific senses which are mentioned cf. P. IV. 3.50, 60, 61, 67, 68, 69, 78, 79, 97; (6) to the words गोपुच्छ, श्वगण, आक्रन्द, लवण, परश्वध, compound words having a multi-syllabic word as their first member, and to the words गुड etc. in the specified senses; cf. P. IV. 4.6, 11, 38, 52, 58, 64, 103; (7) to any word as a general tad. affix (अधिकारविहित), unless any other affix has been specified in the

specified senses 'तेन क्रीतम्' 'तस्य निमित्तम्'... 'तदर्हम्' mentioned in the section of sūtras V. 1.18 to 117; (8) to the words अयःशूल, दण्ड, अजिन, compound words having एक or गो as their first member as also to the words निष्कशत and निष्कसहस्र; cf. P. V. 2.76, 118, 119.

ठन् tad. affix इक or क (according to P. VII. 3.51), causing the addition of आ, and not ई, for forming the feminine base, applied (1) to the word नौ and words with two syllables in the sense of 'crossing' or 'swimming' over; cf. P. IV. 4.7; e.g. नाविकः नाविका, बाहुकः बाहुका; (2) to the words वस्न, क्रय, and विक्रय and optionally with छ to आयुध in the sense of maintaining (तेन जीवति); cf. P. IV. 4.13, 14; (3) to the word प्रतिपथ. words ending with अगार, to the word शत, to words showing completion (पूरणवाचिन्), to the words अर्ध, भाग, वस्न, द्रव्य, षण्मास ond श्राद्ध in specified senses; cf. P. IV. 4.42, 70, V. 1.21, 48, 49, 51, 84, V. 2.85 and 109; (4) to words ending in अ as also to the words headed by व्रीहि, and optionally with the affix इलच् to तुन्द and with the affix व to केश in the sense of मतुप् (possession); cf. P. V. 2.115, 116, 117 and 119.

ठित् marked with the mute letter ठ्. There is no affix or word marked with mute ठ् (at the end) in Pāṇini's grammar, but to avoid certain technical difficulties, the Mahābhāṣyakāra has proposed mute ठ् instead of ट् in the case of the affix एट् of the first pers. sing. perf. Ātm. and ऊठ् prescribed as Saṁprasāraṇa substitute by P. VI. 4.132 e.g. प्रष्ठौहः, प्रष्ठौहा; cf. M. Bh. on III. 4.79 and VI. 4.19.

ड

ड् (1) third letter of the lingual class of consonants possessed of the properties नादानुप्रदान, घोष, संवृतकण्ठत्व, and अल्पप्राण; (2) mute letter applied to affixes by Pāṇini to show the elision of the टि part (cf. P. I. 1.64.) of the preceding word viz. the penultimate vowel and the consonant or consonants following it; cf. टेः; (लोपः डिति प्रत्यये परे) VI. 4.143. The syllable ति of विंशति is also elided before an affix marked with the mute letter ड्.

ड (1) kṛt affix अ applied to the root गम् preceded by अन्त, अत्यन्त, अध्वन् etc., as also to the roots हन् and जन् under certain conditions; cf. P. III. 2.48, 49, 50, 97-101 and to the root क्रम् to form the word नक्र, cf. P. VI. 3.75; (2) tad. affix अ applied to words ending in दशन्, words ending in शत् and the word विंशति in the sense of 'more than' e.g. एकादशं शतम्, एकत्रिंशम्, एकविंशम्, cf. P. V. 2.45, 46.

डच् samāsānta (अ) added to a Bahuvrihi compound meaning a numeral e.g. उपदशाः उपविंशाः cf. P. V. 4.73.

डट् tad. affix अ in the sense of पूरण applied to a numeral to form an ordinal numeral; e.g. एकादशः, त्रयोदशः, cf. P. V. 2.48.

डण् tad. affix अ, causing vṛddhi and टिलोप, applied to त्रिंशत् and चत्वारिंशत् to show the परिमाण i.e. measurement or extent of a Brāhmaṇa work; e.g. त्रैंशानि ब्राह्मणानि, चात्वारिंशानि cf. P.V. 1.62.

डतमच् tad. affix अतम ih the sense of determination or selection of one out of many, applied to the pronouns किं, यत् and तत्; e.g. कतमः; cf. P. V. 3.93, as also to एक according to Eastern Grammarians; e.g. एकतमो भवतां देवदत्तः; cf. P. V. 3.94.

डतरच् tad. affix अतर in the sense of 'selection out of two' applied to the words किं, यत् and तत् as also to

the word एक ; e.g. कतरो भवतो: पटु: cf. P. V. 3.92 एकतरो भवतोर्देवदत्त: cf. P. V. 3.94.

डतरादि a class of words headed by the word डतर which stands for डतरान्त i.e. words ending with the affix डतर; similarly the word डतम which follows डतर stands for डतमान्त. This class डतरादि is a subdivision of the bigger class called सर्वादि and it consists of only five words viz. डतरान्त, डतमान्त अन्य, अन्यतर and इतर; cf. P. VII. 1.25 and I. 1.27.

डति tad. affix अति affixed to the word किम् to show number or measurement; e.g. कति ब्राह्मणा:, cf. P. V. 2.41. The words ending with the affix डति are termed संख्या and षट् for purposes of declension etc.; cf. P. I. 1.23, 25.

डर kṛt affix अर added to the root खन् in the sense of 'instrument' or 'location' e.g. आखर:, cf. P. III. 3. 125 Vārttika.

डस् affix अस applied to the word श्वेतवाह and others at the end of a pada i.e. when the word श्वेतवाह has got the पदसंज्ञा. e.g. श्वेतवा इन्द्र: । श्वेतवोभ्याम् cf. P. III. 2.71 Vārt. 1 and 2.

डा (1) verb-ending आ, causing elision of the penultimate vowel as also of the following consonant, substituted for the 3rd pers. sing. affix तिप् of the first future; e.g. कर्ता; cf. P. II. 4.85; (2) case ending आ substituted in Vedic Literature for any case affix as noticed in Vedic usages; e.g. नाभा पृथिव्याम्; cf. P. VII. 1.39.

डाच् tad. affix आ applied to dissyllabic words, used as imitation of sounds, or used as onomatopoetic, when connected with the root कृ or भू or अस्. The word to which डाच् is applied becomes generally doubled; e.g. पटपटाकरोति, पटपटाभवति, पटपटास्यात्; cf. P. V. 4.57. The affix डाच् is also applied to द्वितीय, तृतीय, to compound words formed of a numeral and the word गुण, as also to the words सपत्र, निष्पत्र, सुख, प्रिय, etc. when these words are connected with the root कृ; e.g. द्वितीयाकरोति, तृतीयाकरोति, द्विगुणाकरोति, सपत्राकरोति, सुखाकरोति etc.; cf. P. V. 4. 58 to 67.

डाप् fem. affix आ added optionally to words ending in मन् and to Bahuvrīhi compounds ending in अन् to show feminine gender, the words remaining as they are when the optional affix डाप् is not applied; e.g. दामा, सीमा, सुपर्वा; cf. P. IV. 1. 11, 12, 13.

डामहच् tad. affix आमह added to the words मातृ and पितृ in the sense of 'father'; e. g. मातामह:, पितामह:; cf. P. IV. 2.36 Vārt. 2.

डित् possessed of the mute letter ड् added for the purpose of the elision of टि (last vowel and the consonant or consonants after it) of the preceding word. See ड.

डिनि (1) tad. affix applied to अवान्तरदीक्षा, तिलव्रत etc. in the sense of चरति (observing); e. g. तिलव्रती, cf. P. V. 1. 94 Vārt 3; (2) applied in the sense of 'having as measurement' applied to numeral words ending in शत् or शिन् and the word विंशति; e. g. त्रिंशिनो मासा:, विंशिनोङ्गिरस:; cf. M. Bh. on P. V. 2.37.

डिमच् tad. affix इम applied to the words अग्र, आदि, पश्चात् and अन्त in the Śaiṣika senses; e. g. अग्रिमम्, आदिमम्, पश्चिमम, अन्तिमम; cf. M. Bh. on P. IV. 3.23.

डियाच् case affix इया for Inst. sing. seen in Vedic Literature; e. g. सुक्षेत्रिया, सुगात्रिया; cf. Kāś. on P. VII. 1.39.

डुपच् tad. affix उप added to the word कुतू in the sense of diminutive; e. g.

कुतुप: a small oil-pot (कुतू); cf. V. 3. 89.

डुम्सुन् Uṇādi affix उम्स् added to the root पा to form the word पुंस; cf. पातेर्डुम्सुन् Uṇādi Sūtra IV. 177.

डुलच् tad. affix उल in the sense of 'brother' applied to the word मातृ; e. g. मातुल:; cf. P. IV. 2. 36 Vārt 1.

ड्मतुप् tad. affix मत् as a चातुरर्थिक affix applied to the words कुमुद, नड and वेतस; e. g. कुमुद्वान्, नड्वान्, वेतस्वान्; cf. P. IV. 2.87.

ड्य tad. affix य (1) added in the sense of 'Sāma introduced by' (दृष्टं साम) to the word वामदेव; e. g. वामदेव्यं साम; cf. P. IV. 2.9; (2) added to the word स्रोतस् optionally with यत् in the sense of 'present there' (तत्र भव:); e.g. स्रोतस्य:, cf. P. IV. 4.113.

ड्यण् tad. affix य added to the words पाथस् and नदी in the sense of 'present there' (तत्र भव:), e. g. पाथ्य:, नाद्य:; cf. P. IV. 4.111.

ड्यत् tad. affix य added along with ड्य to the same words to which the affix ड्य is added as also in the same sense, the vowel अ of ड्यत् being स्वरित. See the word ड्य above.

ड्या case affix या seen in Vedic Literature e.g. अनुष्ठ्या उच्च्यावयतात् cf. S. K. on P. VII. 1.39.

ड्रट् kṛt. affix र with fem. affix ई added to it, applied to the root स्त्यै. e. g. स्त्री cf. संस्त्याने स्त्यायतेर्ड्रट् स्त्री M. Bh. on IV. 1.3.

ड्वलच् tad. affix वल, in the four senses, added to the words नड and शाद; e. g. नड्वलम्, शाद्वलम्; cf. P. IV. 2.88.

ड्वित् a root marked with the mute syllable ड्व (at the beginning) to signify the application of the kṛt affix त्रि which is invariably followed by the addition of म (मप्), in the sense of 'achieved by' e.g. पक्त्रिमम्; कृत्रिमम्; cf. P. III. 3.88 and IV. 4.20.

ड्वुन् tad. affix अक added to the words विंशति and त्रिंशत् in the tetrad of tad. senses; e.g. विंशक:, त्रिंशक: cf. P. V. 1.24.

ढ

ढ् (1) fourth consonant of the lingual class of consonants possessed of the properties नादानुप्रदान, घोष, संवृतकण्ठत्व and महाप्राणत्व; (2) the consonant ढ् which is elided when followed by ढ् and the preceding vowel is lengthened; e.g. गाढा, cf. P. VIII. 3.13 and VI. 3.111; (3) substitute ढ् for ह् at the end of a पद, or, if followed by any consonant excepting a semivowel or a nasal excepting in the cases of roots beginning with द् or the roots द्रुह्, मुह् etc. as also वह् and आह् cf. P. VIII. 2.31, 32, 33, 34; (4) ढ् at the beginning of a tad. affix which has got एय् substituted for it; cf. गाङ्गेय:, वैनतेय:; cf. P. V. 3.102.

ढ tad. affix ढ (1) applied to the word सभा in the sense of 'fit for' (तत्र साधु:) in Vedic literature; e.g. सभेय:; cf. IV. 4.106; (2) applied to the word शिला in the sense of इव; e.g. शिलेयं दधि; cf. P. V. 3.102; (3) common term (ढ) for the affixes ढक्, ढञ् and ढ also, after the application of which the affix ङीप् (ई) is added in the sense of feminine gender; cf. P. IV. 1.15.

ढक् tad. affix एय causing the substitution of vṛddhi for the first vowel of the word to which it is added. ढक् is added in the sense of अपत्य (descendant) (1) to words ending in feminine affixes, to words ending in

the vowel इ, excepting इ of the tad. affix इञ्. to words of the class headed by शुभ्र, to words मण्डूक, विकर्ण, कुषीतक, भ्रू, कुलटा and to words headed by कल्याणी which get इन substituted for its last vowel; e.g. सौपर्णेयः, दासेयः, शौभ्रेयः, माण्डूकेयः, वैकर्णेयः, कौषीतकेयः, भ्रौवेयः, कौलटेयः, काल्याणिनेयः etc., cf. Kāś. on P. IV. 1.119-127; (2) to the words पितृष्वसृ and मातृष्वसृ with the vowel ऋ elided and to the word दुष्कुल, e.g. पितृष्वसेयः, मातृष्वसेयः, दौष्कुलेयः, cf. Kāś. on P. IV. 1.133, 134, 142; (3) to the word कलि in the sense of Sāma, to the word अग्नि in the sense of 'dedicated to a deity' (सास्य देवता) as also to the words नदी, मही, वाराणसी, श्रावस्ती and others in the Śaiṣika senses; e.g. कालेयं साम, आग्नेयः, नादेयम माहेयम् etc. cf. Kāś. on P. IV. 2.8, 33, 97; (4) to the words तूदी, धुर्, कपि, ज्ञाति, व्रीहि and शालि in the specified senses; cf. P. IV. 3.94, IV. 4.77, V. 1.127, V. 2.2.

ढकञ् tad. affix एयक applied (1) to the word कुल optionally along with यत् and ख, when it is not a member of a compound; e.g. कौलेयकः, कुल्यः, कुलीनः; cf. P. IV. 1 140; (2) to the words कत्त्रि and others in the Śaiṣika senses as also to the words कुल, कुक्षि and ग्रीवा, if the words formed with the affix added, respectively mean dog, sword and ornament; e.g. कात्त्रेयकः कौलेयकः (श्वा), कौक्षेयकः (असिः), ग्रैवेयकः (अलंकारः); cf. Kāś. on P. IV. 2.95, 96.

ढञ् tad. affix एय causing Vṛddhi substituted for the first vowel of the base and the addition of the fem. affix ङीप् (ई), applied (1) to words meaning quadrupeds and words in the class of words headed by गृष्टि in the sense of अपत्य; e.g. कामण्डलेयः; गार्ष्टेयः, हालेयः, बालेयः etc.; cf. P. IV. 1.135, 136; (2) to the word क्षीर, words of the class headed by सखि, the words कोश, दृति, कुक्षि, कलशि, अस्ति, अहि, ग्रीवा, वमेती, एणी, पथि, अतिथि, वसति, स्वपति, पुरुष, छदिस, उपधि, बलि, परिखा, and वस्ति in the various senses mentioned in connection with these words: e.g. क्षैरेयः, साखेयम्, कौशेयम्, दार्तेयम्, कौक्षेयम् etc., cf. Kāś. on P. IV. 2.20, 80, IV. 3.42, 56, 57, 94, 159, IV. 4.104, V. 1.10, 13, 17, V. 3.101.

ढिनुक् tad. affix एयिन् applied to the word छगलिन् in the sense of 'students following the text of' e.g. छागलेयिनः in the sense छगलिना प्रोक्तमधीयते ते; cf. Kāś. on P. IV. 3.109.

ढुण्ढिका a commentary on Bṛhádvṛtti by Hemacandra. It is also known as Vṛddhadīpikā, Avacūri, Avacūrṇikā. The author of this work is not well-known. (2) a commentary on Durgasimha's Kātantravṛtti.

ढ्रक् tad. affix एर (एय्+र) applied in the sense of offspring to the word गोधा and optionally with ढक् to words meaning persons having a bodily defect or a low social status; e.g. गौधेरः, काणेरः दासेरः; काणेयः, दासेयः, cf. Kāś. on P. IV. 1.129, 131.

ण

ण् (1) fifth consonant of the lingual class of consonants possessed of the properties, नादानुप्रदान, घोष, संवृतकण्ठत्व, अल्पप्राण and आनुनासिक्य; (2) the mute letter ण् indicating the substitution of vṛddhi (cf. P. VII. 2.115-117) when attached to affixes; (3) the consonant ण् at the beginning of roots which is changed into न्; the roots, having ण् at the beginning changeable to न्, being called णोपदेश; (4) ण् as a substitute for न् following the letters ऋ, ॠ, र्, and ष् directly, or with the intervention of consonants of the guttural and labial classes, but occurring in the same word. Such a substitution of ण् for

न् is called णत्व; cf. P. VIII. 4.1-39. For णत्व in Vedic Literature; cf. R. Pr. V. 20-28, T. Pr. VII. 1-12. V. Pr. III. 84-88; (5) the consonant ण् added as an augment to a vowel at the beginning of a word when it follows the consonant ण् at the end of the previous word; cf. P. VIII. 3.32. In the Vedic Prātiśākhyas this augment ण् is added to the preceding ण् and looked upon as a part of the previous word.

ण (1) kṛt. affix अ, added optionally to the roots headed by ज्वल् and ending with कस् in the first conjugation (see ज्वलिति above) in the sense of agent, and necessarily to the root श्यै, roots ending with आ and the roots व्यध्, आस्रु, संस्रु, इ with अति, सो with अव, हृ with अव, लिह्, श्लिष् and श्वस्, to the roots दु and नी without any prefix and optionally to ग्रह्; e.g. ज्वाल: or ज्वल:, अवश्याय:, दाय:, धाय:, व्याध:, आस्राव:, संस्राव:, अत्याय:, अवसाय:, अवहार:, लेह:, श्लेष:, श्वास:, दाव:, नाय:, ग्रह: or ग्राह:; in the case of the root ग्रह् the affix ण is applied by व्यवस्थितविभाषा, the word ग्रह: meaning a planet and the word ग्राह: meaning a crocodile; cf. Kāś. on P. III. 1.140-143; (2) kṛt affix अ in the sense of verbal activity (भाव) applied along with the affix अप् to the root अद् with नि; e.g. न्याद: निघस:; cf. P. III. 3.60; (3) kṛt affix ण prescribed by the Vārttikakāra after the roots तन्, शील्, काम्, भक्ष् and चर् with आ; cf. P. III. 1.140 Vārt 1, and III. 2.1 Vārt. 7; (4) tad. affix अ in the sense of अपत्य added along with ठक् also, to a word referring to a female descendant (गोत्रस्त्री) if the resultant word indicates censure; e.g. गार्ग्य: गार्गिक:; cf. P. IV. 1.147, 150; (5) tad. affix अ in the sense of अपत्य added also with the affix फिञ्, to the word फाण्टाहृति; (6) tad. affix अ in the sense of 'a game' added to a word meaning 'an instrument in the game'; e.g. दाण्डा, मौष्टा, cf. P. IV. 2.57; (7) tad. affix अ added to the word छत्त्र and others in the sense of 'habituated to' e.g छात्र:, शैक्ष:, पौरोह:, चौर:; cf. P. IV. 4.62; (8) tad. affix अ added to the words अन्न, भक्त, सर्व, पथिन्, यथाकथाच, प्रज्ञा, श्रद्धा, अर्चा, वृत्ति and अरण्य in the senses specified with respect to each; e.g. आन्न: (मनुष्य:) भाक्त: (शालि:), सार्व (सर्वस्मै हितम्), पान्थ:, याथाकथाचं (कार्यम्), प्राज्ञ: or प्रज्ञावान्, श्राद्ध: or श्रद्धावान्, आर्च: or अर्चावान्, वार्त: or वृत्तिमान्, and आरण्या: (सुमनस:); cf. Kāś. on P. IV. 4.85, 100, V. 1.10, 76, 98, V. 2.101 and IV. 2.104 Vārttika.

णच् kṛt affix अ in the sense of reciprocal action, added to any root; the affix णच् is to get necessarily the affix अञ् added to it followed by the fem. affix ई e.g. व्यावक्रोशी, व्यावहासी; cf. Kāś. on P. III. 3.43 and P. V. 4.14.

णत्व cerebralization; lingualization; the substitution of ण् for न् under certain conditions; cf. P. VIII. 4. 1-39. See ण.

णत्वपाद a popular name given by grammarians to the fourth pāda of the eighth adhyāya of Pāṇini's Aṣṭādhyāyī, as the pāda begins with the rule रषाभ्यां नो ण: समानपदे and mainly gives rules about णत्व i.e. the substitution of the consonant ण् for न्.

णमुल् kṛt affix अम्, causing vṛddhi to the final vowel or to the penultimate अ, (1) added to any root in the sense of the infinitive in Vedic Literature when the connected root is शक्; e.g. अग्निं वै देवा विभाजं नाशक्नुवन्; cf. Kāś. on P. III. 4.14; (2) added to any root to show frequency of a past action, when the root form

ending with णमुल् is repeated to convey the sense of frequency; e.g. भोजं भोजं व्रजति, पायंपायं व्रजति, cf. Kāś. on P. III. 4.22; (3) added to a root showing past action and preceded by the word अग्रे, प्रथम or पूर्व, optionally along with the kṛt affix क्त्वा; e.g. अग्रेभोजं or अग्रे भुक्त्वा व्रजति: cf. Kāś. on P. III. 4.24; (4) added in general to a root specified in P. III. 4.25 to 64, showing a subordinate action and having the same subject as the root showing the main action, provided the root to which णमुल् is added is preceded by an antecedent or connected word, such as स्वादुम् or अन्यथा or एवम् or any other given in Pāṇini's rules; cf. P. III. 4 26 to III. 4.64; e.g. स्वादुंकारं भुङ्क्ते, अन्यथाकारं भुङ्क्ते, एवंकारं भुङ्क्ते, ब्राह्मणवेदं भोजयति, यावज्जीवमधीते, समूलकाषं कषति, समूलघातं हन्ति, तैलपेषं पिनष्टि, अजकनाशं नष्टः etc.; cf. Kāś. on P. III. 4.26-64. When णमुल् is added to the roots कष्, पिष्, हन् and others mentioned in P. III. 4.34 to 45, the same root is repeated to show the principal action. The word ending in णमुल् has the acute accent (उदात्त) on the first vowel (cf P. VI. 1.194) or on the vowel preceding the affix; cf. P. VI. 1.193.

णमुल्तत्पुरुष a term used in connection with the compound of the णमुलन्त with its उपपद which precedes; e.g. अग्रेभोजम्, मूलकोपदंशम्; cf. P. II. 2.20, 21.

णल् personal ending अ substituted for तिप् and मिप् in लिट् or the perfect and in the case of विद् and ब्रू in लट् or the pres. tense optionally; cf. P. III. 4.82, 83, 84. The affix णल् on account of being marked by the mute letter ण् causes vṛddhi to the preceding vowel; the vṛddhi is, however, optional in the case of the 1st pers. (मिप्;) cf. P. VII. 1.91. औ is substituted for णल् after roots ending in आ; cf. P. VII. 1.34.

णस् tad. affix अस applied to the word पर्शु in the sense of collection. The original Vārttika is पर्श्वाः णस् P. IV. 2.43 Vārt. 3. Some scholars read णस in the place of णस् in the Vārttika which is read as पर्श्वा णस वक्तव्यः by them.

णि common term for णिङ् (signifying Ātmanepada) and णिच्; cf. णेरणौ यत्कर्म० P. I. 3.67, णेरनिटि VI. 4.51; cf. also P. I. 3.86, I. 4.52, II. 4.46, 51; III. 2.137; VI. 1.31, 48, 54, VI. 4.90; VII. 2.26, VII. 3.36; VII. 4.1, VIII. 4.30.

णिङ् affix इ causing vṛddhi, prescribed after the root कम्, the base ending in इ i.e. कामि being called a root; cf. P. III. 1.30, 32. The mute letter ङ् signifies that the root कामि is to take only the Ātmanepada affixes e.g. कामयते, अचीकमत.

णिच् affix इ causing vṛddhi (1) applied to roots of the tenth conjugation (चुरादिगण) such as चुर्, चित् etc. e.g. चोरयति, चोरयते: cf. P. III. 1.25; (2) applied to any root to form a causal base from it, e.g. भावयति from भू, गमयति from गम्; cf. हेतुमति च P. III. 1.26; (3) applied to the words मुण्ड, मिश्र etc. in the sense of making, doing, practising etc. (करण); e.g. मुण्डं करोति मुण्डयति, व्रतयति (eats something or avoids it as an observance), हलं गृह्णाति हलयति etc.; cf. P. III. 1.21; (4) applied to the words सत्य, पाश, रूप, वीणा, तुल, श्लोक, सेना, लोमन्, त्वच्, वर्मन्, वर्ण and चूर्ण in the various senses given by the Vārttikakāra to form denominative roots ending in इ; e.g. सत्यापयति, पाशयति, etc.; cf. P. III. 1.25; (5) applied to suitable words in the sense of composing, e.g. सूत्रं करोति सूत्रयति, etc.; (6) applied to a verbal

noun (कृदन्त) in the sense of 'narrating' with the omission of the kṛt affix and the kāraka of the verbal activity put in a suitable case; e.g. कंसं घातयति for the sentence कंसवधमाचष्टे, or बलिं बन्धयति for बलिबन्धमाचष्टे, or रात्रिं विवासयति, सूर्यमुद्गमयति, पुष्येण योजयति etc.; cf. Kāś. on P. III. 1.26. Roots ending in णिच् (णिजन्त) take the conjugational endings of both the Parasmaipada and the Ātmanepada; cf. णिचश्च P. I. 3.74. They have perfect forms by the addition of आम् with a suitable form of the perfect tense of the root कृ, भू or अस placed after आम्, the word ending with आम् and the verbal form after it being looked upon as separate words e.g. कारयां चकार कारयां चक्रे etc.; cf. P III. 1.35, 40. They have the aorist form, with the substitution of the Vikaraṇa चङ् (अ) for च्लि before which the root is reduplicated; e.g. अचीकरत्, अबीभवत् etc.; cf. P. III. 1.48, VI. 1.11 as also VII. 4.93-97.

णिजन्त roots ending in णिच्; the term is generally applied to causal bases of roots. See णिच्.

णित् (1) an affix with the mute consonant ण् added to it to signify the substitution of vṛddhi for the preceding vowel or for the penultimate अ or for the first vowel of the word if the affix applied is a taddhita affix; cf. P. VII. 2.115-117; e.g. अण्, ण, उण् णि etc.; (2) an affix not actually marked with the mute letter ण् but looked upon as such for the purpose of vṛddhi; e.g. the Sarvanāmasthāna affixes after the words गो and सखि, cf. P. VII. 1.90, 92.

णित्त्व possession of ण् as a mute letter for the purpose of vṛddhi. See the word णित्.

णिनि kṛt affix इन् signifying vṛddhi (1) applied to the roots headed by ग्रह् (i.e. the roots ग्रह्, उद्वस्, स्था etc.) in the sense of an agent; e.g. ग्राही, उद्वासी, स्थायी. cf. P. III. 1.134; (2) applied to the root हन् preceded by the word कुमार or शीर्ष as उपपद; e.g. कुमारघाती, शीर्षघाती, cf. P. III. 2.51; (3) applied to any root preceded by a substantive as upapada in the sense of habit, or when comparison or vow or frequency of action is conveyed, or to the root मन् with a substantive as उपपद e.g. उष्णभोजी, शीतभोजी, उष्ट्रक्रोशी; ध्वाङ्क्षरावी; स्थण्डिलशायी, अश्राद्धभोजी; क्षीरपायिण उशीनराः; सौवीरपायिणो बाह्लीकाः; दर्शनीयमानी, शोभनीयमानी, cf. P. III. 2.78-82; (4) applied to the root यज् preceded by a word referring to the करण of यागफल as also to the root हन् preceded by a word forming the object (कर्मन्) of the root हन्, the words so formed referring to the past tense; e.g. अग्निष्टोमयाजी, पितृव्यघाती, cf. P. III. 2.85, 86; (5) applied to a root when the word so formed refers to a kind of necessary activity or to a debtor; cf. अवश्यंकारी, शतंदायी, सहस्रंदायी cf. P. III. 4.169-170; (6) tad. affix इन्, causing vṛddhi for the first vowel, applied to the words काश्यप and कौशिक referring to ancient sages named so, as also to words which are the names of the pupils of कलापि or of वैशम्पायन, as also to the words शुनक, वाजसनेय etc. in the sense of 'students learning what has been traditionally spoken by those sages' e.g. काश्यपिनः, ताण्डिनः, हारिद्रविणः शौनकिनः, वाजसनेयिनः etc.; cf. P. IV. 3.103-104, 106; (7) applied to words forming the names of ancient sages who are the speakers of ancient Brāhmaṇa works in the sense of 'pupils studying those works' as also to words forming the names of sages who composed old Kalpa works in the sense of those कल्प works; e.g. भाल्लविनः, ऐतरेयिणः। पैङ्गी कल्पः अरुणपराजी

name of such compounds by ancient grammarians before Pāṇini. Pāṇini has not defined the term with a view to including such compounds as would be covered by the definition. He has mentioned the term तत्पुरुष in II. 1.22 as Adhikāra and on its strength directed that all compounds mentioned or prescribed thereafter upto Sūtra II. 2.22 be called तत्पुरुष. No definite number of the sub-divisions of तत्पुरुष is given; but from the nature of compounds included in the तत्पुरुष-अधिकार, the sub-divisions विभक्तितत्पुरुष cf. P. II. 1.24 to 48, समानाधिकरणतत्पुरुष cf. P. II. 1.49 to 72 (called by the name कर्मधारय; acc to P. I. 2. 42), संख्यातत्पुरुष (called द्विगु by P. II. 1.52), अवयवतत्पुरुष or एकदेशितत्पुरुष cf. P. II. 2.1-3, व्यधिकरणतत्पुरुष cf. P. II. 2.5, नञ्तत्पुरुष cf. P. II. 2.6, उपपदतत्पुरुष cf. P. II. 2.19, प्रादितत्पुरुष cf. P. II. 2.18 and णमुल्तत्पुरुष cf. P. II. 2.20 are found mentioned in the commentary literature on standard classical works. Besides these, a peculiar tatpuruṣa compound mentioned by Pāṇini in II. 1.72, is popularly called मयूरव्यंसकादिसमास. Pāṇini has defined only two out of these varieties viz. द्विगु as संख्यापूर्वो द्विगुः P. II. 1.23, and कर्मधारय as तत्पुरुषः समानाधिकरणः कर्मधारयः P. I. 2.42. The Mahābhāṣyakāra has described तत्पुरुष as उत्तरपदार्थप्रधानस्तत्पुरुषः; cf. M. Bh. on II. 1.6, II. 1.20, II. 1.49, etc., and as a consequence it follows that the gender of the tatpuruṣa compound word is that of the last member of the compound; cf. परवल्लिङ्गं द्वन्द्वतत्पुरुषयोः P. II. 4. 26; cf. also तत्पुरुषश्चापि कः परवल्लिङ्गं प्रयोजयति। यः पूर्वपदार्थप्रधानः एकदेशिसमासः अर्धपिप्पलीति। यो ह्युत्तरपदार्थप्रधानो दैवकृतं तस्य परवल्लिङ्गम्, M. Bh. on II. 4.26. Sometimes, the compound gets a gender different from that of the last word; cf. P. II. 4. 19-31. The tatpuruṣa compound is optional as generally all compounds are, depending as they do upon the desire of the speaker. Some tatpuruṣa compounds such as the प्रादितत्पुरुष or उपपदतत्पुरुष are called नित्य and hence their constitutent words, with the case affixes applied to them, are not noticed separately; cf. P. II. 2.18, 19. In some cases अ as a compound-ending (समासान्त) is added; e. g. राजधुरा, नान्दीपुरम्; cf. P. V. 4.74; in some cases अच् (अ) is added; cf. P. V. 4. 75 to 87; while in some other cases टच् (अ) is added, the mute letter ट् signifying the addition of ङीप् (ई) in the feminine gender; cf. P. V. 4. 91-112. For details see p.p. 270-273 Mahābhāṣya Vol. VII. published by the D. E. Society, Poona.

तदन्तविधि a peculiar feature in the interpretation of the rules of Pāṇini, laid down by the author of the Sūtras himself by virtue of which an adjectival word, qualifying its principal word, does not denote itself, but something ending with it also; cf. येन विधिस्तदन्तस्य P. I. 1.72. This feature is principally noticed in the case of general words or adhikāras which are put in a particular rule, but which occur in a large number of subsequent rules; for instance, the word प्रातिपदिकात, put in P. IV. 1.1, is valid in every rule upto the end of chapter V and the words अतः, उतः, यञः etc. mean अदन्तात्, उदन्तात्. यञन्तात् etc. Similarly the words धातोः (P. III. 1.91) and अङ्गस्य (P. VI. 4.1) occurring in a number of subsequent rules have the adjectival words to them, which are mentioned in subsequent rules, denoting not only those words, but words ending with them. In a large number of cases this feature

of तदन्तविधि is not desirable, as it goes against arriving at the desired forms, and exceptions deduced from Pāṇini's rules are laid down by the Vārttikakāra and later grammarians; cf. Par. Śek. Pari. 16, 23, 31; also Mahābhāṣya on P. I. 1.72.

तदादिविधि a convention similar to the तदन्तविधि of Pāṇini, laid down by the Vārttikakāra laying down that in case an operation is prescribed for something followed by a single letter, that single letter should be taken to mean a word beginning with that single letter; cf. यस्मिन्विधिस्तदादावल्ग्रहणे P. I. 1.72 Vārt. 29; Par. Śek. Pari. 33.

तद्गुणसंविज्ञान lit. connection with what is denoted by the constituent members; the word refers to a kind of Bahuvrīhi compound where the object denoted by the compound includes also what is denoted by the constituent members of the compound; e. g. the compound word सर्वादि in the rule सर्वादीनि सर्वनामानि includes the word सर्व among the words विश्व, उभय and others, which alone form the अन्यपदार्थ or the external thing and not merely the external object as mentioned in Pāṇini's rule अनेकमन्यपदार्थे (P. II. 2. 24); cf. भवति बहुव्रीहौ तद्गुणसंविज्ञानमपि । तद्यथा । चित्रवाससमानय। लोहितोष्णीषा ऋत्विजः प्रचरन्ति। तद्गुण आनीयते तद्गुणाश्च प्रचरन्ति M. Bh. on I. 1.27. For details cf. Mahābhāṣya on P. I. 1.27 as also Par. Śek. Pari. 77.

तद्गुणीभूत lit. made subordinated to (the principal factor); completely included so as to form a portion. The word is used in connection with augments which, when added to a word, are completely included in that word, and, in fact, form a part of the word; cf. यदागमास्तद्गुणीभूतास्तद्ग्रहणेन गृह्यन्ते Par. Śek. Pari. 11.

तद्धित a term of the ancient pre-Pāṇinian grammarians used by Pāṇini just like सर्वनामन् or अव्यय without giving any specific definition of it. The term occurs in the Nirukta of Yāska and the Vājasaneyi-Prātiśākhya; cf. अथ तद्धितसमासेषु एकपर्वसु चानेकपर्वसु पूर्वं पूर्वमपरमपरं प्रविभज्य निर्ब्रूयात्। दण्ड्यः पुरुषः। दण्डमर्हतीति वा, दण्डेन संपद्यते इति वा Nir. II. 2; also cf. तिङ्कृत्तद्धितचतुष्टयसमासाः शब्दमयम् Vāj. Prāti. I. 27. It is to be noted that the word तद्धित is used by the ancient grammarians in the sense of a word derived from a substantive (प्रातिपदिक) by the application of suffixes like अ, यत् etc., and not in the sense of words derived from roots by affixes like अन, ति etc. which were termed नामकरण, as possibly contrasted with the word तद्धित used by Yāska in II. 5. Pāṇini has used the word तद्धित not for words, but for the suffixes which are added to form such words at all places (e. g. in I. 1.38, IV. 1.17, 76, VI. 1.61 etc.) In fact, he has begun the enumeration of taddhita affixes with the rule तद्धिताः (P. IV. 1. 76) by putting the term तद्धित for affixes such as ति, ष्यङ्, अण् etc. which are mentioned thereafter. In his rule कृत्तद्धितसमासाश्च and in the Vārttika समासकृत्तद्धिताव्यय० (I. 4.1 Vārt. 41) which are similar to V. Pr. I. 27 quoted above, the word तद्धित appears to be actually used for words derived from nouns by secondary affixes, along with the word कृत् which also means words derived from roots, although commentators have explained there the terms कृत् and तद्धित for कृदन्त and तद्धितान्त. The term तद्धित is evidently echoed in the Sūtra तस्मै हितम् which, although it is not the first Sūtra of the taddhita section, may imply that there were possibly long lists of secondary nouns with the senses of

IV. 1.92 etc. The word is also explained in the sense of 'important'.

तन्त्रप्रदीप name of the learned commentary written by मैत्रेयरक्षित, a famous Buddhist grammarian of the 12th century A. D. on the काशिकाविवरणपञ्जिका (न्यास) of Jinendrabuddhi. The work is available at present only in a manuscript form, and that too in fragments. Many later scholars have copiously quoted from this work. The name of the work viz. तन्त्रप्रदीप is rarely mentioned; but the name of the author is mentioned as रक्षित, मैत्रेय or even मैत्रेयरक्षित. There are two commentaries on the तन्त्रप्रदीप named उद्द्योतनप्रभा and आलोक.

तनादि a class of roots headed by the root तन्, which is popularly called the eighth conjugation to which the conjugational sign उ is added; e. g. तनोति, करोति, कुरुते; cf. P. II. 4.79; III. 1.79.

तनोत्यादि a class of words which is the same as तनादि; cf. P. VI. 4.37. See तनादि.

तक्षामिकाण् the tad. affix अण् prescribed by the rule अवृद्धाभ्यो नदीमानुषीभ्यस्तन्नामिकाभ्यः P. IV. 1.113; cf. M. Bh. on P. IV. 1.114.

तप् (1) tad. affix त added to the words पर्वन् and मरुत् to form the words पर्वतः and मरुत्तः; cf. P. V. 2.122 Vārt. 10; (2) personal ending in Vedic Literature substituted for त of the impera. sec. pers. pl. e. g. श्रृणोत ग्रावाणः cf. Kāś. on P. VII. 1.45.

तपरकरण addition of the mute letter त् after a vowel to signify the inclusion of only such varieties of the vowel as take the same time for their utterance as the vowel marked with त्; cf. P. I. 1.70. See त्.

तम् personal ending तम् substituted for थस् in the impera. imperf. potential, benedictive, aorist and conditional; cf. P. III. 4.85, 101.

तम common term for the tad. affixes तमट् and तमप्.

तमट् tad. affix तम added optionally with the affix डट् (अ) to विंशति, त्रिंशत् etc., as also to words ending with them, in the sense of पूरण (completion), and necessarily (नित्यं) to the words शत, सहस्र, षष्टि, सप्तति etc. e.g. एकविंशतितमः; एकविंशः, त्रिंशत्तमः, त्रिंशः, शततमः, षष्टितमः विंशी, त्रिंशी etc.; cf. Kāś. on V. 2.56-58.

तमप् tad. affix तम added without a change of sense, i.e. in the sense of the base itself to noun-bases possessing the sense of excellence, as also to verbal forms showing excellence; e.g. आढ्यतमः, दर्शनीयतमः, श्रेष्ठतमः, पचतितमाम् cf. Kāś. on P. V. 3.55-56. The affix तमप् is termed घ also; cf. P. I. 1.22.

तय tad. affix तयप् applied to a numeral (संख्या) in the sense of अवयविन् or 'possessed of parts'; e.g. पञ्च अवयवा अस्य पञ्चतयम्, दशतयम्, चतुष्टयी; cf. Kāś. on P. V. 2.42. अय is substituted for तय optionally after the numerals द्वि and त्रि and necessarily after उभ; cf. P. V. 2.43-44.

तयप् tad. affix तय. See तय.

तर tad. affix तरप् added to bases showing excellence (अतिशायन) when the excellence shown is between two persons; e.g. अनयोः सुकुमारतरः सुकुमारतरा, पचतितराम्; cf. Kāś. on P. V. 3.57. The affix तरप् is called घ just like तमप्; cf. P. I. 1.22.

तरङ्गिणी a commentary by Harṣakīrti on his own Sārasvatadhātupāṭha. He was a pupil of Candra-kīrti who flourished in the sixteenth century.

secondary suffixes, and तद्धित was perhaps, the first sense given there. The number of taddhita suffixes mentioned by Pāṇini is quite a large one ; there are in fact 1110 rules given in the taddhita section covering almost two Adhyāyas viz. from P. IV. 1.76 to the end of the fifth Adhyāya. The main sub-divisions of taddhita affixes mentioned by commentators are, Apatyādyarthaka (IV. 1.92 to 178), Raktādyarthaka (IV. 2.1 to 91), Śaiṣika (IV. 2. 92 to IV. 3.133), Prāgdīvyatīya (IV. 3.134 to 168), Prāgvahatīya (IV. 4.1 to IV. 4.74), Prāgghitīya (IV. 4.75 to IV. 4.109), Ārhīya (V. 1. 1 to 71), Ṭhañadhikārastha (V. 1.72 to V. 1.114), Bhāvakarmārthaka (V. 1. 115 to V. 1. 136), Pāñcamika (V. 2.1 to V. 2.93), Matvarthīya (V. 2.94 to V. 2. 140), Vibhaktisaṁjñaka (V. 3.1 to V. 3.26) and Svārthika (V. 3.27 to V. 4.160). The samāsānta affixes (V. 4.68 to V. 4.160) can be included in the Svārthika affixes.

तद्धितकोश a work on the taddhita section written by Śiromaṇi Bhaṭṭācārya, who has also written तिङन्तशिरोमणि.

तद्भाव the essence, also called तत्त्व ; cf. यस्य गुणान्तरेष्वपि प्रादुर्भवत्सु तत्त्वं न विहन्यते तद् द्रव्यम् । किं पुनस्तत्त्वम् । तद्भावस्तत्त्वम् M. Bh. on P. V. 1.119.

तद्भावित produced or brought into being by some grammatical operation such as the vowel आ in दाक्षि, कारक, अकार्षीत् etc. by the substitution of वृद्धि, as contrasted with the original आ in ग्राम, विधान शाला, माला etc. ; cf. किं पुनरिदं तद्भावितग्रहणं वृद्धिरित्येवं ये आकारैकारौकारा भाव्यन्ते तेषां ग्रहणमाहोस्विदादैज्मात्रस्य M. Bh. on I. 1.1.

तद्राज the taddhita affixes अञ्, अण्, ञ्यङ्, ण्य, as also इञ्, छ, ञ्युट्, ण्य, टेण्यण् and यञ् given in the rules of Pāṇini IV. 1. 168-174 and V. 3. 112-119. They are called तद्राज as they are applied to such words as mean both the country and the warrior race or clan (क्षत्रिय); cf. तद्राजमाचक्षाणः तद्राजः S. K. on P. IV. 1.168. The peculiar feature of these tadrāja affixes is that they are omitted when the word to which they have been applied is used in the plural number ; e. g. ऐक्ष्वाकः, ऐक्ष्वाकौ, इक्ष्वाकवः ; similarly इक्ष्वाकूणाम् ; cf. P. II. 4.62.

तद्वत् (1) as above, similarly; the words शेषं तद्वत् (the rest as above) are frequently seen used by commentators; (2) the tad. affix वत् in the sense of possession and not in the sense of measure etc. cf. तद्वति तद्धिते न्यायसंहितं चेत् V. Pr. V. 8.

तद्वदतिदेश treatment of something as that which is not that e. g. the treatment of affixes not marked with mute ñ or ṇ as marked with ṅ even though they are not actually marked that way, cf. P. I. 2. 1-4 ; also cf. तद्वदतिदेशेऽकिद्विधिप्रसङ्गः P. I. 2.1 Vārt. 4.

तन (1) personal ending for त of the second pers. pl. Parasmaipada in the imperative in Vedic Literature ; e. g. जुजुष्टन for जुषत cf. Kāś. on P. VII. 1.45 ; (2) tad. affixes ट्यु and ट्युल् i. e. अन which, with the augment त्, in effect becomes तन. e. g. सायंतन, चिरंतन, etc. ; cf. P. IV. 3.23.

तनप् personal ending for त of the second pers. pl. e. g. दधातन for धत्त. cf. Kāś. on P. VII. 1.45. See तन.

तन्त्र a word frequently used in the Mahābhāṣya in the sense of 'intended' or विवक्षित. The word is used always in the neuter gender like प्रमाणम्; cf. तन्त्रं तरनिर्देशः M. Bh. on P. I. 2.33, II. 2.34, नात्र निर्देशस्तन्त्रम् on P. I. 2.39, III. 3.38, III. 4.21,

IV. 1.92 etc. The word is also explained in the sense of 'important'.

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तम् personal ending तम् substituted for थस् in the impera. imperf. potential, benedictive, aorist and conditional; cf. P. III. 4.85, 101.

तम common term for the tad. affixes तमट् and तमप्.

तमट् tad. affix तम added optionally with the affix डट् (अ) to विंशति, त्रिंशत् etc., as also to words ending with them, in the sense of पूरण (completion), and necessarily (नित्यं) to the words शत, सहस्र, षष्टि, सप्तति etc. e.g. एकविंशतितमः; एकविंशः, त्रिंशत्तमः, त्रिंशः, शततमः, षष्टितमः विंशी, त्रिंशी etc.; cf. Kāś. on V. 2.56-58.

तमप् tad. affix तम added without a change of sense, i.e. in the sense of the base itself to noun-bases possessing the sense of excellence, as also to verbal forms showing excellence; e.g. आढ्यतमः, दर्शनीयतमः, श्रेष्ठतमः, पचतितमाम् cf. Kāś. on P. V. 3.55-56. The affix तमप् is termed घ also; cf. P. I. 1.22.

तय tad. affix तयप् applied to a numeral (संख्या) in the sense of अवयविन् or 'possessed of parts'; e.g. पञ्च अवयवा अस्य पञ्चतयम्, दशतयम्, चतुष्टयी; cf. Kāś. on P. V. 2.42. अय is substituted for तय optionally after the numerals द्वि and त्रि and necessarily after उभ; cf. P. V. 2.43-44.

तयप् tad. affix तय. See तय.

तर tad. affix तरप् added to bases showing excellence (अतिशायन) when the excellence shown is between two persons; e.g. अनयोः सुकुमारतरः सुकुमारतरा, पचतितराम्; cf. Kāś. on P. V. 3.57. The affix तरप् is called घ just like तमप्; cf. P. I. 1.22.

तरङ्गिणी a commentary by Harṣakīrti on his own Sārasvatadhātupāṭha. He was a pupil of Candra-kīrti who flourished in the sixteenth century.

तरप् tad. affix तर. See तर.

तल् tad. affix त (1) added in the sense of collection (समूह) to the words ग्राम, जन, बन्धु and सहाय and गज also, e.g. ग्रामता, जनता etc.; (2) added in the sense of 'the nature of a thing' (भाव) along with the affix त्व optionally, as also optionally along with the affixes इमन्, ष्यञ् etc. given in P. V. 1.122 to 136; e.g. अश्वत्वम्, अश्वता; अपतित्वम्, अपतिता; पृथुत्वम्, पृथुता, प्रथिमा, शुक्लता, शुक्लत्वम्, शौक्ल्यम्, शुक्लिमा; etc. cf. *Kāś. on P. V.* 1.119 to 136. Words ending with the affix तल् are always declined in the feminine gender with the fem. affix आ (टाप्) added to them; cf. तलन्तः (शब्दः स्त्रियाम्), Liṅgānuśāsana 17.

तवर्ग the class of dental consonants viz. त्, थ्, द्, ध् and न्; cf. विभक्तौ तवर्गप्रतिषेधोऽतद्धिते P. I. 3.4 Vārt. 1.

तवेङ् kṛt affix तवे for the infinitive affix तुम् in Vedic Literature; e.g. दशमे मासि सूतवे; cf. P. III. 4.9.

तवेन् kṛt affix तवे for the infinitive affix तुम् in Vedic Literature; e.g. गन्तवे, कर्तवे, हर्तवे; cf. P. III. 4.9.

तवै (1) kṛt affix तवै for the infinitive affix तुम् in Vedic Literature. The affix तवै has a peculiarity of accent, namely that the word ending in तवै has got both the initial and ending vowels accented acute (उदात्त); e.g. सोममिन्द्राय पातवै, हर्पसे दातवा उ; cf. P. III. 4.9; and VI. 1.200; (2) kṛtya affix in Vedic Literature, e.g. परिधातवै for परिधातव्यम्; cf. Kāś. on P. III. 4.14.

तव्य kṛtya affix applied to a root to form the pot. pass. part. e.g. कर्तव्यम्; cf. Kāś. on P. III. 1.96.

तव्यत् kṛtya affix तव्य applied to a root to form the pot. pass. part.; the affix तव्यत् has the circumflex accent on the last syllable; e.g. कर्तव्यम् cf. Kāś. on P. III. 1.96.

तस् (1) personal ending of the third pers. dual Parasmaipada substituted technically for ल् (लकार); cf. P. III. 4.78; (2) tad. affix तस् (तसि or तसिल्). See तसि and तसिल्.

तसि (1) tad. affix तस् showing direction by means of a thing e.g. वृक्षमूलतः, हिमवत्तः; cf. Kāś. on P. IV. 3.114, 115; (2) tad. affix तस् applied in the sense of the abl. case and substituted for the abl. case affix; eg. ग्रामतः, आगच्छति, चोरतो बिभेति; sometimes the affix is applied instead of the instrumental or the genitive case also. e.g. वृत्ततः न व्यथते for वृत्तेन न व्यथते; देवा अर्जुनतः अभवन्, for अर्जुनस्य पक्षे अभवन् cf. Kāś. on P. V. 4.44-49.

तसिल् (1) tad. affix तस् added to pronouns from सर्व upto द्वि, to the pronoun किम् and after परि and अभि; e.g. कुतः; यतः, ततः, अभितः; cf. Kāś. on P. V. 3.7 to 9.

तसिलादि a class of taddhita affixes headed by the affix तस् (तसिल्) as given by Pāṇini in his sūtras from पञ्चम्यास्तसिल् P. V, 3.7 upto संख्यायाः क्रियाभ्यावृत्तिगणने कृत्वसुच् V. 3.17; cf. P. VI. 3.35. The words ending with the affixes from तसिल् in P. V. 3.7 upto पाशप् in P. V. 3.47 (excluding पाशप्) become indeclinables; cf. Kāś. on P. I. 1.38.

ता (1) a technical term for the genitive case affix used in the Jainendra Vyākaraṇa; (2) the tad. affix तल् which is popularly called ता as the nouns ending in तल् i.e. त are declined in the fem. gender with the fem. affix आ added to them.

ताच्छब्द्य (1) use of a word for that word (of which the sense has been conveyed); the expression तादर्थ्यात्ताच्छब्द्यम् is often used by grammar-

ians just like a Paribhāṣā; cf. अस्ति तादर्थ्यात्ताच्छब्द्यम्। बहुव्रीह्यर्थानि पदानि बहुव्रीहिरिति M. Bh. on P. I. 1.29; similarly तृतीयासमासः for तृतीयार्थानि पदानि M. Bh. on P. I. 1.30 or समासार्थं शास्त्रं समासः M. Bh. on P. I. 2.43; (2) use of a word for that word of which there is the vicinity; cf. अथवा साहचर्यात् ताच्छब्द्यं भविष्यति। कालसहचरितो वर्णः। वर्णोपि काल एव; M. Bh. on P. I. 2.27 where the letter उ is taken in the sense of time required for its utterance, the reason being that sound and time go together; cf. also M. Bh. on P. I. 2.70, IV. 3 48, V. 2.79; (3) use of a word for that which resides there; cf. तात्स्थ्यात्ताच्छब्द्यं भविष्यति M. Bh. on V. 4.50 Vārt. 3. At all the above places, the use of one word for another is by Lakṣaṇā.

ताच्छीलिक prescribed in the sense of 'habituated'; a term used in connection with all affixes prescribed in the triad of senses viz. ताच्छील्य, ताद्धर्म्य, तत्साधुकारित्व in Sūtras from P. III. 2.134 to 180; cf. ताच्छीलिकेषु वासरूपविधिर्नास्ति P. III. 2.146 Vārt. 3, Par. Śek. Pari. 67.

तात् (1) the same as तातङ् substituted for तु and हि of the imperative sec. and third sing. Parasmaipada; cf. P. VII. 1.35; (2) substitute तात् for त of the imperative 2nd. pl. in Vedic Literature; e.g. गात्रं गात्रमस्यानूनं कृणुतात् cf. Kāś. on P. VII. 1.44.

तातङ् the affix तात्. See तात् (1).

तातिल् tad. affix ताति in the very sense of the word to which it is applied occurring in Vedic Literature after the words सर्व and देव, as also after शिव, शम् and अरिष्ट in the sense of 'bringing about' and in the sense of भाव (presence) after the same words शिव, शम् and अरिष्ट; e.g. सर्वतातिः, देवतातिः, शिवतातिः; etc. cf. P. IV. 4.142-144.

तात्पर्य (1) repetition of action; cf. तात्पर्यमाभीक्ष्ण्यं पौनःपुन्यमासेवा Kāś. on III. 2.81 also तात्पर्यमासेवा। द्रव्ये व्याप्तिः, क्रियायामासेवा। (2) foremost consideration; cf. चतुर्ग्रहणे सति तात्पर्येण स्यन्दिः संनिधापितो भवति Kāś. on P. VII. 2.59; (3) purport (of a sentence), significance, intention; cf. सर्वशास्त्रोपकारकमिति तत्तात्पर्यम् Par. Śek. Pari. 2, 3.

ताथाभाव्य name given to the grave (अनुदात्त) vowel which is अवग्रह i. e. which occurs at the end of the first member of a compound and which is placed between two acute vowels i.e. is preceded by and followed by an acute vowel; e g. तनूऽनप्त्रे, तनूऽनपात्; cf. उदाद्यन्तो न्यवग्रहस्ताथाभाव्यः 1 V. Pr. I. 120. The tāthābhāvya vowel is recited as a kampa (कम्प); cf. तथा चोक्तमौज्जिहायनकैर्माध्यन्दिनमतानुसारिभिः— 'अवग्रहो यदा नीच उच्चयोर्मध्यतः क्वचित्। ताथाभाव्यो भवेत्कम्पस्तनूनप्त्रे निदर्शनम्'. Some Vedic scholars hold the view that the ताथाभाव्य vowel is not a grave (अनुदात्त) vowel, but it is a kind of स्वरित or circumflex vowel. Strictly according to Pāṇini "an anudātta following upon an udātta becomes Svarita"; cf. P. VIII. 4.66, V. Pr. IV. 1.138; cf. also R. Pr. III. 16.

तादर्थ्य (1) the nature of being meant for another; cf. चतुर्थीविधाने तादर्थ्य उपसंख्यानम्। यूपाय दारु M.Bh. on P. II. 3.13; (2) meant for another; cf. तदर्थ एव तादर्थ्यम्। चातुर्वर्ण्यादित्वात् ष्यञ्। अग्निदेवतायै इदम् अग्निदेवत्यम्। तादर्थ्ये यत्। cf. Kāś. on P. V. 4.24; (3) being possessed of the same sense; cf. तादर्थ्यात्ताच्छब्द्यम् a remark often made by Patañjali in Mahābhāṣya. See ताच्छब्द्य.

तादात्म्य possession of the same nature; तत्स्वभावता; cf. सुबामन्त्रिते पराङ्गवत्स्वरे। तादात्म्यातिदेशोऽयम् Kāś. on P. II. 1.2.

ताद्धर्म्य being possessed of the same property; cf. चतुर्भिः प्रकारैरतस्मिन्स इत्येतद्भवति तात्स्थ्यात्ताद्धर्म्यात्तत्सामीप्यात्तत्साहचर्यादिति । M. Bh. on IV. 1.48 Vārt. 3.

ताद्रूप्य restoration to, or resumption of the same form by the rule of Sthānivadbhāva, prescribed in P. I. 1.56, called रूपातिदेश as contrasted with कार्यातिदेश: cf. नेह ताद्रूप्यमतिदिश्यते M. Bh. on VI. 1.85 Vārt. 26.

तान one uniform accent or tone, एकश्रुति, as observed at the time of sacrifices in the case of the recital of the hymns; cf. तानलक्षणमेकं स्वरमाहुर्यज्ञकर्मणि V. Pr. I. 130; cf. also P. I. 2.34.

तानादिक a root of the tanādi class of roots (8th conjugation).

ताम् personal ending substituted for तस् of the 3rd pers. dual in the *imperative, imperfect, potential,* benedictive, aorist and conditional; cf. P. III. 4.85, 101.

तार (1) elevated, high; a place for *the production of words*; cf. T. Pr. XVII. 11; (2) recital in a high tone which is recommended in the evening time; cf. तारं तु विद्यात्सवने तृतीये, शिरोगतं तत्र सदा प्रयोज्यम् com. on T. Pr. XXIII. 12.

तारकादि a class of words headed by the word तारका and containing prominently the words पुष्प, कण्टक, मुकुल, कुसुम, पल्लव, बुभुक्षा, ज्वर and many others numbering more than ninety, to which the taddhita affix इत (इतच्) is added in the sense of 'containing.' As this class, called तारकादि, is looked upon as आकृतिगण, nouns with इत added at their end, are supposed to be included in it; cf. P. V. 2.36.

तारानाथ called तर्कवाचस्पति; a Bengali modern Sanskrit scholar and grammarian of the nineteenth century who has written a commentary called Saralā on the Siddhānta Kaumudī. He has edited many important Sanskrit works consisting of many *koṣas*.

तालव्य lit. produced from तालु the part below the tongue; the vowel इ, चवर्ग, य and श् are called तालव्य, palatal letters; cf. इचशेयास्तालौ V. Pr. I. 66. These letters are formed upon the *palate by the middle part of the* tongue; cf. R. Pr. 1.42, R. Pr. II. 36.

तालादि a small class of eight words to which the affix अ (अण्) is added in the sense of 'a product' or 'a part' e.g. तालं धनुः, बार्हिणम्, etc.; cf. Kāś. on P. IV. 3. 152.

तालु palate; cf. तालुशब्देन जिह्वाया अधस्तनप्रदेश उच्यते । स इवर्णस्य स्थानम् । जिह्वामध्यं करणम् । cf. T. Pr. II. 22.

तास् conjugational sign or Vikaraṇa (तासि) added to a root in the first future before the personal endings which become accented grave (अनुदात्त); cf. P. VI. 1. 186; it has the augment इ prefixed, if the root, to which it is added, is सेट्. cf. P. VI. 4.62.

तासि the Vikaraṇa तास. See तास्.

ति (1) personal ending तिप् of the 3rd pers. sing.; (2) common term for the kṛt affixes क्तिन् and क्तिच् as also for the uṇādi affix ति; see क्तिन् and क्तिच्; (3) fem. affix ति added to the word युवन् e. g. युवतिः cf. P. IV. 1.77; (4) tad. affix ति as found in the words पङ्क्ति and विंशति cf. Kāś. on P. V. 1.59; (5) tad. affix added to the word पक्ष in the sense of 'a root', and to the words कम् and शम् in the sense of possession (मत्वर्थे); e. g. पक्षतिः, कन्तिः, शन्तिः, cf. Kāś. on P. V. 2.25, 138.

तिककितवादि a class of compound words headed by the dvandva compound तिककितव in which the taddhita affixes added to the constituent members of the compound are dropped when the dvandva compound is to be used in the plural number ; तैकायनयश्च कैतवायनयश्च तिककितवाः; cf. Kāś. on P. II. 4.68.

तिकन् tad. affix तिक added to the word मृद् in the sense of the word itself (स्वार्थे) e. g. मृत्तिका cf. ; P. V. 4.39.

तिकादि a class of words headed by the words तिक, कितव, संज्ञा and others to which the taddhita affix आयनि (फिञ्) causing the substitution of vṛddhi is added in the sense of 'a descendant'; e. g. तैकायनिः, कैतवायनिः ; cf. Kāś. on P. IV. 1.154.

तिङ् (1) a brief term (प्रत्याहार) for the 18 personal endings. Out of these eighteen personal endings, which are common for all tenses and moods, the first nine तिप्, तस etc. all called Parasmaipada, while the other nine त, आताम् etc. are named Ātmanepada and तङ् also ; cf. तङानावात्मनेपदम्; (2) a verbal form called also आख्यातक; cf. तिङ् खलु आख्यातका भवन्ति । पचति पठति । V. Pr. I. 27.

तिङन्त (1) a word ending in तिङ्; a verb; (2) a popular name given to the section which deals with verbs in books on grammar as contrasted with the term सुबन्त which is used for the section dealing with nouns.

तिङन्तशिरोमणि a work dealing with verbal forms written by शिरोमणिभट्टाचार्य.

तिङर्थ senses possessed by the personal endings of verbs, viz. कारक (कर्ता or कर्म) संख्या and काल. For details see Vaiyākaraṇabhūṣaṇasāra.

तिङ्निघात the grave accent for the whole word (सर्वनिघात) generally possessed by a verbal form when it is preceded by a word form which is not a verb; cf. तिङतिङः P. VIII. 1.28

तित् an affix to which the mute indicatory letter त् is added signifying the circumflex accent of that affix; e.g. the affixes यत्, ण्यत् etc.; cf. P. VI. 1.185.

तित्स्वर the circumflex accent possessed by an affix marked with the mute letter त्. See तित्.

तिथुक् the augment थिथ् added to the words बहु, पूग, गण and संघ, when they are followed by the tad. affix अ (ड) e g. बहुतिथः; cf. P. V. 2.52.

तिप् the personal ending of the 3rd pers. sing. substituted for ल (लकार) in the Parasmaipada, For substitutes for तिप् in special cases, see P. VI. 1.68, III. 4.82, 83, 84.

तिमण्णा a southern grammarian who wrote a short treatise called Pratyāhāravicāra on the pratyāhāras like अण्, इण् etc. in the grammar of Pāṇini.

तिरुमल्ल a southern writer of the commentary named सुमनोरमा on the Siddhānta Kaumudi of Bhaṭṭoji Dikṣita.

तिरोभाव (1) Concealment of properties; the word is used always in contrast with the word आविर्भाव (manifestation). cp. Vāk. Pad. III. 8.26; III 9. 11; III 13 17,. III. 14. 323 cp. सत्कार्यनये पदार्थानामाविर्भावोऽभिव्यक्तिरेवोत्पत्तिः । तिरोभावश्च नाशः।

(है.) (2) attribute of feminity, cp. Saṁgraha quoted by Helārāja on Vāk. pad. III. 13.1 "संस्त्यानं संहननं ......प्रतिबन्धः तिरोभावः स्त्रीत्वम् ।

तिल् tad. affix ति added in Vedic Literature to the word वृक when superior quality is meant, e.g. वृकतिः cf. P.V. 4.41.

तिष्ठद्गुप्रभृति compound words headed by the word तिष्ठद्गु which are termed as avyayībhāva compounds and treated as indeclinables; e.g. तिष्ठद्गु, वहद्गु असंप्रति, प्राह्णम् etc.; cf. Kāś. on P. II. 1.17.

तीक्ष्ण utterance with a sharp tone characterizing the pronunciation of the Abhinihita kind of circumflex vowel as opposed to the utterance which is called मृदु when the circumflex, called पादवृत्त, is pronounced; cf. सर्वतीक्ष्णोऽभिनिहितः प्रश्लिष्टस्तदनन्तरम् । ततो मृदुतरौ स्वारौ जात्यक्षैप्रावुभौ स्मृतौ ॥ ततो मृदुतरः स्वारस्तैरोव्यञ्जन उच्यते । पादवृत्तो मृदुतमस्त्वेतत्स्वारबलाबलम् ॥ Uvvaṭa on V. Pr. I. 125.

तीय tad. affix तीय in the sense of पूरण added to the words द्वि and त्रि before which त्रि is changed into तृ. e.g. द्वितीयः, तृतीयः cf. P.V. 2.54, 55; the tad. affix अन् (अ) is added to the words ending in तीय to mean a section e.g. द्वितीयो भागः cf. Kāś. on P.V. 3.48.

तीव्रतर extreme sharpness of the nasalization at the time of pronouncing the anusvāra and the fifth letters recommended by Śaityāyana. e.g. अग्नीँ रप्सुषदः, वव्रते परिवव्रते. cf. T. Pr. XVII. 1.

तु (1) short term (प्रत्याहार) for the dental consonants त, थ, द, ध and न् cf. P. I. 1.69; (2) personal-ending substituted for ति in the 2nd pers. imper. sing. Parasmaipada cf. P. III. 4.86; (3) tad. affix तु in the sense of possession added in Vedic Literature to कम् and शम् e.g. कन्तुः, शन्तुः, cf. P. V. 2.138; (4) uṇadi affix तु (तुन्) prescribed by the rule सितनिगमिमसिसच्यविधाञ्क्रुशिभ्यस्तुन् (Uṇādi Sūtra I.69), before which the augment इ is not added e.g. सेतुः सक्तुः; etc. cf. P. VII. 2.9.

तुक् augment त् added (1) to the root चि in the form चित्य, the pot. pass. part. of चि cf. P. III. 1.132; (2) to the short vowel at the end of a root before a kṛt affix marked with the mute letter प् e g. अग्निचित्, प्रहृत्य cf. P. VI. 1.71; (3) to a short vowel before छ if there be close proximity (संहिता) between the two e g. इच्छति, गच्छति; cf. P. VI. 1.73; (4) to the indeclinables आ and मा as also to a long vowel before छ, e.g. आच्छादयति, विचाच्छाद्यते, cf. P. VI. 1.74, 75; (5) to a long vowel optionally, if it is at the end of a word, e.g. लक्ष्मीच्छाया, लक्ष्मीछाया, cf. P. VI. 1.76; (7) to the letter न् at the end of a word before श्. e g. भवाञ्च्छेते, cf. P. VIII. 3.31.

तुग्विधि a rule prescribing the addition of the augment त्; e g. नलोपः सुप्स्वरसंज्ञातुग्विधिषु कृति P. VIII. 2.2 See तुक्.

तुजादि roots such as the root तुज् and the like, which have their vowel of the reduplicative syllable lengthened as seen mostly in Vedic Literature; e.g. तूतुजानः, मामहानः, दाधार etc.; cf. Kāś. on P. VI. 1.7.

तुट् augment त् (1) added to the affix अन substituted for the यु of ट्यु and ट्युल्: e.g. चिरन्तनः, सायंतनः, cf. P. IV. 3.23; (2) added to the tad. affix इक (ठक्) applied to the word श्वस् in the Śaiṣika senses; e.g. शौवस्तिकः cf. P. IV. 3.15.

तुदादि a class of roots headed by the root तुद् which take the conjugational sign अ (श) and which are popularly called roots of the sixth conjugation; cf. P. III. 1.77.

तुन् uṇādi affix तु, added to the roots सि, तन्, गम् etc. See तु (4).

तुन्दादि a very small class of words headed by the word तुन्द to which the taddhita affix इल (इलच्) is added in the sense of possession (मत्वर्थ). The affix इल is optional and the other affixes इन्, इक and मत् are also added; e.g. तुन्दिलः, तुन्दी, तुन्दिकः, तुन्दवान्; similarly उदरिलः etc.; cf, Kāś. on P. V. 2.117.

तुम् kṛt affix तुम् of the infinitive (1) added to a root optionally with ण्वुल् when the root refers to an action for the purpose of which another action is mentioned by the principal verb; e.g. भोक्तुं व्रजति or भोजको व्रजति; cf. Kāś. on P. III. 3.11; (2) added to a root connected with another root in the sense of desire provided both have the same subject; e.g., इच्छति भोक्तुम्; cf. P. III. 3.158; (3) added to a root connected with the words काल, समय, or वेला; e.g. कालो भोक्तुम्, etc. cf. P. III. 3.167; (4) added to any root which is connected with the roots शक्, धृष्, ज्ञा, ग्लै, घट्, रभ्, लभ्, क्रम्, सह्, अर्ह् and अस् or its synonym, as also with अलम्, or its synonym; e.g. शक्नोति भोक्तुम्, भवति भोक्तुम्, वेला भोक्तुम्, अलं भोक्तुम्, पर्याप्तः कर्तुम्; cf. Kāś on P. III. 4. 65, 66.

तुल्य similar in articulation; savarṇa; cf. R. T. 168.

तुल्याधिकरण having got the same substratum; denoting ultimately the same object; expressed in the same case; the same as samānādhikaraṇa in the grammar of Pāṇini. cf. Kāt. II. 5.5.

तृ (1) substitute prescribed for the last vowel of the word अर्वन् so as to make it declinable like words marked with the mute letter ऋ; (2) common term for the kṛt affixes तृन् and तृच् prescribed in the sense of the agent of a verbal activity; the tad. affixes ईयस्, and इष्ठ are seen placed after words ending in तृ in Vedic Literature before which the affix तृ is elided; e.g. करिष्ठः, दोहीयसी; cf. Kāś. on P. V. 3.59.

तृच् tad. affix तृ, taking the fem. affix ई (ङीप्), (1) added to a root optionally with अक (ण्वुल्) in the sense of the agent of a verbal activity, the word so formed having the last vowel acute; e.g. कर्ता कारकः; हर्ता हारकः; cf. P. III. 1.133; (2) prescribed in the sense of 'deserving one' optionally along with the pot. pass. part. affixes; e.g. भवान् खलु कन्याया वोढा, भवान् कन्यां वहेत्, भवता खलु कन्या वोढव्या, वाह्या, वहनीया वा; cf. Kāś. on P. III. 3.169.

तृजन्त a word ending in the affix तृच् and hence getting the guṇa vowel (i.e. अ) substituted for the final vowel ऋ before the Sarvanāmasthāna (i.e. the first five) case affixes; cf. तृजन्त आदेशो भविष्यति, M. Bh. on VII. 1.96.

तृज्वद्भाव treatment of a word as ending with the affix तृच् although, in fact, it does not so end; e g. the word क्रोष्टु; cf. तृज्वत्क्रोष्टुः; P. VII. 1 95; cf. also तृज्वद्भावस्यावकाशः क्रोष्ट्रा क्रोष्टुना; M. Bh. on VII. 1.95 Vārt. 10.

तृणादि a class of words to which the taddhita affix श is added in the four senses given in P. IV. 2.67 to 70; e.g. तृणशः, नडशः, पर्णशः etc.; cf. Kāś. on P. IV. 3.80.

तृतीय the third consonants out of the class consonants ; वर्गतृतीय ; viz. ग्, ज्, ड्, द् and ब् ; cf. यथा तृतीयास्तथा पञ्चमा आनुनासिक्यवर्जम् M. Bh. on P. I. 1.9.

तृतीया the third case ; affixes of the third case (instrumental case or तृतीयाविभक्ति) which are placed (1) after nouns in the sense of an instrument or an agent provided the agent is not expressed by the personal-ending of the root ; e.g. देवदत्तेन कृतम्, परशुना छिनत्ति; cf. P. III. 3.18 ; (2) after nouns connected with सह्, nouns meaning defective limbs, nouns forming the object of ज्ञा with सम् as also nouns meaning हेतु or a thing capable of producing a result; e.g. पुत्रेण सहागतः, अक्ष्णा काणः, मात्रा संजानीते, विद्यया यशः, cf. Kāś. on P. II. 3.19, 23 ; (3) optionally with the ablative after nouns meaning quality, and optionally with the genitive after pronouns in the sense of हेतु, when the word हेतु is actually used e.g. पाण्डित्येन मुक्तः or पाण्डित्यान्मुक्तः; केन हेतुना or कस्य हेतोर्वसति; it is observed by the Vārttikakāra that when the word हेतु or its synonym is used in a sentence, a pronoun is put in any case in apposition to that word i e. हेतु or its synonym e.g. केन निमित्तेन, किं निमित्तम् etc.; cf. Kāś. on P. II. 3 25, 27 ; (4) optionally after nouns connected with the words पृथक्, विना, नाना, after the words स्तोक, अल्प, as also after दूर, अन्तिक and their synonyms ; e.g. पृथग्देवदत्तेन etc. स्तोकेन मुक्तः, दूरेण ग्रामस्य, केशैः प्रसितः; cf. Kāś. on P. II. 3.32, 33, 35, 44 ; (5) optionally with the locative case after nouns meaning constellation when the tad. affix after them has been elided ; e.g. पुष्येण संप्रयातोस्मि श्रवणे पुनरागतः Mahābhārata; cf. P. II. 3.45 ; (6) optionally with the genitive case after words connected with तुल्य or its synonyms ; e.g, तुल्यो देवदत्तेन, तुल्यो देवदत्तस्य; cf. P. II. 3.72.

तृतीयासमास called also तृतीयातत्पुरुषसमास as prescribed by P. II. 1.30-35 ; e.g. तृतीयासमासे P. I. 1.30 and the Mahābhāṣya thereon.

तृन् (1) kṛt affix तृ with the acute accent on the first vowel of the word formed by its application, applied to any root in the sense of 'an agent' provided the agent is habituated to do a thing, or has his nature to do it, or does it well; e.g. वदिता जनापवादान्, मुण्डयितारः श्राविष्ठायना भवन्ति वधूमूढाम्, कर्ता कटम्; cf. Kāś. on P. III. 2.135 ; words ending with तृन् govern the noun connected with them in the accusative case; (2) the term तृन्, used as a short term (प्रत्याहार) standing for kṛt affixes beginning with those prescribed by the rule लटः शतृशानचौ॰ (P. III. 2.124) and ending with the affix तृन् (in P. III. 3.69); cf. Kāś. on P. III. 4 69.

तैत्तिरीयप्रातिशाख्य called also कृष्णयजुः प्रातिशाख्य and hence representing possibly all the different branches or Śākhās of the कृष्णयजुर्वेद, which is not attributed definitely to a particular author but is supposed to have been revised from time to time and taught by various ācāryas who were the followers of the Taittirīya Śākhā. The work is divided into two main parts, each of which is further divided into twelve sections called adhyāyas, and discusses the various topics such as letters and their properties, accents, euphonic changes and the like, just as the other Prātiśākhya work. It is believed that Vararuci, Māhiṣeya and Ātreya wrote Bhāṣyas on the Taittirīya Prātiśākhya, but at present, only two important commentary works on it are available (a) the 'Tribhāṣyaratna', based upon the three Bhāṣyas mentioned above as the title shows, written by

Somayārya and (b) the 'Vaidikābharaṇa' written by Gopālayajvan. For details see Introduction to 'Taittirīya Prātiśākhya' ed. Govt. Oriental Library Series, Mysore.

तैरोविराम a kind of स्वरित, or a vowel with a circumflex accent which follows an acute-accented vowel characterized by avagraha i.e. coming at the end of the first member of a compound; e.g. गोपताविति गोऽपतौ यज्ञपतिमिति यज्ञऽपतिम्. Here the vowel अ of प following upon the avagraha is called तैरोविरामस्वरित; cf. उदवग्रहस्तैरोविराम: V. Pr. I. 118.

तैरोव्यञ्जन a kind of svarita or circumflex-accented vowel, which follows an acute accented vowel, with the intervention of a consonant between the acute accented vowel and the circumflex vowel which (vowel) originally was grave. e.g. इडे, रन्ते, हव्ये, काम्ये; here the vowel ए is तैरोव्यञ्जनस्वरित: cf. स्वरो व्यञ्जनयुतस्तैरोव्यञ्जन:, V. Pr. I. 117.

तैलच् tad. affix तैल applied in the sense of oil to a word meaning the substance from which oil is extracted; e.g. तिलतैलं सर्षपतैलम्; cf. विकारे स्नेहने तैलच्, Kāś. on P. V. 2.29.

तोलप्पदीक्षित a southern grammarian who has written a gloss called प्रकाश on the Siddhāntakaumudī of Bhaṭṭojī Dikṣita.

तोसुन् kṛt affix तोस in the sense of the infinitive (तुम्) seen in Vedic Literature; e.g. ईश्वरोभिचरितोः. The word ending with तोसुन् becomes an indeclinable.

तौदादिक a root belonging to the तुदादि class of roots (sixth conjugation) which take the vikaraṇa अ (श) causing no guṇa or vṛddhi substitute for the vowel of the root.

तौल्वल्यादि a class of words headed by the word तौल्वलि, the taddhita affix in the sense of युवन् (grandchild) placed after which is not elided by P. II. 4.60; e.g. तौल्वलि: पिता, तौल्वलायन: पुत्र:; Kāś. on P. II. 4.61.

त्न tad. affix त्न added to the words चिर, परुत् and परारि showing time, as also to the word प्रग in Vedic Literature; e.g. चिरत्नम्, परुत्नम्, परारित्नम्, प्रत्नम् (where ग is elided); cf. Kāś. on P. IV. 3.23.

त्नप् tad. affix त्न, added to the word नव optionally with the affixes तनप् and ख before which नव is changed to नू; e.g. नूत्नम्, नूतनम्, नवीनम्; cf. P. V. 4. 30 Vārt. 6.

त्य (1) tad. affix त्य standing for त्यक् and त्यप् which see below; (2) a technical term for प्रत्यय (a suffix or a termination) in the Jainendra Vyākaraṇa.

त्यक् tad. affix त्य added in the Śaiṣika senses to the words दक्षिणा, पश्चात् and पुरस्; e. g. दाक्षिणात्य:, पाश्चात्य:, पौरस्त्य:, दाक्षिणात्यिका cf. P. IV. 2. 98.

त्यकन् tad. affix त्यक added to the words उप and अधि in the senses 'near' and 'above' respectively; cf. पर्वतस्यासन्नमुपत्यका, तस्यैवारूढमधित्यका, cf. Kāś. on P. V. 2.34.

त्यदादि a term used for the class of pronouns headed by त्यद्, which are eight viz. त्यद्, तद्, यद्, एतद्, अदस्, इदम्, एक and द्वि; cf. P. I. 1.74, I. 2. 72, III. 2. 60, VII. 2. 102.

त्यदादिविधि a specific operation prescribed for the pronouns headed by त्यद्, e. g. the substitution of अ for the final letter; cf. त्यदादिविधौ च प्रयोजनम्, M. Bh. on P. I. 1. 27 Vārt. 6.

त्यप् tad. affix त्य (1) added to a few specified indeclinables in the Śaiṣika senses; e. g. अमात्यः, इहत्यः etc.; cf. Kāś. on IV. 2. 104; (2) added to the indeclinables ऐषमस्, ह्यस् and श्वस् optionally along with ट्यु and ठञ्; e.g. श्वस्त्यम्, श्वस्तनम्, शौवस्तिकम्; cf. Kāś. on P. IV. 2. 105.

त्र a common term for the kṛt affixes ष्ट्रन् and इत्र (P. III. 2. 181-186) in case the vowel इ of इत्र is looked upon as equivalent to an augment, as also for the uṇādi affix ष्ट्रन् and the tad. affixes त्र and त्रल् (P. IV. 2.51 and V. 3.10); the tad. affix त्र is added in the sense of समूह or collection to the word गो, e. g. गोत्रा; cf. Kāś. on P. IV. 2.51.

त्रयी lit. triad, the three Vedas Ṛgveda, Yajurveda and the Sāmaveda, which are believed to be of divine origin. The Āgama and the smṛti compositions, however, are believed to be in continuous existence (प्रवाहानादित्वेन वर्तमानानि) by tradition which, if broken, is restored by means of the seed which never perishes. cp. Vāk. pad. I. 131.

त्रल् tad. affix termed Vibhakti added to pronouns excepting द्वि and others, and to the words बहु and किम् when they end with the loc. case termination; e. g. कुत्र, तत्र, बहुत्र etc.; cf. Kāś. on P. V. 1. 10, 14.

त्रा tad. affix त्रा in the sense of something donated, as also to the words देव, मनुष्य, पुरुष, पुरु and मर्त्य ending in the accusative or the locative case; e. g. ब्राह्मणत्रा करोति, देवत्रा वसति; cf. Kāś. on P. V. 4.55, 56. There is avagraha before the tad. affix त्रा. देवत्रेति देवऽत्रा; cf. V. Pr. V. 9.

त्रि (1) kṛt affix क्त्रि, always having the tad. affix मप् (म) added to it, applied to the roots marked with the mute syllable डु prefixed to them in the Dhātupāṭha; e. g. कृत्रिमम्, पक्त्रिमम्; (2) a term signifying the plural number; cf. ना नौ मे मदर्थे त्रिद्व्येकेषु V. Pr. II. 3.

त्रिक lit. triad; a term used in the Mahābhāṣya in connection with the Vibhakti affixes i.e. case endings and personal endings which are in groups of three; cf. त्रिकं पुनर्विभक्तिसंज्ञम् M. Bh. on P. I. 1,38; cf. also कस्यचिदेव त्रिकस्य प्रथमसंज्ञा स्यात् M. Bh. on P. I. 4.101; cf. also M. Bh. on II. 2.23, V. 1.52, V. 1.58.

त्रिकाण्डी lit. three kāṇḍas or books of Vākyapadīya, the Āgama or Brahmakāṇḍa, the Vākyakāṇḍa and the Padakāṇḍa. Helārāja at the end of his Prakīrṇaprakāśa pays homage to Bhartṛhari by saying "त्रैलोक्यगामिनी येन त्रिकाण्डी त्रिपदी कृता। तस्मै समस्तविद्याश्रीकान्ताय हरये नमः ॥"

त्रिपक्षी the three views regarding the interpretation of the negative particle occurring in a compound (of course changed into अ or अन्), the compound being understood as उत्तरपदार्थप्रधान or अन्यपदार्थप्रधान। cp. Vāk. pad. III. 14. 254. cp. also *किंप्रधानोऽयं समासः। उत्तरपदार्थप्रधानः। ...अन्यपदार्थप्रधानस्तर्हि भविष्यति। ...पूर्वपदार्थप्रधानस्तर्हि भविष्यति। (M. Bh. on P. II. 2.6)*

त्रिपथगा name of a commentary on the Paribhāṣenduśekhara written by Rāghavendrācārya Gajendragadkar, a resident of Sātārā and a pupil of Nīlakaṇṭhaśāstri Thatte. He lived in the second half of the eighteenth and first half of the nineteenth century and wrote commentaries on important grammar works.

त्रिपद made up of a collection of three padas or words; the word is used in connection with a Ṛk or a portion of the kramapāṭha; cf. यथोक्तं पुनरुक्तं त्रिपदप्रभृति T. Pr. I. 61. The word

is found used in connection with a Bahuvrīhi compound made up of three words; cf. the term त्रिपद्-बहुव्रीहि.

त्रिपादी (1) a term usually used in connection with the last three Pādas (ch. VIII. 2, VIII. 3 and VIII. 4) of Pāṇini's Aṣṭādhyāyī, the rules in which are not valid by convention to rules in the first seven chapters and a quarter, as a'so a later rule in which (the Tripādi) is not valid to an earlier one; cf. पूर्वत्रासिद्धम् P. VIII. 2.1; (2) The word according to Vardhamāna, in Gaṇaratnamahodadhi refers to Bhartṛhari's Mahābhāṣyadīpikā, on three Pādas of Ist. adhyāya, of which only seven Āhnikas have been published so far. Helārāja at the end of his commentary on Vākyapadiya, calls it Tripādī. (3) name of a critical treatise on Pāṇini's grammar ("The Tripādi") written by Dr. H. E. Buiskool.

त्रिभाष्यरत्न name of a commentary on the Taittirīya Prātiśākhya written by Somayārya. The commentary is said to have been based on the three Bhāṣya works attributed to the three ancient Vedic scholars—Vararuci, Māhiṣeya and Ātreya.

त्रिमात्र consisting of three moras or mātrās. The protracted or प्लुत vowels are said to consist of three mātrās as contrasted with the short and long vowels which respectively consist of one and two mātrās; cf. Kāś. on P. I. 2.27.

त्रिमुनि (1) the famous three ancient grammarians Pāṇini (the author of the Sūtras), Kātyāyana (the author of the Vārttikas), and Patañjali (the author of the Mahābhāṣya;) (2) the grammar of Pāṇini, called so, being the contribution of the reputed triad of Grammarians.

त्रिरुक्त repeated thrice, occurring thrice; a term used in the Prātiśākhya works in respect of a word which is repeated in the krama and other artificial recitations.

त्रिलोकनाथ son of Vaidyanātha who wrote a small treatise on kārakas called षट्कारकनिरूपण.

त्रिलोचन a scholar of grammar who has written a small work named अव्ययशब्दवृत्ति on the uses of indeclinables.

त्रिलोचनदास a grammarian who has written a gloss on Kātantrapañjikā, on the Kātantrasūtravṛtti of Durgasiṁha. He is quoted by Bopadeva and Viṭṭhala.

त्रिविक्रम pupil of Vardhamāna who wrote a gloss called 'पञ्जिकोद्योत' on the Kātantra—vṛtti.

त्रिशिखा name of a commentary on the Paribhāṣenduśekhara written by Lakṣminṛsiṁha in the 18th century.

त्रिष्टुप् one of the seven principal Vedic metres. It has four pādas of eleven letters each. It has further varieties like अभिसारिणी (10, 10, 12, 12), विराट्स्थाना (10, 10, 9, 11), विराड्रूपा (11, 11, 11, 8), पुरस्ताज्ज्योति (8, 12, 12, 12), मध्येज्योति (12, 12, 8, 12), उपरिष्टाज्ज्योति (12, 12, 12, 8), मध्ये ज्योति (8, 8, 11, 8, 8) and so on. cp. Ṛkprātiśākhya XVI. 42-49.

त्रैकाल्य all the three times, past, present and future; cf. त्रयः कालाः समाहृताः त्रिकालम्, त्रिकालमेव त्रैकाल्यम्। स्वार्थे ष्यञ्-Uvvaṭabhāṣya on V. Pr. I. 15.

त्रैपादिक a rule or an operation prescribed by Pāṇini in the last three quarters of his Aṣṭādhyāyī. See त्रिपादी above.

त्रैशब्द्य a collection of three words (to express the same sense); cf. अपि च त्रैशब्द्यं न प्रकल्पते । अस्पृक्षत् अस्पार्क्षीत् अस्प्राक्षीदिति M. Bh. on III. 1.44; cf. also M. Bh. on P. I. 4.74, IV. 1.88, IV. 2.60 *etc.*

त्रैस्वर्य (1) use of the three accents acute, grave and circumflex at the time of the recital of the Veda; त्रयः स्वरा एव त्रैस्वर्यम्: cf. चातुर्वर्ण्यादीनां स्वार्थे उपसंख्यानम् । त्रैलोक्यम्, त्रैस्वर्यम् Kāś. on P V. 1. 124. cf. also यथेवं त्रैस्वर्यं न प्रकल्पते तत्र को दोषः । त्रैस्वर्येणाधीमहे इत्येतन्नोपपद्यते । *M. Bh. on* P. I. *2.31.*

त्र्यक्षर (a word) having three vowels or syllables in it; त्र्यच् or त्र्यच्क; cf. द्व्यक्षरत्र्यक्षरेभ्य इति वक्तव्यम् cf. M. Bh. on VIII. 4.6.

त्र्यम्बक a grammarian of the nineteenth century, who resided at Wāī in Sātārā District and wrote a commentary on the Paribhāṣenduśekhara which is named त्र्यम्बकी after the writer.

त्र्यम्बकी a commentary on the Paribhāṣenduśekhar by त्र्यम्बकः see त्र्यम्बक.

त्व tad. affix त्व in the sense of duty, nature or essence, prescribed optionally with the affix तल् (ता); e.g. अश्वत्वम्, गोत्वम्, अश्वता, गोता; cf तस्य भावस्त्वतलौ P. V. 1.119, also cf. त्वतलोर्गुणवचनस्य P. VI. 3.35 Vart. 10.

त्वत् kṛt affix त्व in the sense of the potential pass. part. in Vedic Literature; e.g. कर्त्वं हविः । कर्तव्यम्; also cf. Kāś. on P. III. 4.14; cf. also कृत्वानि या च कर्त्वा R. V. IX. 47.2.

त्वन् tad. affix त्व before which there is observed the caesura or avagraha in the recital of the Padapāṭha. e.g. देवत्वमिति देवऽत्वम् । cf. V. Pr. V. 9.

थ

थ् (1) second consonant of the dental class of consonants possessed of the properties श्वासानुप्रदान, अघोष, विवृतकण्ठत्व and महाप्राणत्व; (2) augment थ् (थुक्) added to the words षष्, कति, कतिपय and चतुर् before the Pūraṇa affix डट्. e.g. षण्णां पूरणः षष्ठः, कतिथः, चतुर्थः; cf. Kāś. on P. V. 2.51; (3) substitute for the consonant ह् of आह् before any consonant except a nasal, and a semivowel as also for the consonant स् of स्था preceded by the preposition उद्; cf. P. VIII. 2.35, VIII. 4.61.

थ (1) personal-ending of the 2nd pers. pl. Parasmaipada, substituted for the ल् of the ten lakāra affixes; (2) substitute (थल्) for the 2nd pers. sing. personal ending सिप् in the perfect tense; (3) uṇādi affix (थक्) added to the roots पा, तॄ, तुद् etc. e g. पीथः, तीर्थः, etc.; cf. Uṇādi Sūtra II. 7; (4) *uṇādi affix* (क्थन्) *added to the* roots हन्, कुष्, नी etc.; e g. हथः, कुष्ठं, नीथः etc. cf. Uṇādi Sūtra II. 2; (5) uṇādi affix (थन्) added to the roots उष्, कुष्, गा and ऋ. e.g. ओष्ठः, कोष्ठम् etc. cf. Uṇādi Sūtra II. 4; (6) a technical term for the term अभ्यस्त or the reduplicate syllables of Pāṇini (cf. उभे अभ्यस्तम् P. VI. 1.5), used in the Jainendra Vyākaraṇa.

थकन् kṛt affix थक added to the root गै 'to sing', in the sense of agent provided he is skilled; e.g. गाथकः; cf. P. III. 1.146.

थट् tad. affix थ added to the numerals ending in न् in Vedic Literature; e.g. पञ्चथः, सप्तथः, पर्णमयानि पञ्चथानि भवन्ति; cf. P. V. 2.50.

थन personal-ending थन substituted for त of the 2nd pers. pl. of the imperative Parasmaipada in Vedic Literature, e.g. यदिष्टन for यदिच्छथ; cf. Kāś. on P. VII. 1.45.

थमु tad. affix थम् in the sense of प्रकार (manner) added to the pronouns इदम्, and किम्, the words ending in थम् becoming indeclinables; e.g. इत्थम्. कथम् cf. P. V. 3.24, 25.

थल् personal ending थ substituted for सिप् of the 2nd pers. sing. Parasmaipada in the perfect tense as also in the present tense in specific cases; cf. P. III. 4.82, 83, 84.

थस् personal ending of the 2nd pers. dual Parasmaipada, which is substituted for ल् of the lakāra affixes; cf. P. III. 4.78.

था (1) tad. affix था in the sense of question or reason (हेतु) added to the pronoun किम् in Vedic Literature; e.g. कथा देवा आसन्; cf. Kāś. on P. V. 3.26; (2) tad. affix था (थाल् according to Pāṇini) which gets caesura or avagraha after प्रत्न, पूर्व, विश्व, इम and ऋतु; e.g. प्रत्नथेति प्रत्नऽथा, पूर्वथेति पूर्वऽथा etc.; cf. Vāj. Pr. V. 12; (3) tad. affix थाल् in the sense of इव added to the words प्रत्न, पूर्व, विश्व and इम in Vedic Literature, e.g. तं प्रत्नथा पूर्वथा विश्वथेमथा; cf. Kāś. on P. V. 3.111; (4) tad. affix थाल् in the sense of manner (प्रकार) added to किम्, pronouns excepting those headed by द्वि, and the word बहु; e.g. सर्वथा, cf. P. V. 3.23.

थाल् tad. affix थाल्. See था.

थास् personal ending of the 2nd pers. sing. Ātmanepada, substituted for ल् of the lakāra affixes.

थीम (THIEME, PAUL) a sound scholar of the present day, well versed in Sanskrit Grammar and Vedic Literature, who has written a critical treatise named "Pāṇini and the Veda."

थुक् (1) augment थ् added to the words षष्, कति, कतिपय and चतुर्; see थट् above; (2) augment थ् added to the root अस् of the fourth conjugation Paras. before the affixes of the aorist, e.g. आस्थत; cf. P. VII. 4.17.

थ्यन् tad. affix थ्य in the sense of 'favourable for' (तस्मै हितम्) added to the words अज and अवि; e.g. अजथ्या यूथिः। अविथ्या। cf. Kāś. on P. V. 1.8.

द्

द् third consonant of the dental class of consonants possessed of the properties नादानुप्रदान, घोष संवृतकण्ठत्व and अल्पप्राणता; (2) consonant द् substituted for the final letter of nouns ending with the affix वस् as also for the final letter of स्रंस्, ध्वंस् and अनडुह् provided the final letter is at the end of a pada; e.g. विद्वद्भ्याम् etc.; cf. Kāś. on P. VIII. 2.72; (3) consonant द् substituted for the final स् of roots excepting the root अस्, before the personal ending तिप् of the third pers. sing.; e.g. अचकाद् भवान्; cf. P. VIII. 3.93.

द (1) the consonant द्, the vowel अ being added for facility of utterance or use; (2) a technical term used in the Jainendra Vyākaraṇa for the term आत्मनेपद in the grammar of Pāṇini.

दग्ध a fault of pronunciation where the letters are uttered indistinct (अस्पष्ट).

दघ्नच् tad. affix दघ्न prescribed optionally with द्वयस and मात्र in the sense of measure (प्रमाणे), with ङीप् (ई) to be added further to form the fem. base e.g. जानुदघ्नम्, जानुद्वयसम्, जानुमात्रम्, जानुदघ्नी, cf. P. V. 2.37 and IV. 1.15; दघ्नच्, is added optionally along with अण् as also with द्वयस and मात्र to the words पुरुष and हस्तिन् e.g. पुरुषद्वयसम्, पौरुषम् पुरुषदघ्नम्, पुरुषमात्रम्, cf. P. V. 2.38.

दण्ड one of the varieties of the Vedic recital. It is defined as क्रममुक्त्वा विपर्यस्य पुनश्च क्रममुत्तरम्। अर्धर्चादेव मुक्तोऽयं क्रमदण्डोऽभिधीयते।

दण्डनाथ, नारायण a grammarian who wrote a commentary on Bhoja's grammar-work Sarasvatīkaṇṭhābharaṇa.

दण्डादि a class of words headed by the word दण्ड to which the taddhita affix य, is added in the sense of 'deserving'; cf. दण्डमर्हति दण्डय: Kāś. on P. V. 1.66.

दण्डिन्याय the maxim regarding a person being called an ascetic because he has a staff in his hand. Patañjali refers to this maxim while commenting on प्रत्यभिवादेऽशूद्रे। P. VIII. 2.83 and its Vārt. 1 अशूद्रस्त्र्यसूयकेषु। When a greeting remark is returned there will not be the prolated last vowel when the remark is with regard to a low-born person or a woman or a person making a sarcastic remark. The teacher used प्लुत in आयुष्मान् एधि स्थाली 3 न्। because he thought the name of the pupil was स्थालिन्, as he had a dish in his hand.

दधिपयआदि a class of compound words headed by the word दधिपयस् which are not compounded as समाहारद्वन्द्व which ends in the neuter gender and singular number; e.g. दधिपयसी, शिववैश्रवणौ, श्रद्धातपसी etc.; cf. Kāś. on P. II. 4.14.

दन्त place where the utterance of dental letters originates; cf. लृतुलसानां दन्ता: S. K. on P. I. 1.9.

दन्तमूलीय the letters त्, थ्, द्, ध् and न्; cf. दन्तमूलीयस्तु तकारवर्ग: R. Pr. I. 19. The Ṛk. Prātiśākhya calls र् (रेफ) also दन्तमूलीय.

दन्तोष्ठ्य also दन्त्योष्ठ्य or दन्त्यौष्ठ्य the dentolabial letter व्; cf. ओष्ठान्ताभ्यां दन्तैर्वकारे। दन्तैरिति स्थाननिर्देश:। ओष्ठान्ताभ्याम् इति करणनिर्देश: Com. on T. Pr. II. 43.

दन्त्य produced at the teeth, dental; formed at the teeth by the tip of the tongue; e.g. the letters ऌ, ऌ्, स्, and तवर्ग; cf. ऌलसिता दन्ते V. Pr. I. 69. According to Pāṇini's grammar ॡ (long) does not exist. According to Taittirīya Prātiśākhya र् is partly dental and partly lingual; cf. T. Pr. II. 41, while व् is partly dental and partly labial; cf. T. Pr. II. 43; cf. दन्त्या जिह्वाग्रकरणा: V. Pr. I. 76; cf. लुग्वा दुहदिहलिहगुहामात्मनेपदे दन्त्ये P. VII. 3.73.

दयानन्दसरस्वती a brilliant Vedic scholar and a great reformer of the nineteenth century belonging to Gujarat. He encouraged and firmly established on a sound footing the study of Vedas and Vyākaraṇa and encouraged the study of Aṣṭādhyāyī, Mahābhāṣya and Kāśikāvṛtti. He has written many works on Veda and Vyākaraṇa. In a major work called Vedāṅgaprakāśa, intended for the uplift of Vedāṅgas, he wrote small treatises in the very words of Pāṇini and Patañjali, and got them translated into Hindi. Some of them are Nāmika, Avyayārtha, Uṇādikoṣa, Ākhyātika and so on.

दयापाल a Jain writer who wrote a treatise named रूपसिद्धि, an abridgement of Śākaṭāyana's Śabdānuśāsana.

दयारत्न a Jain scholar who has written a grammar treatise on the Sārasvata Grammar called सारस्वतपरिभाषा.

दयाराम writer of a commentary on the Mugdhabodha Vyākaraṇa of Bopadeva.

दर्पण name of a commentary on Koṇḍabhaṭṭa's Vaiyākaraṇabhūṣaṇasāra, written by a grammarian named Harivallabha.

दर्पणा name of a commentary on the Śabdakaustubha, written by Mannudeva or Mantudeva of the nineteenth century.

दशक a name given to the treatise on grammar written by व्याघ्रपाद which consisted of 10 chapters; cf, दशकं वैयाघ्रपदीयम् Kāś. on P. V. 1.58. The word also means students reading the work दशक; cf. दशका वैयाघ्रपदीयाः, Kāś. on P. IV. 2.65.

दशगणी (1) a section of grammatical treatises dealing with the ten conjugations of roots. e.g. the first section of the second part (उत्तरार्ध) of the Siddhānta Kaumudī; (2) name of the dhātupāṭha of Paṇini which gives ten classes of roots; cf. भूवादयो दशगणीपरिपठिता गृह्यन्ते Nyāsa on I. 3.1.

दशधुष्करण the ten classes or conjugations of roots; धुष् was a term for धातु (root) in some ancient grammar works.

दशबलकारिका a short treatise on the roots belonging to more than one conjugation; the name of the author is not given.

दा tad. affix named 'vibhakti' applied to the words सर्व, एक, अन्य, किं, यत्, तत् and इदम् in the locative case; e.g. सर्वदा, एकदा, कदा; cf. Kāś. on P. V. 3.15, 19, 20, 21.

दाक्षायण name, by which व्याडि, the author of the grammar work संग्रह is referred to. The word दाक्षायण indicates that व्याडि was a descendant of दक्ष, and, as Pāṇini is called दाक्षीपुत्र, critics say that Pāṇini and Vyāḍi were relatives; cf. शोभना खलु दाक्षायणस्य दाक्षायणेन वा संग्रहस्य कृतिः M. Bh. on P. II. 3.66.

दाक्षीपुत्र lit. son of a female descendant of दक्ष; name given to Pāṇini who was the son of दाक्षी, a female descendant of दक्ष; cf. शंकरः शांकरीं प्रादाद्दाक्षीपुत्राय धीमते Pāṇ. Śik. 56; cf. also सर्वे सर्वपदादेशा दाक्षीपुत्रस्य पाणिनेः M.Bh. on P. I. 1.20; VII. 1.27.

दानविजय a Jain grammarian, who wrote a small grammar treatise named शब्दभूषण.

दानीम् tad. affix called विभक्ति, applied to तद् and इदम् in the sense of the locative case. e.g. तदानीम्, इदानीम्; cf. P. V. 3.18, 19.

दामन्यादि a class of words headed by the word दामनि to which the taddhita affix छ is added without any change of sense; e.g. दामनीयः, औलपीयः cf. Kāṣ. on P. V. 3.116.

दारुण्य explained by the commentators on the Prātiśākhya works as दृढत्व (firmness) or कठिनता (hardness,) and given as a characteristic of the acute or उदात्त tone; cf. आयामो दारुण्यमणुता खस्येत्युच्चैःकराणि शब्दस्य, T. Pr. XXII. 9, quoted in the Mahābhāṣya on P. I. 2.29, where दारुण्य is explained as स्वरस्य दारुणता रूक्षता ।

दासीभारादि a class of words headed by the word दासीभार which, although they are tatpuruṣa compounds, retain the accents of the first member of the compound; cf. P. VI. 2.42.

दि a technical term in the Jainendra Vyākaraṇa for the term प्रगृह्य used by Pāṇini.

दिक् *a potency by virtue of which* space limitations are put upon things in daily affairs cp. Vāk. pad.

III. 6.3. cp. इदमस्मात्पूर्वं पश्चाद्वा इत्येवमसादित्वयेरिदमिति प्रतिपाद्यस्य चावधिमतो यो व्यतिरेकः प्रातिपदिकार्थभेदः अवध्यवधिमत्संबन्धलक्षणः स पदार्थस्वरूपादनुपपद्यमानो निमित्तान्तरमावेदयते। तन्निमित्तान्तरं दिगित्युच्यते। (हेला.)

दिक्शब्द a word denoting a direction such as पूर्व, उत्तर and the like, used as a substantive. e.g. पूर्वो ग्रामात्, or showing the direction of another thing being its adjective, e.g. इयमस्याः पूर्वा; cf. Kāś. on P. II. 3.29.

दिक्समास the Bahuvrihi compound prescribed by the rule दिङ्नामान्यन्तराले, e.g. पूर्वोत्तरा (north-east) or उत्तरपश्चिमा (north-west); cf. दिक्समासः दिगुपदिष्टः समासः, Kāś. on P. I. 1.28.

दिक्समुद्देश name given to the sixth section of the third काण्ड of Vākyapadiya, which deals with the notion of space.

दिगादि a class of words headed by the word दिक् to which the tad. affix य (यत्) is added in the sense of 'produced therein' (तत्र भवः), e.g. दिशि भवं दिश्यम्, similarly वर्ग्यम्, गण्यः etc.; cf. Kāś on P. IV. 3 54.

दिनण् tad. affix added to the word मध्य, before which मध्य is changed to मध्यम्; e.g. माध्यन्दिन उद्गायति; cf. मध्य मध्ये दिनण् चास्मात् M.Bh. on IV. 3.60.

दिवादि a class of roots of the fourth conjugation, headed by the root दिव् (दीव्यति), called also दीव्यत्यादि cf. P. I. 2.27.

दी a technical term in the Jainendra Vyākarana for दीर्घ (long vowel) in Pāṇini's grammar.

दीपप्रभा a commentary on वाररुचसंग्रह by नारायण.

दीप्ति explained as स्फूर्ति or throbbing in utterance. Out of the seven svaras or yamas क्रुष्ट, प्रथम, द्वितीय, तृतीय, चतुर्थ, मन्द्र and अतिस्वार्य, the throbbing (दीप्ति) of the latter and latter tone leads to the perception of the former and former one; cf. तेषां दीप्तिजोपलब्धिः T. Pr. XXIII. 15.

दीर्घ long; a term used in connection with the lengthened tone of a vowel described to be dvimātra as contrasted with ह्रस्व having one mātrā and प्लुत having three mātrās; cf. द्विस्तावान् दीर्घः V. Pr. I. 35, V. Pr. I. 57, also ऊकालोऽज्ह्रस्वदीर्घप्लुतः P. I.2.27.

दीर्घविधि a grammatical operation where a short vowel is turned into a long one; a rule of grammar prescribing the lengthening of a short vowel.

दु a technical term of Jainendra grammar corresponding to वृद्धम् of Pāṇini. cf. अद्वायैन्दुः। Jain. Sū. 1.1.68.

दुःश्लिष्ट a word, or words whose case affixes can be syntactically connected only with some difficulty; cf. बहुव्रीहौ सक्थ्यक्ष्णोः स्वाङ्गात् षच्। स्वाङ्गवाची यः सक्थिशब्दः अक्षिशब्दश्च तदन्ताद् बहुव्रीहेः षच् भवति। सूत्रे तु दुःश्लिष्टविभक्तीनि पदानि। Kāś. on P. V. 4.113.

दुःस्पृष्ट produced by an incomplete contact of the करण; the term is applied to the phonetic element ळ् which is due to the incomplete contact of the organ at the production of the letter ल; cf. दुःस्पृष्टश्चेति विज्ञेयः; Pāṇ. Śikṣā 5.

दुर्गपदप्रबोध (1) a grammar work on Durgasiṁha's commentary on Kātantrasūtras; (2) Śrīvallabhāvācanācārya on Haimaliṅgānuśāsana, composed around 1718 A.D.

दुर्गसिंह the famous commentator of the Kātantra sūtras, whose Vṛtti on the sūtras is the most popular one. It is called कातन्त्रसूत्रवृत्ति or कातन्त्रवृत्ति,

or दौर्गसिंहीवृत्ति also. A work on Paribhāṣās named परिभाषावृत्ति, in which Paribhāṣās are explained and established as based on the Kātantra Vyākaraṇa sūtras, is attributed to Durgasiṁha. It is doubtful whether this commentator Durgasiṁha is the same as Durgācārya, the famous commentator of Yāska's Nirukta. There is a legend that Durgasiṁha was the brother of Vikramāditya, the founder of the Vikrama Era. Besides the gloss on the Kātantra sūtras, some grammar works such as a gloss on the Uṇādi Sūtras, a gloss (वृत्ति) on Kālāpa-Vyākaraṇa Sūtras, a commentary on Kārakas named षट्कारकरत्न, Nāmaliṅgānuśāsana and Paribhāṣāvṛtti are ascribed to Durgasiṁha. Some scholars believe that the term अमरसिंह was only a title given to Durgasiṁha for his profound scholarship, and it was Durgasiṁha who was the author of the well-known work Amarakoṣa.

दुर्गादास a grammarian who wrote (a) a gloss on Bopadeva's Mugdhabodha, (b) a gloss named धातुदीपिका on Kavikalpadruma and (c) Śabdārṇavakoṣa.

दुर्गोत्तम a grammarian who wrote a work on genders called लिङ्गानुशासन and also a commentary on it.

दुर्घटवृत्ति name of a grammar work explaining words which are difficult to derive according to rules of Pāṇini. The work is written in the style of a running commentary on select sūtras of Pāṇini, devoted mainly to explain difficult formations. The author of it, Śaraṇadeva, was an eastern grammarian who, as is evident from the number of quotations in his work, was a great scholar of the 12th or the 13th century.

दुर्घटवृत्तिसंस्करण a grammar work on the formation of difficult words attributed to शर्वरक्षित or सर्वरक्षित.

दुर्घटोद्धार name of a commentary by Keśavadatta-Śarman on the grammar work named संक्षिप्तसार.

दुर्बलाचार्य a grammarian who wrote a treatise on grammar दुर्बलीयव्याकरण, named after him. Besides this treatise, he has written commentaries on Nāgeśa's Laghumañjūṣā and Paribhāṣenduśekhara.

दुर्विनीत name of a grammarian who is said to have written a work on grammar named Śabdāvatāra.

दुस्स्पृष्ट see दुःस्पृष्ट.

दूषकरदोद्भेद name of a commentary, on the Paribhāṣenduśekhara of Nāgeśa, believed to have been written by Gopālācārya Karhādkar, a grammarian of the 19th century and attributed to Bhīmācārya. This commentary, which was written to criticise the commentary written by Viṣṇuśāstrī Bhat, was again criticised in reply by Viṣṇuśāstrī Bhat in his Ciccandrikā (चिच्चन्द्रिका). See विष्णुशास्त्री भट.

दूषण fault, objection; the word is used in connection with a fault found with, or objection raised against an argument advanced by a writer, by his opponent or by the writer himself who replies it to make his argument well established ; cf. नित्यवादी कार्यपक्षे दूषणमाह-कार्येष्विति Mahā. Prad. on P. I. 1.44 Vārt. 16.

दूस tad. affix prescribed after the word अवि in the sense of milk (दुग्ध) along with the affixes सोढ and मरीस optionally, by the Vārttikakāra; e.g.

अविदूरसम् । अविसोढन् ।वि भमरीसम्; cf. Kāś. on M. Bh. IV. 2.36.

दृढादि a class of words headed by दृढ to which the tad. affix य (ष्यम्) or इमन् (इमनिच्) is added in the sense of nature (भाव); त्व and तल् (ता) can, of course, be added optionally; e.g. दार्ढ्यम्, द्रढिमा, दृढत्वम्, दृढता. See also लावण्य शैत्य, औष्ण्य, जाड्य, पाण्डित्य, मौर्ख्य etc.; cf. Kāś. on P. V. 1.123.

दृष्ट seen in use in Vedic Literature, or Classical Literature, or in the talk of cultured people; said in connection with words which a grammarian tries to explain; cf. दृष्टानुविधिश्छन्दसि भवति Vyāḍi Pari. Pāṭha 68.

दृष्टानुविधि taking place of an operation, or application of a rule of grammar in accordance with the words seen in use. See दृष्ट.

दृष्टान्त similar instance, generally quoted to explain effectively some rules or conventions laid down; cf. ननु चायमप्यस्ति दृष्टान्तः समुदाये वाक्यपरिसमाप्तिरिति । तद्यथा गर्गाः शतं दण्ड्यन्तामिति M.Bh. on P. I. 1.7.

दृष्टापचार discrepant, characterized by discrepancy; cf. यद्यपि तावदयं पराशब्दो दृष्टापचार उपसर्गश्चानुपसर्गश्च अयं तु खलु विशब्दोऽदृष्टापचार उपसर्ग एव: M. Bh. on P. I. 3.19.

देवताद्वन्द्व a compound word called द्वन्द्व whose members are names of deities; the peculiarities of this Dvandva compound are (a) that generally there are changes at the end of the first member, by virtue of which it appears similar to a word ending in the dual number, and (b) that both the words retain their original accents. e.g. इन्द्रासोमौ, सोमापूषणा, अग्नीषोमाभ्यां, मित्रावरुणाभ्याम्; for changes, cf. P. VI. 3.25-31; for accent, cf. देवताद्वन्द्वानि चानामन्त्रितानि (द्विरुदात्तानि) । इन्द्राबृहस्पतिभ्याम्, इन्द्राबृहस्पती इति त्रीणि V. Pr. II. 48, 49; cf. also देवताद्वन्द्वे च P. VI. 2.141.

देवनन्दिन् called also पूज्यपाद or पूज्यपाददेवनन्दिन् believed to have lived in the fifth century A.D. and written the treatise on grammar, of course, based on Pāṇini Sūtras, which is known as जैनेन्द्र-व्याकरण or जैनेन्द्रशब्दानुशासन. The writer of this grammar is possibly mentioned as जैनेन्द्र in the usually quoted verse of Bopadeva: इन्द्रश्चन्द्रः काशकृत्स्नापिशली शाकटायनः । पाणिन्यमरजैनेन्द्रा जयन्त्यष्टादिशाब्दिकाः. देवनन्दिन् was a great Jain saint and scholar who wrote many works on Jain Āgamas of which सर्वार्थसिद्धि, the commentary on the तत्त्वार्थाधिगमसूत्र, is well-known.

देवपथादि a class of words headed by the word देवपथ, the affix कन् applied to which in the sense of a statue, or applied for the formation of a proper noun, is dropped. देवपथः, हंसपथः, शिवः, विष्णुः etc; cf. Kāś. on P. V. 3.100.

देवशर्मन् a grammarian who has written a disquisition on the philosophy of Vyākaraṇa in verse, and added a commentary of his own on it which he has named as समन्वयप्रदीपसंकेत.

देवानन्दिन् a Jain grammarian of the eighth century who is believed to have written a grammar work, called सिद्धान्तसारस्वत-शब्दानुशासन. It is likely that देवानन्दिन् is the same as देवनन्दि-पूज्यपाद and the grammar work is the same as जैनेन्द्रशब्दानुशासन, for which see देवनन्दिन्.

देविकापाद a popular name given to the third pāda of the seventh adhyāya of Pāṇini's Aṣṭādhyāyī as the pāda begins with the Sūtra देविकाशिंशपादित्यवाड्दीर्घसत्त्रश्रेयसामात् P. VII 3. 1.

देवीदीन a modern grammarian of the 19th century who has written a gloss on the Aṣṭādhyāyī of Pāṇini.

देवेन्द्र a Jain grammarian of the 13th century who has written a commentary named लघुन्यास on the शब्दानुशासन of Hemacandra. He has written many works on the Jain Āgamas, of which a commentary on the Uttarādhyayanasūtra can be specially mentioned. He is called देवेन्द्रसूरि also.

देश lit. place; (1) original place of articulation; cf. अदेशे वा वचनं व्यञ्जनस्य, R. Pr. XIV. 5; (2) place of origin; उच्चारणस्थान; (3) place of inferential establishment of a Paribhāṣā etc. परिभाषादेशः उद्देशः Par. Śek. Pari. 2, 3; (4) passage of the Saṁhitā text, cf. T. Pr. I. 59.

देशीयर् tad. affix देशीय in the sense of slightly less, or almost similar, optionally prescribed with the affixes कल्प and देश्य e.g. मृदुकल्पः, मृदुदेश्यः, मृदुदेशीयः cf. Kāś. on P. V. 3.67.

देश्य (1) tad. affix in the sense of almost similar; see देशीयर् above; (2) (words) current in popular use or language, although not sanctioned by rules of grammar; cf. देश्याः सूत्रनिबन्धाः क्रियन्ते M.Bh. on P. V. 3.55; cf. देश्या देष्व्याः साधुत्वेन प्रतिपाद्याः, Kaiyaṭa on V. 3.55; probably Kaiyaṭa had a difficulty in explaining the word देश्य in the old way meaning 'current in use', as many words called bad words, introduced from other languages were current at his time which he was reluctant to term as देश्य.

दैव name of a system of grammar or a work on grammar the peculiarity of which is the omission of the एकशेष topic; cf. अनेकशेषं दैवं स्यात्. It is also the name of a metrical work on Dhātupāṭha.

दैवादिक a root belonging to the fourth conjugation of roots (दिवादिगण); cf. जसु ताडने इति चुरादौ पठ्यते तस्येदं ग्रहणं, न दैवादिकस्य, Kāś. on P. II. 3.56.

दैवेन्द्र name given to a work on grammar, presumably the same as जैनेन्द्रशब्दानुशासन written by पूज्यपाददेवनन्दिन्. See जैनेन्द्रव्याकरण.

दोष (1) a fault of pronunciation; cf. एताः स्वरदोषभावनाः अतोऽन्ये व्यञ्जनदोषाः M.Bh. on I. 1.1 Vārt. 18; (2) defect shown in connection with an expression or explanation.

दोषोद्धरण name of a commentary on Nāgeśa's Paribhāṣenduśekhara written by मन्नुदेव of the eighteenth century.

दोषोद्धार name of a commentary on Nāgeṣa's Laghuśabdenduśekhara written by मन्नुदेव of the eighteenth century.

द्य tad. affix द्य, applied to इदम् in the sense of 'a day', when इदम् is changed into अ (अश्); e.g. अद्य, cf. P.V. 3.22. Vārt. 5.

द्यस् tad. affix द्यस्, applied to the word समान when समान is changed into स; e.g. सद्यः, cf. सद्यः परुत्परार्यैषमः P. V. 3.22; cf. also समानस्य सभावो द्यश्चाहनि P.V. 3.22. Vārt. I.

द्यु a technical term in the Jainendra Vyākaraṇa for the term उत्तरपद (the latter or the second member of a compound word) which is used in Pāṇini's grammar.

द्युतादि a class of roots headed by the root द्युत्, the aorist sign च्लि after which gets (अ) अङ् substituted for it; e.g. अद्युतत्, अश्वितत्; cf. Kāś. on P. III. 1.55. and I. 3.91.

द्युस् tad. affix द्युस् applied to the word उभय in the sense of a day; e.g. उभयद्युः cf. P. V. 3.22 Vārt. 7.

द्योतक indicative, suggestive; not directly capable of expressing the sense by denotation; the nipātas and upasargas are said to be 'dyotaka' and not 'Vācaka' by standard grammarians headed by the Vārttikakāra; cf. निपातस्यानर्थकस्यापि प्रातिपदिकत्वम् P. I. 2.45 Vārttika 12; cf. Kaiyaṭa also on the above; cf. also निपाता द्योतकाः केचित्पृथगर्थाभिधायिनः Vākyapadīya II. 194; गतिवाचकत्वमपि तस्य (स्वाधातोः) व्यवस्थाप्यते, उपसर्गस्तु तद्द्योतक एव com. on Vākyapadīya II. 190; cf. पश्चाच्छ्रोतुर्बोधाय द्योतकोपसर्गसंबन्धः Par. Śek. on Pari. 50; cf. also इह स्वरादयो वाचकाः चादयो द्योतका इति भेदः Bhāṣā Vṛ. on P. I. 1.37. The Karmapravacanīyas are definitely laid down as dyotaka, cf. क्रियाया द्योतको नायं न संबन्धस्य वाचकः। नापि क्रियापदाक्षेपी संबन्धस्य तु भेदकः Vākyapadiya II. 206; the case affixes are said to be any way, 'vācaka' or 'dyotaka'; cf. वाचिका द्योतिका वा स्युर्द्वित्वादीनां विभक्तयः Vākyapadīya II. 165.

द्योतन conveyance of sense indirectly or by suggestion, and not directly. See द्योतक above.

द्योत्य (sense) conveyed by suggestion indirectly and not directly expressed, as in the case of karmapravacanīyas, the kṛt affixes and the tad. affixes; cf. अनुशब्दो लक्षणे द्योत्ये कर्मप्रवचनीयसंज्ञो भवति Kāś. on P. I. 4.84.

द्रव्य substance, as opposed to गुण property and क्रिया action which exist on dravya. The word सत्त्व is used by Yāska, Pāṇini and other grammarians in a very general sense as something in completed formation or existence as opposed to 'bhāva' or kriyā or verbal activity, and the word द्रव्य is used by old grammarians as synonymous with सत्त्व; cf. चादयोऽसत्त्वे । चादयो निपातसंज्ञा भवन्ति न चेत्सत्त्वे वर्तन्ते, cf. Kāś on P. I. 4.57; cf. S. K. also on P. I. 4.57. (2) The word द्रव्य is also found used in the sense of an individual object, as opposed to the genus or generic notion (आकृति): cf. द्रव्याभिधानं व्याडिः, M. Bh. on P. I. 2. 64. Vārt. 45. (3) The word द्रव्य is found used in the sense of Sādhana or means in Tait. Prāti. cf. तत्र शब्दद्रव्याण्युदाहरिष्यामः। शब्दरूपाणि साधनानि वर्णयिष्यामः Tai. Pr. XXII. 8.

द्रव्यपक्ष the view that an individual thing (द्रव्य) and not the genus (जाति) is the denotation of a word. The ancient grammarian Vyāḍi was the first propounder of this view. cp. Vāk. pad. III. 14. 333. cp. द्रव्यपक्षः द्रव्यपदार्थपक्षः। (हेला.)

द्रव्यपदार्थिक a grammarian who maintains that 'dravya' or 'individual object' is the sense of words; cf. न ह्याकृतिपदार्थिकस्य द्रव्यं न पदार्थो, द्रव्यपदार्थिकस्य वाकृतिर्न पदार्थः। M. Bh. on I. 2.64 Vārt. 53. See द्रव्य.

द्रव्यवचन expressive of substance as their sense as opposed to गुणवचन; cf. उभयवचना ह्येते शुक्लादयः द्रव्यं चाहुर्गुणं च। M. Bh. on P. V. 1.119.

द्रव्यवद्भाव behaviour like a dravya as noticed in the case of the bhāva or kriyā found in a root after a kṛt affix is added to it; cf. कृदभिहितो भावो द्रव्यवद्भवति. M. Bh. on II. 2.19, III. 1.67 etc.

द्रव्यसमुद्देश name given to the second section of the third Kāṇḍa of Vākyapadīya which deals with substance (द्रव्य). The substance in its essential nature which is permanent, is discussed in this section. The fourth section which is named भूयोद्रव्यसमुद्देश, containing only four verses, deals also with 'द्रव्य' but with reference to its individual nature

as one thing differing from another. cp. द्रव्यं च द्विविधं । पारमार्थिकं सांव्यवहारिकं च । तत्र द्वितीयं भेद्यभेदकप्रस्तावेन गुणसमुद्देशे वक्ष्यते-वस्तूपलक्षणे तत्र (Vāk. pad. III. 5.5) इत्यादिना । इह तु पारमार्थिकं द्रव्यं निरूप्यते। (हेला. on Vāk. pad. III. 2.1). The word गुणसमुद्देशे is significant; it suggests that the fourth section which is named भूयोद्रव्यसमुद्देश formed only a part of the गुणसमुद्देश (Vāk. pad. III. 5. 1-9), and along with the missing Lakṣaṇasamuddeśa, the number of samuddeśas or sections of the third Kāṇḍa was fourteen. cp. आगम-भ्रंशाल्लेखकप्रमादादिना वा लक्षणसमुद्देशश्च पदकाण्ड-मध्ये न प्रसिद्धः । (cp. Puṇyarāja on Vāk. pad. II. 77-83.

द्रव्याभिधान denotation of द्रव्य or individual object as the sense of words as opposed to आकृत्यभिधान i.e. denotation of the general form possessed by objects of the same class; cf. द्रव्याभिधानं व्याडिः P. I. 2.64 Vārt. 45. See द्रव्य.

द्रा short form for आर्द्रा, the sixth constellation, which, although found used in treatises on astrology, cannot be looked upon as a correct word, as immediately on hearing it, one does not remember the word आर्द्रा.

द्रुत lit. rapid; the vice of rapidity in utterance; a fault of speech especially in connection with the utterance of vowels in Vedic recital when on account of haste the utterance of letters becomes indistinct. cf. संदृष्टमेणीकृतमर्धकं द्रुतं विकीर्णमेताः स्वरदोषभावनाः। M. Bh. Āhnika 1 Vārt. 18.

द्रुतबोध name of a treatise on grammar written for beginners by Bharatasena or Bharatamalla of Bengal in the sixteenth century.

द्रुता one of the three Vṛttis or styles of utterance mentioned in the Prātiśākhya works and quoted in the Mahābhāṣya; cf. तिस्रो वृत्तीरुपदिशन्ति वाचो विलम्बितां मध्यमां च द्रुतां च। अभ्यासार्थे द्रुतां वृत्तिं प्रयोगार्थे तु मध्यमाम्। शिष्याणामुपदेशार्थे कुर्याद् वृत्तिं विलम्बिताम्। R. Pr. XIII. 18, 19; cf. ये हि द्रुतायां वृत्तौ वर्णास्त्रिभागाधिकास्ते मध्यमायां, ये मध्यमायां वर्णास्त्रिभागाधिकास्ते विलम्बितायाम्। M. Bh. on P. I. 1.70 Vārt. 4. The utterance of a letter takes $\frac{1}{3}$ rd time more in the मध्यमवृत्ति than in the द्रुतवृत्ति, while in the विलम्बितवृत्ति it takes $\frac{1}{3}$ rd more than in the मध्यमवृत्ति. In short, the utterance of the same letter takes in the three vṛttis, Druta, Madhyama and Vilambita the quantity of time in proportion of 9:12:16 respectively.

द्रोणिका a kind of the position of the tongue at the time of pronouncing the letter ष.

द्वन्द्व name of a compound; formed of two or more words used in the same case, showing their collection together; cf. चार्थे द्वन्द्वः P. II. 2.29. Out of the four meanings of the indeclinable च, viz. समुच्चय, अन्वाचय, इतरेतरयोग and समाहार, the dvandva compound is sanctioned in the last two senses only called इतरेतरद्वन्द्व (as in प्लक्षन्यग्रोधौ etc.) and समाहारद्वन्द्व (as in वाक्त्वचम् etc.) respectively. For details see Mahābhāṣya on II. 2.29. The dvandva compound takes place only when the speaker intends mentioning the several objects together i.e. when there is, in short, सहविवक्षा or युगपदधिकरणवचनता; cf. अनुस्यूतेव भेदाभ्यां एका प्रत्योपजायते । यस्यां सहविवक्षां तामाहुर्द्वन्द्वैकशेषयोः ॥ Śr. Pr. II. The gender of a word in the द्वन्द्वसमास is that of the last word in the case of the इतरेतरद्वन्द्व, while it is the neuter gender in the case of the समाहारद्वन्द्व.

द्वयसच् tad. affix द्वयस, in the sense of measure, prescribed optionally along with the affixes दघ्न and मात्र;

cf. ऊरुः प्रमाणमस्य ऊरुद्वयसम्; Kāś. on P. V. 2.37; fem. ऊरुद्वयसी, cf. P. IV. 1.15.

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द्विवचस् a word in the dual number; cf. षष्ठाद्यश्च द्विवचोन्तभाजः R. Pr. I. 28 where the word द्विवचस is explained as द्विवचनाभिधायिनः by Uvvaṭa.

द्विवत् a syllable consisting of two consonants; cf. R. T. 245.

द्विवर्ण (1) a repeated consonant; cf. द्विवर्णमेकवर्णवत्, V. Pr. IV. 144; (2) doubling, repetition; cf. ह्रस्वपूर्वो ङकारो द्विवर्णम् T. Pr. IX. 18; cf. also T. Pr. XIV. 1. R. Pr. IX. 18.

द्विस् double, reduplicated; the word is frequently used in connection with doubling of consonants or words in the Prātiśākhya Literature as also in the Kātantra, Śākaṭāyana and Haima grammars cf. R. Pr. VI. 1, XV. 5, V. Pr. IV. 101, R. T. 264; cf. also Kāt. III. 8.10, Śāk. IV. 1.43; Hem. IV. 1.1.

द्विसन्धि a kind of विवृत्ति or interval of time in the pronunciation of two consecutive vowels, which as a result of two euphonic changes has a vowel preceded by a vowel; e.g. अभूदुमा उ अंशवे, R. Pr. II. 44.

द्विस्वर possessed of two vowels, dissyllabic; cf. न पदे द्विस्वरे नित्यम् T. Pr. XVI. 17.

द्विस्स्पृष्ट a term used for an upadhmānīya letter or a phonetic element resulting from a visarga followed by the letter प् or फ्. See उपध्मानीय. The word is also used sometimes for the pronunciation ळ् of ड्, and ळ्ह् of ढ्. See दुःस्पृष्ट.

द्विहल् possessed of two consecutive consonants; cf. तस्मान्नुड् द्विहलः, P. VII. 4.71; cf. also M. Bh. on VI. 1.68.

द्वैधम् used adverbially for द्विधा in the sense of 'optionally' or 'in two ways'; cf. द्वैधं शब्दानामप्रतिपत्तिः M. Bh. on P. I. 1.44 Vārt. 15.

द्वैपद group of two words; an expression consisting of two words; cf. प्र वोचं नः सुमना द्वैपदाश्च R. Pr. VIII. 2.10; X. 3; XI. 37 etc.

द्व्यच् a word possessed of two vowels in it; dissyllabic words; the word is frequently used in Pāṇini's Aṣṭādhyāyī and Patañjali's Mahābhāṣya, Kāśikā Vṛtti and other works on Pāṇini's grammar.

द्व्यादि a class of pronouns headed by the pronoun द्वि to which the taddhita affixes called विभक्ति, as prescribed by the rules of Pāṇini in the rule पञ्चम्यास्तसिल् and the following ones, are not added. cf. P. V. 3.2.

द्व्यूष्मन् name of a Saṁdhi made up of two spirants, or resulting in the presence of two spirants or Ūṣman letters e.g. निष्षिध्वरीः, स्वस्साता; cf. R. Pr. XI. 22.

ध

ध् (1) fourth letter of the dental class (तवर्ग) possessed of the properties नादानुप्रदान, घोष, कण्ठसंवृतत्व and महाप्राण; (2) substitute ध् for the ह् of नह् before a 'jhal' consonant or at the end of a word e.g. नद्धम्, उपानत्; cf. P. VIII. 2.34; (3) substitute ध् for the letters त् and थ् placed after a fourth letter, e.g. लब्धुम्, दोग्धा etc. cf. P. VIII. 2.40.

ध a technical term in the Jainendra Vyākarāṇa for the term सर्वनामस्थान of Pāṇini used for the first five case affixes सु, औ, अस्, अम्, औ and इ (nom. and acc. pl. neuter gender); cf. P. I. 1.42, 43. cf. Jain Sū. शिधम्। 1.1.31.

धनजित् name of the author of a short metrical treatise on roots named धातुकल्पलतिका.

धनेश्वर preceptor of Bopadeva. He wrote Prakriyāratnamaṇi.

धमुञ् tad. affix optionally substituted in the place of the tad. affix धा after the words द्वि and त्रि; e.g. द्विधा, द्वैधम्, त्रिधा, त्रैधम्; cf. P. V. 3.45.

धरणीधर a grammarian of the sixteenth century at the court of Udayasiṁha who wrote a commentary on the sūtras of Pāṇini which was named वैयाकरणसर्वस्व as also a commentary on the Śikṣā of Pāṇini.

धर्म defined as ऋषिसंप्रदाय, the traditional practices laid down by the sages for posterity ; cf. केवलमृषिसंप्रदायो धर्म इति कृत्वा याज्ञिकाः शास्त्रेण अनुविदधते M. Bh. I. 1. Āhnika 1; cf. also धर्मशास्त्रं in एवं च कृत्वा धर्मशास्त्रं प्रवृत्तम्, M. Bh. on P. I. 2.64, as also धर्मसूत्रकाराः in नैवेश्वर आज्ञापयति नापि धर्मसूत्रकाराः पठन्ति अपवादैरुत्सर्गा बाध्यन्तामिति M. Bh. on I. 1.47; (2) religious merit, cf. धर्मोपदेशनमिदं शास्त्रमस्मिन्नवयवेन शास्त्रार्थः संप्रतीयते, M. Bh. on P. VI. 1.84, cf. also ज्ञाने धर्म इति चेत्तथाऽधर्मः M. Bh. I. 1. Āhnika 1; (3) property possessed by a thing or a letter or a word. e.g. वर्णधर्म; cf. Kāś. on P. I. 2.29; cf. also Kāś. on P. II. 1. 55, II. 3.33, VIII. 1.4. cf. also R. Pr; III 8, 13 XIV.1 etc.; (4) the characteristic of being in a substance; in the phrase अयं घटः the dharma viz. घटत्व is predicated of this (इदम्) or, in other words the designation pot (घटसंज्ञा) is the predication ; the explanation in short, can be given as घटत्ववान् इदंपदार्थः or घटाभिन्नः इदंपदार्थः

धर्मकीर्ति a Jain scholar called by the name कीर्ति also, who was the author of धातुप्रत्ययपञ्जिका and रूपावतार a well-known treatise on roots; cf. बोपदेवमहाग्राहग्रस्तो वामनदिग्गजः । कीर्तेरेव प्रसङ्गेन माधवेन समुद्धृतः॥ He is believed to have been the first grammarian who arranged the sūtras of Pāṇini according to the subject matter. He lived in the eleventh century A.D.

धर्मिन् (1) a thing possessed of properties, द्रव्य; cf. धर्मशब्देन धर्मी भण्यते Kāś. on P. III. 3.77; cf. also the common expression धर्मिग्राहकमानात् Par. Śek. on Pari. 55, 66, 79, 82; (2) the same as dharma in rare cases according to the dictum धर्मधर्मिणोरभेदोपचारः e.g. वर्णकं देहि, पुराणकं देहि; cf. Durghaṭa Vṛ. on P. II. 1.49.

धा tad. affix (1) applied to a numeral in the sense of a kind (प्रकार) or a division of time, e.g. एकधा, द्विधा, त्रिधा etc.; cf. P. V. 3.42, 43; (2) applied to बहु to show divisions of a short time; e.g. बहुधा दिवसस्य भुङ्क्ते and बहुधा मासस्य भुङ्क्ते; cf. Kāś. on P. V. 4.20.

धातु (1) a root; the basic word of a verbal form, defined by the Bhāṣyakāra as क्रियावचनो धातुः or even as भाववचनो धातुः, a word denoting a verbal activity. Pāṇini has not defined the term as such, but he has given a long list of roots under ten groups, named daśagaṇī, which includes about 2200 roots which can be called primary roots as contrasted with secondary roots. The secondary roots can be divided into two main groups (1) roots derived from roots (धातुजधातवः) and (2) roots derived from nouns (नामधातवः). The roots derived from roots can further be classified into three main subdivisions: (a) causative roots or णिजन्त, (b) desiderative roots or सन्नन्त, (c) intensive roots or यङन्त and यङ्लुगन्त; while roots derived from nouns or denominative roots can further be divided into क्यजन्त, काम्यजन्त, क्यङन्त, क्यषन्त, णिङन्त, क्विबन्त, and the miscellaneous ones (प्रकीर्ण) as derived from nouns like कण्डू (कण्ड्वादि)

by the application of the affix यङ् or from nouns like सत्य, वेद, पाश, मुण्ड, मिश्र, etc. by the application of the affix णिच्. Besides these, there are a few roots formed by the application of the affix आय and ईय (ईयङ्). All these roots can further be classified into Parasmaipadin or Parasmaibhāṣā, Ātmanepadin or Ātmanebhāṣā and Ubhayapadin. Roots possessed of a mute grave (अनुदात्त) vowel or of the mute consonant ङ् added to the root in the Dhātupāṭha or ending in the affixes यङ्, क्यङ् etc. as also roots in the passive voice are termed Ātmanepadin; while roots ending with the affix णिच् as also roots possessed of a mute circumflex vowel or a mute consonant ञ् applied to them are termed Ubhayapadin. All the rest are termed Parasmaipadin. There are some other mute letters or syllables applied by Pāṇini to the roots in his Dhātupāṭha for specific purposes; e.g. ए at the end to signify prohibition of vṛddhi to the penultimate अ in the aorist, e.g. अकखीत् cf. P. VII. 2.5; इर् to signify the optional substitution of अ or अङ् for the affix च्लि of the aorist, e.g. अभिदत्, अभैत्सीत्; cf. P. III. 1.57; उ to signify the optional application of the augment इ (इट्) before क्त्वा e.g. शमित्वा, शान्त्वा; cf. P. VII. 2. 56; ऊ to signify the optional application of the augment इ (इट्) e.g. गोप्ता, गोपिता, cf. P. VII. 2.44; आ to signify the prohibition of the augment इट् in the case of the past pass. part. e.g. क्ष्विण्णः, स्विन्नः, cf, P. VII. 2.16; इ to signify the addition of a nasal after the last vowel e.g. निन्दति from निदि, cf. P. VII. 1.58; ऋ to signify the prohibition of ह्रस्व to the penultimate long vowel before णिच्, e.g. अशशासत्, cf. P. VII. 4.2; ऌ to signify the substitution of अङ् for च्लि in the aorist, e.g. अगमत्, cf. P. III. 1.55; ओ to signify the substitution of न् for त् of the past pass. part. e.g. लग्नः, आपीनः, सूनः, दूनः etc.; cf. P. VIII. 2.45. Besides these, the mute syllables ञि, टु and डु are prefixed for specific purposes; cf. P. III. 2.187, III. 3.89 and III. 3.88. The term धातु is a sufficiently old one which is taken by Pāṇini from ancient grammarians and which is found used in the Nirukta and the Prātiśākhya works, signifying the 'elemental (radical) base' for nouns which are all derivable from roots according to the writers of the Nirukta works and the grammarian Śākaṭāyana; cf. नाम च धातुजमाह निरुक्ते व्याकरणे शकटस्य च तोकम् M. Bh. on P. III. 3.1. Some scholars have divided roots into six categories; cf. तत्र धातवः षोढा (a) परिपठिताः भ्वादयः, (b) अपरिपठिता आन्दोलयत्यादयः, (c) परिपठितापरिपठिताः (सूत्रपठिताः) स्कुस्कम्भस्तम्भेत्यादयः, (d) प्रत्ययधातवः सनाद्यन्ताः, (e) नामधातवः कण्ड्वादयः, (f) प्रत्ययनामधातवः होडगलभक्षीवप्रभृतयः; cf Śṛṅgāra Prak. I. For details see M.Bh. on P. I. 3.1 as also pp. 255, 256 Vol. VII. Vyākaraṇa-Mahābhāṣya published by the D.E. Society, Poona. (2) a technical term of Jainendra grammar for अकर्मक.

धातुकल्पलतिका a short treatise on the roots of the different conjugations written by a grammarian named Dhanañjaya.

धातुकारिकावली a grammatical work in verse written by Varadarāja, the pupil of Bhaṭṭojī Dīkṣita who lived in the 17th century. Besides Kārikāvalī, Varadarāja wrote लघुकौमुदी and मध्यकौमुदी also.

धातुदीपिका (1) name of a commentary on the Kavikalpadruma of Bopadeva by Rāmālaṁkāra; (2)

name of a commentary on the Kavikalpadruma by Durgādāsa who wrote a commentary on the Mugdhabodha also.

धातुपाठ (i) name given in general to the several collections of roots given generally with their meanings by grammarians belonging to the various schools of grammar. These collections are given as necessary appendixes named Khila to their grammars by the well-known grammarians of Sanskrit such as Pāṇini, Śākaṭāyana and others (ii) a small treatise on roots written by Bhīmasena who gave meanings to roots. Pāṇini's Dhātūpāṭha contains two thousand roots which were actually used in the current language. Whitney propounded all the roots were never used but Bühler and Edgren opposed this view. A number of Prākrit, Pāli and Deśya roots are also found in it.

धातुपाठवृत्ति a commentary on the Dhātupāṭha by Nāgeśa.

धातुपारायण (i) a word used by Kāśikā, along with Nāmapārāyaṇa, is an old term signifying a manual of roots. Such manuals were current even before Pāṇini. (ii) a grammatical treatise dealing with roots written as a supplementary work by Jumaranandin to his grammar work called Rasavatī, which itself was a thoroughly revised and enlarged edition of the Rasavatī a commentary written by Kramadīśvara on his own grammar named Saṁkṣiptasāra. Jumaranandin is believed to have been a Jain writer who lived in the fifteenth century, (iii) A work on roots by Hemacandra with his own commentary. He has listed 1980 roots and divided them into nine classes (gaṇas). The work was first published by J. Kirste in 1899 at Vienna.

धातुप्रकाश a work dealing with roots written as a supplementary work by Balarāma-Pañcānana to his own grammar named Prabodha-Prakāśa.

धातुप्रत्ययपञ्जिका a work dealing with verbal forms written by Dharmakīrti, a Jain grammarian of the eighth century.

धातुप्रदीप a work dealing with verbal forms written by Maitreya Rakṣita, a Buddhist writer and a famous grammarian belonging to the eastern part of India who lived in the middle of the twelfth century. He is believed to have written many scholarly works in connection with Pāṇini's grammar out of which the Tantrapradīpa is the most important one. The work Dhātupradīpa is quoted by Śaraṇadeva, who was a contemporary of Maitreya Rakṣita, in his Durghaṭavṛtti on P. II. 4.52.

धातुमञ्जरी called also धातुसंग्रह attributed to a grammarian named Kāśīnātha.

धातुमाला a work on roots in verse-form attributed to a grammarian named Iśvarakānta.

धातुरत्नमञ्जरी a treatise dealing with roots believed to have been written by Rāmasiṁhavarman.

धातुरत्नाकर a work dealing with roots believed to have been written by Nārāyaṇa who was given the title वन्द्य. He lived in the seventeenth century; a work named सारावलिव्याकरण is also believed to have been written by him.

धातुरत्नावली a short list of the important roots from the Dhātupāṭha of Pāṇini, given in verse by चोक्कनाथ a grammarian of the 17th century.

धातुलोप an elision of a portion of a root; cf. न धातुलोप आर्धधातुके, P. I. 1.4.

धातुवृत्ति a general term applied to a treatise discussing roots, but specifically used in connection with the scholarly commentary written by Mādhavācārya, the reputed scholar and politician at the court of the Vijayānagara kings in the fourteenth century, on the Dhātupāṭha of Pāṇini. The work is generally referred to as माधवीया-धातुवृत्ति to distinguish it from ordinary commentary works called also धातुवृत्ति written by grammarians like Vijayānanda and others.

धातुव्याकरण a grammar dealing with verbs believed to have been written by Vaṅgasena.

धातुसंबन्धपाद conventional name given to the fourth pāda of the third Adhyāya of *Pāṇini's Aṣṭādhyāyī* which begins with the Sūtra धातुसंबन्धे प्रत्ययाः P. III. 4.1.

धातूपदेश enumeration or recital of roots in the Dhātupāṭha; cf. भ्रूकुंसुप-पदोपाधयश्चोपदिष्टाः। क। धातूपदेशे प्रातिपदिकोपदेशे च। M. Bh. on P. III. 1.1.

धात्वर्थ lit. meaning of a root, the verbal activity, named क्रिया or भाव; cf. धात्वर्थः क्रिया; M. Bh. on III. 2.84, III. 2.115. The verbal activity is described generally to be made up of a series of continuous subordinate activities carried on by the different kārakas or agents and instruments of verbal activity helping the process of the main activity. When the process of the verbal activity is complete, the completed activity is looked upon as a substantive or dravya and a word denoting it, such as पाक, or याग does not get conjugational affixes, but it is regularly declined like a noun. Just as स्वार्थ, द्रव्य, लिङ्ग, संख्या, and कारक are given as प्रातिपदिकार्थ, in the same manner क्रिया, काल, पुरुष, वचन or संख्या, and कारक are given as धात्वर्थ, as they are shown by a verbal *form, although strictly* speaking verbal activity (क्रिया or भाव) alone is the sense of a root, as stated in the Mahābhāṣya. For details see Vaiyāk. Bh. Sāra, where it is said that fruit (फल) and effort (व्यापार) are expressed by a root, cf. फलव्यापारयोर्धातुः. The five senses given above are in fact conveyed not by a root, but by a verb or आख्यात or तिङन्त.

धान्यपाद a popular name given to the second pāda of the fifth adhyāya of Pāṇini's Aṣṭādhyāyī possibly because the pāda begins with the Sūtra धान्यानां भवने क्षेत्रे खञ्, P. V. 2.1.

धारण (1) suppression of a consonant, out of two successive consonants which is looked upon as a fault of recital; e.g. ह्यामि when recited as वयामि; cf. धारणमनुपलब्धिः Uvvaṭa on R. Pr. XIV. 6; (2) repetition of a consonant which is also a fault; e.g. ज्ज्योतिष्क्कृत् for ज्योतिष्कृत्; cf. Uvvaṭa on XIV. 6; cf. also धारयन्तः परक्रमं etc. explained by Uvvaṭa as सान्तस्थस्य संयोगस्य आदौ रक्तं धारयन्तो विलम्बमानाः परक्रमं कुर्वन्ति where धारयन्तः means 'lengthening' or 'prolonging' cf. R. Pr. *on* XIV. 23; (3) *the peculiar position of the mouth* (मुखसंधारणम्) by which a double consonant is recited as a single one, cf. द्विवर्णमेकवर्णवत् (एकप्रयत्ननिर्वर्त्यं) धारणात् e.g. व्यात्तम्, कुक्कुटः, cf. V. Pr. IV. 144.

धि (1) a technical term used for sonant constants in the Prātiśākhya

and old grammar works; cf. धि शेषः V. Pr. I. 53, explained by Uvvaṭa as वर्णानां उत्तरास्त्रयः यरलवहकाराश्च धिः V. Pr. I. 53; the term धि corresponds to हश् of Pāṇini; (2) personal ending धि substituted for हि of the impera. 2nd sing. e.g. जुहुधि, छिन्धि, भिन्धि, श्रुधि, रारन्धि etc.; cf. P. V. 4.101-103.

धु a technical term in the Jainendra Vyākaraṇa for धातु (a root) which is used freely by the ancient grammarians and Pāṇini.

धुट् (1) the augment ध् prefixed to the consonant स् following upon the consonant ड् or न् occurring at the end of a word; e.g. श्वलिट्त्साये, महान्त्साये, etc.; cf. P. VIII. 3.29; (2) technical short term for धातु (root), the technical term is धुप्, but the nom. sing. used is धुट्; (3) a technical term standing for consonants excepting semi-vowels and nasals; cf. धुटश्च धुटि Kāt. III. 651. The term is used in the Kātantra Vyākaraṇa. It corresponds to the term झर् of Pāṇini.

धुना tad. affix called Vibhakti tad. affix, applied to the word इदम् when इदम् is changed into अ; cf. इदमः अश्भावः धुना च प्रत्ययः Kāś. on P. V. 3.17.

धुप् a short term for धातु or root. See धुट्.

धूमादि a class of words headed by the word धूम to which the tad. affix अक (वुञ्) is added in the miscellaneous (शैषिक) senses; e.g. धौमकः, खाण्डकः etc.; cf. Kāś. on P. IV. 2.127.

धृत or **धृतप्रचय** a kind of original grave vowel turned into a circumflex one which is called प्रचय unless followed by another acute or circumflex vowel. The Taittirīya Prātiśākhya has mentioned seven varieties of this 'pracaya' out of which धृतप्रचय or धृत is one. For details see Bhāṣya on धृतः प्रचयः कौण्डिन्यस्य, T. Pr. XVIII. 3.

धेय tad. affix धेय applied to the words भाग, रूप and नाम in the same sense as those words possess; e.g. भागधेयम्, cf. Kāś. on P. V. 4.25.

ध्मात name of a fault in the pronunciation of a vowel when on account of fullness of breath it appears as uttered long (दीर्घ), although really it is short; cf. श्वासभूयिष्ठतया ह्रस्वोपि दीर्घ इव लक्ष्यते, Kaiyaṭa on I. 1. Āhnika 1. Vārt. 18.

ध्यम् tad. affix ध्यमुञ् substituted for धा optionally after the word एक e.g. ऐकध्यम्, एकधा; cf. P. V. 3.44.

ध्यानग्रहकार a great grammarian who composed an important work called ध्यानग्रह. Bhartṛhari in his Dīpikā on Mahābhāṣya (p. 261, l. 20-21) refers to his opinion ध्यानग्रहकारेणोक्तं-अप्राप्ते पूर्वविप्रतिषेधादन्तरङ्गत्वाद्वा etc. He is also referred to by Bhartṛhari in his auto commentary on Vākyapadīya (II. 208). Bhāmaha (600 A.D. circa) in his Kavyālaṅkāra (V. i) refers to a work called ध्यानग्रह which is helpful in crossing the ocean of grammar.

ध्यै kṛt affix ध्यै seen in Vedic Literature, substituted for त्वा optionally; e.g. साढ्यै, साढ्वा; cf. P. VI. 3.113.

ध्रुव (1) fixed, stationary, as contrasted with moving (अध्रुव) which is termed अपादान and hence put in the ablative case; cf. ध्रुवमपायेऽपादानम् P. I. 4.24; (2) repeated sound (नाद) of a third or a fourth consonant of the class consonants when it occurs at the end of the first word of a split up compound word; cf. R. Pr. VI. 11 and XI. 24.

ध्रौव्य (1) fixed; of a stationary nature; cf. क्तोऽधिकरणे च ध्रौव्यगतिप्रत्यवसानार्थेभ्यः P. III. 4.76; also cf. Vāk. pad. III. 7. 138, 139; (2) notion of stability in contrast with an object which is moving or being abandoned.

ध्वज a variety of vedic recital. It is defined as ब्रूयादादेः क्रमं सम्यगन्तादुत्सारयेद्यदि । वर्गे च क्वचि वा यत्र पठनं स ध्वजः स्मृतः ॥ आदेः क्रमः—ओषधयः सं । सं वदन्ते । वदन्ते सोमेन । सोमेन सह । सह राज्ञा । राजेति राज्ञा । यस्मै कृणोति । कृणोति ब्राह्मणः । ब्राह्मणस्तं । तं राजन् । राजन्पारयामसि । पारयामसीति पारयामसि । अन्तादुत्सारणं—पारयामसीति पारयामसि । राजन्पारयामसि । तं राजन् ब्राह्मणस्तं । कृणोति ब्राह्मणः । यस्मै कृणोति । राजेति राज्ञा । सह राज्ञा । सोमेन सह । वदन्ते सोमेन । सं वदन्ते । ओषधयः सं ।

ध्वनि (1) sound; cf. ध्वनिं कुर्वन्नेवमुच्यते—शब्दं कुरु शब्दं मा कार्षीः M. Bh. I. 1. Āhnika 1; cf. also Vāk. pad. I. 77; cf. also स्फोटः शब्दः, ध्वनिः शब्दगुणः, M. Bh. on I. 1.70 Vārt. 5. ध्वनि or sound is said to be the indicator (सूचक or व्यञ्जक) of स्फोट, the eternal sound. cf. Vāk. pad. I. 44-100.

ध्वनित suggested, as opposed to उक्त expressed; the word is found frequently used in the Paribhāṣenduśekhara and other works in connection with such dictums as are not actually made, but indicated in the Mahābhāṣya.

ध्वम् personal-ending of the sec. pers. pl. Ātmanepada, substituted for ल of the 10 lakāras.

ध्वात् personal-ending in Vedic Literature, substituted for ध्वम् of the sec. pers. pl. Ātmanepada; e.g. वारयध्वात् for वारयध्वम् cf. P. VII. 1.42.

ध्वान the second out of the seven positions of voice in the Veda recital which are—उपांशु, ध्वान, निमद, उपब्दिमत्, मन्द्र, मध्यम and तार.

ध्वे personal-ending of the sec. pers. pl. Ātmanepada in the present and perfect tenses.

न

न् fifth consonant of the dental class of consonants which is possessed of the properties घोष, नादानुप्रदान, अल्पप्राणत्व, संवृतकण्ठत्व and आनुनासिक्य. In Pāṇini's grammar the nasal consonant न् (a) is added as an augment prescribed as नुट् or नुम् which originally is taken as न्, but afterwards changed into अनुस्वार or परसवर्ण as required, as for example in पयांसि, यशांसि, निन्दति, वन्दति etc.; cf. P. VII. 1.58-73, VII. 1.79-83; VIII. 3.24; (b) is changed into ण् when it directly follows upon ऋ, ॠ, र् or ष् or even intervened by a vowel, a semivowel except ल, a guttural consonant, a labial consonant or an anusvāra; cf. P. VIII. 4.1.1-31. (c) is substituted for the final म् of a root, e g. प्रशान्, प्रतान् cf. P. VIII. 2.64, 65.

न (1) the consonant न् (see न् above) with the vowel added to it for facility of utterance, cf. T. Pr. I.21; (2) tad. affix न added to words headed by पामन् in the sense of possession; e.g. पामनः, हेमनः etc., cf. P. V. 2.100; (3) tad. affix न as found in the word ज्योत्स्ना derived from ज्योतिष्, cf. P. V. 2.114; (4) uṇādi affix न as found in the word स्योनः; cf. Kāś. on P. VI. 4.19; (5) the kṛt affix नङ् as also नन् prescribed after the roots यज्, याच्, यत्, विच्छ्, प्रच्छ्, रक्ष् and स्वप्, e.g. यज्ञः, याच्ञा, प्रश्नः etc., cf. P. III. 3.90, 91; (6) the negative particle न given by Pāṇini

as नञ् and referred to in the same way, which (i e. न.) when compounded with a following word, is changed into अ or अन् or retained in rare cases as for instance in नभ्राट्, नासत्यौ, नक्षत्रम् etc. cf. P. VI. 3.73-75; (7) tad. affix न (नञ्) applied to the words स्त्री and पुंस in senses given from P. IV. 1.92 to V. 2.1 e.g. स्त्रैणं, पौंस्नम् cf. IV. 1.87.

नकार the consonant न to which the vowel अ and the affix कार are added for facility of utterance; e.g. तथा नकार उदये लकारे R. Pr. IV. 8; cf. V. Pr. I. 17.21.

नङ् kṛt affix न applied to the roots यज्, याच्, यत् and others in the sense of verbal activity; e.g. यज्ञः, याच्ञा, यत्नः etc. cf. P. III. 3.90, 91. See न (5)

नजिङ् kṛt. affix नज् applied to the roots स्वप्, तृष् and धृष् in the sense of 'habituated' e.g. स्वप्नक्, धृष्णक्; see Kāś. on P. III. 2.172.

नञ् the negative particle (नञ्) which possesses the six senses which are sketched as सादृश्यं तदभावश्च तदन्यत्वं तदल्पता। अप्राशस्त्यं विरोधश्च नञर्थाः षट् प्रकीर्तिताः॥ and which are respectively illustrated by the examples अनिक्षुः शरः, भूतले घटो नास्ति, अघटः पटः, अनुदरमुदरं तरुण्याः, अब्राह्मणो वार्धुषिकः and असुरः दैत्यः। See न (6).

नञ्तत्पुरुष a compound with न as its first member which is changed into अ or अन्, or remains unchanged, the indeclinable न (नञ्) possessing any one of the six senses given above under न (6); e.g. अब्राह्मणः, अनश्वः, नमुचिः etc.; cf. P. VI. 3.73-77.

नञ्समास a compound with न (नञ्) as its first member; the term is found used in the Mahābhāṣya for both the नञ्तत्पुरुष as well as the नञ्बहुव्रीहि compounds; cf. M. Bh. on P. I. 4.1 Vārt. 19; also on P. II. 1.1.

नञ्स्वरबलीयस्त्व the superiority, or strength of the accent caused by नञ्समास which sets aside the accent caused by the case affix; cf. विभक्तिस्वरान्नञ्स्वरो बलीयान् P. VI. 2.158 Vārt 13.

नडादि (1) a class of words headed by the word नड to which the tad. affix आयन (फक्) is added in the sense of गोत्र (grandchild and further descendants); e.g. नाडायनः, चारायणः; cf. Kāś. on P. IV. 1.99; (2) a class of words headed by नड to which the affix ईय (छ) is added, together with the augment क placed after the word and before the affix, in the four senses prescribed in P. IV. 2.67-70; e.g. नडकीयम्, प्लक्षकीयम्; cf. Kāś. on P. IV. 2.91.

नत cerebralized; changed into ण्. The change of the consonant न् into ण् is called नति in the old Prātiśākhya works; cf. स्पर्शे वोष्मणि चानते R. Pr. IV. 11.

नति lit. inclination, bending down; the word is used generally in the technical sense of 'cerebralization' but applied to the change of न् into ण् as also that of स् into ष्; cf. दन्त्यस्य मूर्धन्यापत्तिर्नतिः, V. Pr. I. 42. The root नम् is used in the sense of 'cerebralizing' or 'being cerebralized'; very frequently in the Prātiśākhya works; e.g. the word नम्यते is used in the sense of 'is cerebralized'; and नमयति in the sense of 'cerebralizes' and नामिन् in the sense of 'causing cerebralization'; cf. ऋकारादयो दश नामिनः स्वराः, पूर्वो नन्ता नतिषु नम्यमुत्तरम् R. Pr. I. 27.

नदी a technical term applied in Pāṇini's grammar to words in the feminine gender ending in ई and ऊ except-

centh century, who was well-versed in other Śāstras also, who lived in Benares in the latter half of the seventeenth and the first half of the eighteenth century. He wrote many masterly commentaries known by the words शेखर and उद्द्योत on the authoritative old works in the different Śāstras, the total list of his small and big works together well nigh exceeding a hundred. He was a bright pupil of Hari Dīkṣita, the grandson of Bhaṭṭojī Dīkṣita. He was a renowned teacher also, and many of the famous scholars of grammar in Benares and outside at present are his spiritual descendants. He was a Mahārāṣṭrīya Brāhmaṇa of Tāsgaon in Sātārā District, who received his education in Benares. For some years he stayed under the patronage of Rāma, the king of Śṛṅgibera at his time. He was very clever in leading debates in the various Śāstras and won the title of Sabhāpati. Out of his numerous works, the Uddyota on Kaiyaṭa's Mahābhāṣyapradīpa, the Laghuśabdenduśekhara on the Siddhānta Kaumudī, Laghumañjūṣā and the Paribhāṣenduśekhara are quite well-known and studied by every one who wishes to get proficiency in Pāṇini's grammar. For details see pp. 21-24 and 401-403, Vol. VII of the Pātañjala Mahābhāṣya ed. D. E. Society, Poona.

नाञ् see ना.

नाटच् tad. affix नाट applied to the prefix अव optionally with the affixes टीटच् and भ्रटच्; e.g. अवनाटम्, अवटीटम्, अवभ्रटम्; cf. Kāś. on P. V. 2.31.

नाद (1) voice; resonance; tone; the sound caused by the vibration of the vocal chords in the open glottis when the air passes through them; cf. वर्णोत्पत्त्यनन्तरभावी अनुरणनरूपः शब्दः नादः Uddyota on M. Bh. on P. I. 1.9; cf. also संवृते कण्ठे यः शब्दः क्रियते स नादसंज्ञो भवति T. Pr. II. 4; (2) sound, articulate sound generally without sense which is momentary; (3) the highest sound. See परा.

नादानुप्रदान having voice (नाद) as their main cause; a term used in connection with vowels and sonant consonants which are caused by नाद; cf. नादः अनुप्रदानं स्वरघोषवत्सु । अनुप्रदीयते अनेन वर्णः इति अनुप्रदानं मूलकारणम्, com. on T. Pr. II. 8.

नादि (a root) beginning with न् in the Dhātupāṭha as contrasted with one beginning with ण् (णादि) whose ण् is, of course, changed into न् when conjugational and other forms are arrived at; cf. सर्वे नादयो णोपदेशा नृतिनन्दिनर्दिनक्किनाटिनाथृनाधृनॄवर्जम् M. Bh. on VI. 1.65.

नादिन् possessed of नाद; sonorous, resonant. See नाद.

नानापद different words as opposed to समानपद or a single word; cf. V. Pr. III. 80; T. Pr. XXIV. 3, XX. 3.

नान्तरीयक absolutely necessary; being, in a way, inseparable; cf. कश्चिदन्नार्थी शालिकलापं सतुषं सपलालमाहरति नान्तरीयकत्वात् M. Bh. on P. III. 3.18 on which Kaiyaṭa observes अन्तरशब्दो विनार्थे। अन्तरे भवमन्तरीयम्। तत्र नञ्समासे कृते पृषोदरादित्वाद्वाध्यकारवचनप्रामाण्याद्वा नलोपाभावः।

नापुंसक the same as नपुंसकलिङ्ग or neuter gender; cf. नापुंसकं भवेत्तस्मिन्। नपुंसके भवं नापुंसकम् M. Bh on IV. 1.3.

नाम् the genitive affix आम् together with the augment न् prefixed to it; cf. नामि P. VI. 4 3.

नामज a word or noun derived from a noun, as opposed to धातुज a word derived from a root.

नामधातु a denominative root; the term सुब्धातु is also used for नामधातु; cf. सुब्धातुर्नामधातुरभिधीयते Nyāsa on P. VI. 1.3. See the word धातु.

नामन् noun, substantive; one of the four categories of words given in the Nirukta and other ancient grammar works; cf. चत्वारि पदजातानि नामाख्याते चोपसर्गनिपाताश्च, Nir. I. 1. The word is defined as सत्त्वप्रधानानि नामानि by standard grammarians; cf. Nir. I. 1.; cf. also सत्त्वाभिधायकं नाम, R. Pr. XIII. 8; V. Pr. VIII. 49 and com. thereon. Pāṇini divides words into two categories only, viz. सुबन्त and तिङन्त and includes नामन्, उपसर्ग and निपात under सुबन्त. The Śṛṅgāra-prakāśa defines नामन् as follows—अनपेक्षितशब्दव्युत्पत्तीनि सत्त्वभूतार्थाभिधायीनि नामानि। तानि द्विविधानि। आविष्टलिङ्गानि अनाविष्टलिङ्गानि च। The word नामन् at the end of a ṣaṣṭhī-tatpuruṣa compound signifies a name or Saṁjñā e.g. सर्वनामन्, दिङ्नामन्, छन्दोनामन्; cf. also Bhāṣā-vṛtti on संज्ञायां कन्थोशीनरेषु P. II. 4.20 and संज्ञायां भृतृ० P. III. 2.46 where the author of the work explains the word संज्ञायां as नाम्नि. The word is used in the sense of 'a collection of words' in the Nirukta, cf. अन्तरिक्षनामानि, अपत्यनामानि, ईश्वरनामानि, उदकनामानि, etc.

नामपारायण a work for the oral recital of nominal words. It may have been of the nature of a lexicon. Such works are refused to by Kāśikā: वृत्तौ भाष्ये तथा धातुनामपारायणादिषु। विप्रकीर्णस्य तन्त्रस्य क्रियते सारसंग्रहः॥ intro. verse 1. No. such work is extant.

नामलिङ्गानुशासन a treatise in which words with their genders are given. The term is usually used in connection with the great dictionary by अमरसिंह which is called नामलिङ्गानुशासन or अमरकोष.

नामाख्यातसरूप similar in form both as a verb and as a noun; cf. Vāk. pad. II. 318.

नामिन् (vowels) which cause cerebralization; the ten vowels ऋ, ॠ, इ, ई, उ, ऊ, ए, ओ, ऐ, औ; cf. ऋकारादयो दश नामिनः स्वराः R. Pr. I. 27. cf. also R. T. 94. See the word नति. The word भाविन् is used for नामिन् in the Vājasaneyi Prātiśākhya; cf. अकण्ठ्यो भावी V. Pr. I. 46; cf. also नामिपरो रम् Kāt. I. 5.12.

नारदशिक्षा one of the older Śikṣā works, treats of accents in the Sāmaveda. It was composed sometime before eight century A.D.

नारायण (1) name of a grammarian who wrote a commentary on the Mahābhāṣya-Pradīpa; (2) a grammarian who is said to have written a gloss named Śabdabhūṣaṇa on the Sūtras of Pāṇini as also some minor works named शब्दमञ्जरी, शब्दभेदनिरूपण, etc.

नारायणभट्ट also known as Melputtūr Bhaṭṭatiri, the most prominent grammarian of Kerala who lived between 1560-1666 A.D. He has composed a number of Stotras, Campūs, Vyākaraṇa-works and Mīmāṁsā works; His most prominent Vyākaraṇa-work is Prākriyā-sarvasva, which follows a method found in Prakriyā Kaumudī and Siddhānta Kaumudī of Rāmacandra and Bhaṭṭoji Dīkṣit respy. The work is divided into twenty sections viz. saṁjñā, paribhāṣā Saṁdhi, Kṛt, Taddhita, Samāsa, Strīpratyaya, Subartha, Subvidhi, Ātmanepada, tiṅ, Lārthaviśeṣa sannanta, yaṅanta, yaṅluk, subdhātu, nyāya, dhātu, Uṇādi, and Chāndasa. About eight commentaries on the work are known, but all of them are fragmentary.

नारायणवन्ध a grammarian of the seventeenth century who wrote a treatise on grammar named Sārāvalī, and a treatise on roots named Dhātupārāyaṇa.

नान्तरीयकव्यवधान necessary intervention; cf. येन नान्तरीयकव्यवधानं तेन व्यवहितेऽपि वचनप्रामाण्यात्, a statement which is looked upon as a general statement of the nature of Paribhāṣā occurring in the Mahābhāṣya on P. VII. 2.3.

नाश elision, the word is used in grammar as a synonym of 'lopa'.

नासिकास्थान a place in the nose where a nasal letter such as ङ्, ञ्, ण्, न्, or म्, and anusvāra get a tinge of nasalization while passing through it. The yama letters e.g. the nasal क्, ख्, ग्, घ् get nasalization in the utterance of the words पलिक्क्निः, चख्ख्नतुः, अग्ग्निः, घ्घ्नन्ति; cf. यमो नाम वर्णः प्रातिशाख्ये प्रसिद्धः S. K. on P. VIII. 2.1. cf. also यमानुस्वारनासिक्यानां नासिके V. Pr. I. 74, R. T. 12.

नासिक्य letters or phonetic elements produced in the nose; cf. नासिकायां यमानुस्वारनासिक्याः R. T. 12. See (नासिक्य).

नास्तिता apparent disappearance by withdrawal into the primary cause. cf. Vāk. pad. III. 1.38. cf. also सत्तैव तिरोभूता स्वकारणेषु शक्तिरूपतया अवस्थिता वस्तूनां नाशो न तु निरुपाख्योऽसौ । समस्तेषु च भावेषु तिरोभूतेषूपसंहृतक्रमः सिद्धरूपः तिरोभावो नाश इत्यादिनामपदप्रत्याय्यः । (Helā.)

नि (1) personal ending substituted for मि (मिप्) of the 1st pers. sing. in the imperative; (2) a technical term in the Jainendra Vyākaraṇa for the term निपात of Pāṇini.

निःसंख्य not possessed of any number-sense; the term is used in connection with indeclinables; cf. अव्ययेभ्यस्तु निःसंख्येभ्यः सामान्यविहिताः स्वादयो विधन्त एव Kāś. on P. I. 4.21.

निःसंधि deprived of Saṁdhi; without any euphonic combination or euphonic change.

निक् augment नि as seen in the reduplicated syllable कनि of the aorist form कनिक्रदत् of the root क्रन्द्; cf. क्रन्देर्लुङि च्लेरङादेशो द्विर्वचनमभ्यासस्य चुत्वाभावो निगागमश्च निपात्यते । अक्रन्दीदिति भाषायाम्; Kāś. on P. VII. 4.65.

निगम a statement in the Vedic passage; a Vedic passage; sacred tradition or Vedic Literature in general; cf. the frequent expression इत्यपि निगमो भवति where निगम means 'a vedic word, given as an instance'; it also means 'Veda'; cf. निगम एव यथा स्यात् । M. Bh. on VII. 2.64. Durgācarya says that the word is also used in the sense of 'meaning'; cf. तत्र खले इत्येतस्य निगमा भवन्ति Nir. III. 9. Durgâcārya has also explained the word as गमयन्ति मन्त्रार्थान् ज्ञापयन्ति इति निगमाः, those that make the hidden meaning of the Mantras very clear.

निगार a kind of sound which apparently is made up of a combination of three phonetic elements ह्, म् and नासिक्य. It is a peculiar sound through both the mouth and the nose, although no specific place of production is assigned to it; cf. अविशेषस्थानौ संस्वादनिगारौ । हकारमकारनासिक्या वा निगारे R. T. 11.

निघण्टु a name given to a collection of words which are mainly Vedic. In ancient times such collections were possibly very general and numerous and the works or treatises on derivation such as the Nirukta of Yāska were based upon them; cf. निघण्टवः कस्मात् । निगमा इमे भवन्ति । छन्दोभ्यः समाहृत्य समाहृत्य समाम्नातास्ते निगन्तव एव सन्तो निगमनान्निघण्टव उच्यन्ते इत्यौपमन्यवः । अपि वा आहन-

नादेव स्युः। समाहृता भवन्ति। यद्वा समाहृता भवन्ति (Nir. I. 1) where the word is derived from गम् or हन् or हृ. The word निघण्टु is taken as synonymous with निगम by Durgācārya.

निघात toning down; the grave accent; the root निहन् in its various forms is used in the sense of toning down the voice and the word निघात is used in the sense of the grave accent (अनुदात्तस्वर) in the Vyākaraṇa and Prātiśākhya works; The word was not in use in Pāṇini's time. It was first used by Vārtikakāra when the musical accents came in vogue. cf. also the words शेषनिघात, सर्वनिघात, etc.; cf. समानवाक्ये निघातयुष्मदस्मदादेशाः P. VIII. 1.18 Vārt. 5.

निङ् substitute नि for the last letter of the word जाया at the end of a Bahuvrīhi *compound*; cf. युवजानिः, वृद्धजानिः Kāś. on P. V. 4.134.

निचृत् less by one syllable; the word is used as an adjective to the name of a Vedic metre which has got one syllable less than the normal; cf. एकद्व्यूनाधिकः सैव निचृदूनाधिका भुरिक् R. Pr. XVII. 1.

नित् an affix possessed of the mute indicatory letter न्, the word characterized by which has the acute accent on the vowel of the first syllable; e.g. गार्ग्यः, वात्स्यः, cf. Kāś. on P. VI. 1.197.

नित्स्वर the acute accent for the first vowel of a word prescribed by Pāṇini's sūtra vi. 1. 197 ञ्नित्यादिर्नित्यम्।

नित्य (1) eternal, as applied to word or śabda in contrast with sound or dhvani which is evanescent (कार्य). The sound with meaning or without meaning, made by men and animals is impermanent; but the sense or idea awakened in the mind by the evanescent audible words on reaching the mind is of a permanent or eternal nature; cf. स्फोटः शब्दो ध्वनिस्तस्य व्यायामादुपजायते; cf. also व्याप्तिमत्त्वात्तु शब्दस्य Nir. I. 1; (2) constant; not liable to be set aside by another; cf. उपबन्धस्तु देशाय नित्यम्, न रुन्धे नित्यम्। नित्यशब्दः प्राप्त्यन्तरनिषेधार्थः T. Pr. I. 59, IV. 14; (3) original as contrasted with one introduced anew such as an augment; cf. T. Pr. VI. 14; (4) permanently functioning, as opposed to tentatively doing so; cf. नित्यविरते द्विमात्रम् R. T. 37; (5) unchangeable, permanent, imperishable; cf. अयं नित्यशब्दोस्त्येव कूटस्थेष्वविचालिषु भावेषु वर्तते M. Bh. on P. VIII. 1.4; (6) always or invariably applying, as opposed to optional; the word in this sense is used in connection with rules or operations that do not optionally apply: cf. उपपदसमासो नित्यसमासः, षष्ठीसमासः पुनर्विभाषा; M. Bh. on P. II. 2.19; (7) constant, as applied to a rule which applies if another simultaneously applying rule were to have taken effect, as well as when that other rule does not take effect; cf. कश्चित्कृताकृतप्रसङ्गमात्रेणापि नित्यता Par. Śek. Pari 46. The operations which are nitya according to this Paribhāṣā take effect in preference to others which are not 'nitya', although they may even be 'para'; cf. परान्नित्यं बलवत् Par. Śek. Pari. 42.

नित्यबलीयस्त्व possession of greater force; the word is used in connection with rules that are called नित्य. See नित्य (7).

नित्यसमास an invariably effective compound; the term is explained as अस्वपदविग्रहो नित्यसमास; i.e. a compound whose dissolution cannot be shown by its component words as such; e.g. the dissolution of कुम्भकारः cannot be shown as कुम्भं कारः, but it must be shown as कुम्भं करोति सः। The

upapadasamāsa, the gatisamāsa and the dative tatpuruṣa with the word अर्थ are examples of नित्यसमास.

नित्यानन्दपर्वतीय a scholar of Sanskrit Grammar who wrote glosses on the Mahābhāṣyapradīpa, on the Laghu-śabdenduśekhara, and on the Paribhāṣenduśekhara. He was a resident of Benares where he coached many pupils in Sanskrit Grammar. He lived in the first half of the nineteenth century.

निदर्शन illustration; cf. पर्याप्तो ह्येकः पुलाकः स्थाल्या निदर्शनाय M. Bh. on I. 4.23 Vārt. 15; cf. also इत्या सादृश्य चात्र निदर्शनानि R. Pr. I. 22.

निपात a particle which possesses no gender and number, and the case termination after which is dropped or elided. Nipāta is given as one of the four categories of words *viz.* नामन्, आख्यात, उपसर्ग and निपात by all the ancient writers of Prātiśākhya, Vyākaraṇa and Nirukta works; cf. Nir. I. 4, M. Bh. on I. 1. Āhnika 1, R. Pr. XII. 8 etc. The word is derived from the root पत् with नि by Yāska who has mentioned three subdivisions of Nipātas उपमार्थे, कर्मोपसंग्रहार्थे and पदपूरणे; cf. अथ निपाताः । उच्चावचेष्वर्थेषु निपतन्ति । अप्युपमार्थे । अपि कर्मोपसंग्रहार्थे । अपि पदपूरणाः । Nir. I. 4. The Nipātās are looked upon as possessed of no sense; cf. निपाताः पादपूरणाः R. Pr. XII. 8, V. Pr. VIII. 50, (com. by Uvvaṭa). Pāṇini has not given any definition of the word निपात, but he has enumerated them as forming a class with च at their head in the rule चादयोऽसत्त्वे where the word असत्त्वे conveys an impression that they possess no sense, the sense being of two kinds सत्त्व and भाव, and the Nipātas not possessing any one of the two. The impression is made rather firm by the statement of the Vārttikakāra– "निपातस्यानर्थकस्य प्रातिपदिकत्वम्" P. I. 2. 45 Vārt. 12. Thus, the *question* whether the Nipātas possess any sense by themselves or not, becomes a difficult one to be answered. Although the Ṛkprātiśākhya in XII. 8 lays down that the Nipātas are expletive, still in the next verse it says that some of them do possess sense; cf. निपातानामर्थवशान्निपातनादनर्थकानामितरे च सार्थकाः on which Uvvaṭa remarks केचन निपाताः सार्थकाः केचन निरर्थकाः । The remark of Uvvaṭa appears to be a sound one as based on actual observation, and the conflicting views have to be reconciled. This is done by Bhartṛhari who lays down that Nipātas never directly convey the sense but they indicate the sense. Regarding the sense indicated by the Nipātas, it is said that the sense is never Sattva or Dravya or substance as remarked by Pāṇini; it is a certain kind of relation and that too, is not directly expressed by them but it is indicated. Bhoja in his Śṛṅgāraprakāśa gives a very comprehensive definition of Nipāta as :–जात्यादिप्रवृत्तिनिमित्तानुपग्राहित्वेनासत्त्वभूतार्थाभिधायिनः अलिङ्गसंख्याशक्तय उच्चावचेष्वर्थेषु निपतन्तीत्यव्ययविशेषा एव चादयो निपाताः । He gives six varieties of them, viz. विध्यर्थ, अर्थवादार्थ, अनुवादार्थ, निषेधार्थ, विधिनिषेधार्थ *and* अविधिनिषेधार्थ, and mentions more than a thousand of them. For details see Bhartṛhari's Vākyapadīya II. 189-206.

निपातद्योतकत्व the view that the nipātas and the upasargas too, as contrasted with nouns, pronouns and other indeclinables, only indicate the sense and do not denote it; this view, as grammarians say, was implied in the Mahābhāṣya and was prominently given in the Vākyapadīya by Bhartṛhari which was

followed by almost all later grammarians. See निपात.

निपातन a word given, as it appears, without trying for its derivation, in authoritative works of ancient grammarians especially Pāṇini; cf. दाण्डिनायनहास्तिनायन° P. VI. 4.174, as also अचतुरविचतुर° V. 4.77 etc. etc. The phrase निपातनात्सिद्धम् is very frequently used by Patañjali to show that some technical difficulties in the formation of a word are not sometimes to be taken into consideration, the word given by Pāṇini being the correct one; cf. M.Bh. on I. 1.4, III. 1.22 etc. etc.; cf. also the usual expression बाधकान्येव निपातनानि. The derivation of the word from पत् with नि causal, is suggested in the Ṛk Prātiśākhya where it is stated that Nipātas are laid down or presented as such in manifold senses; cf. Ṛ. Pr. XII. 9; cf. also धातुसाधनकालानां प्राप्त्यर्थं नियमस्य च । अनुबन्धविकाराणां रूढ्यर्थं च निपातनम्॥ M. Bh. Pradīpa on P. V. 1.114; cf. also M. Bh. on II. 1.27.

निपातनस्वर the accent, with which the Nipātana word is expressed in the Sūtra, which is said to prevail over the accent which ordinarily should be possessed by the word; cf. स निपातनस्वरः प्रकृतिस्वरस्य बाधको भविष्यति M. Bh. on P. I. 1.56 Vārt. 23; cf. also M.Bh. on I. 3.3, VI. 1.123 etc.

निपातानर्थकत्व the view prominently expressed by the Vārttikakāra that nipātas do not possess any sense, which was modified by Bhartṛhari who stated that they do possess sense which, of course, is indicated and not expressed. See निपात.

निपाताव्ययोपसर्गवृत्ति a short treatise explaining and illustrating the use of indeclinables, written by a grammarian named Tilak who probably lived in Kaśmīra.

निबन्धन the word is used in the sense of root-cause or support, by Bhartṛhari in Vākyapadīya, cp. I. 13; II. 127, 132, 297, 434; III. 12.5 etc.

निमद (1) name of the third out of the seven positions of voice in the Vedic recital. (2) a mode of utterance of words at the performance of a sacrifice. Seven such modes are given in the Taittirīya Prātiśākhya; cf. उपांशुध्वाननिमदोपब्दिमन्मन्द्रमध्यमताराणि T. Pr. XXIII. 5.

निमित्त (1) the formal cause of a grammatical operation; cf. निमित्ताभावे नैमित्तिकस्याप्यभावः। given as a Paribhāṣā by many grammarians like Vyāḍi, Sīradeva and others; cf. also प्रकृत्युपपदोपाधयो निमित्तं प्रत्ययो निमित्ती M. Bh. on III. 1.1 Vārt. 2; (2) distinguishing sign यः प्रेक्षापूर्वकारी भवति सः ध्रुवेण निमित्तेन ध्रुवं निमित्तमुपादत्ते वेदिका पुण्डरीकं वा, M. Bh. on I. 1.26 Vārt. 5.

निमित्तसप्तमी locative case, used in the sense of a cause as prescribed by निमित्तात्कर्मसंयोगे, P. II. 3.36 Vārt. 6 and illustrated by the usually quoted verse चर्मणि द्वीपिनं हन्ति दन्तयोर्हन्ति कुञ्जरम्। केशेषु चमरीं हन्ति सीम्नि पुष्कलको हतः॥ M. Bh. on II. 3.36 Vārt. 6, also cf. Kāś. on P. I. 1.57.

निमित्तानुविधान Action in accordance with the cause as the application of the gender and case affixes to the adjective in accordance with the noun qualified by it. cp. Vāk. pad. III. 14. 310, 311.

निमित्तापायपरिभाषा a popular name given by grammarians to the maxim निमित्तापाये नैमित्तिकस्याप्यपायः, a thing, which is brought into existence by a cause, disappears on the disappearance of the cause. The

maxim is not, of course, universally applicable. For details see Par. Śek. Pari. 50, Sīra. Pari. 99.

निमित्तिन् an affix or an augment or a substitute taking place on account of certain formal causes or nimittas; cf. निमित्तार्थं निमित्तनिमित्तार्थी निमित्ती, इह न प्रत्ययोऽनिमित्तिः प्रकृत्युपपदोपाधयो निमित्ताः M. Bh. on III. 1. 1 Vārt. 2.

निमीलन disappearance of an object; shutting up. According to Vāk. pad. III. 9.56., Time has two powers by which it brings about the emergence or disappearance of objects. The power that shuts up objects is प्रतिबन्ध.

नियत (1) regulated in size or number; definitely fixed; the word नियत is used in grammar in connection with the nimitta or nimittin in a grammatical operation prescribed by a rule, which, or a part of which, is shown to be superfluous unless there is laid down a regulation; cf. शेषग्रहणं कर्तव्यम् । शेषनियमार्थम् । प्रकृत्यर्थो नियतो प्रत्यया अनियतास्ते शेषेऽपि प्राप्नुवन्ति M.Bh. on I. 3.12 Vārt. 6; (2) The grave accent; cf. उदात्तपूर्वं नियतं...स्वर्यते Ṛ. Pr. III. 9.

नियतस्वर (1) an affix whose accent is definitely given by an indicatory mute letter applied to it; cf. M.Bh. on I. 1.3; (2) the grave accent; a syllable with a grave accent; grave vowel; cf. नियतस्वरोदये Ṛ. Pr. XI. 25; (3) name of a Saṁdhi when a visarga is changed into रेफ and then omitted and the preceding vowel is lengthened; cf. हस्वस्याकाम-नियता इत्यनिर्भौ Ṛ. Pr. IV. 9; cf. also P. VIII. 3.14 and VI. 3.111.

नियम (1) restriction; regulation; binding; the term is very frequently used by grammarians in connection with reference to the application of a grammatical rule generally on the strength of that rule, or a part of it, liable to become superfluous if the restriction has not been laid down; cf. M. Bh. on I. 1.3, Kāś. on I. 3.63, VI. 4.11; cf. also the frequently quoted dictum असिद्धे नियमकारिणी परिभाषा; (2) limitation as contrasted with विकल्प or कामचार; cf. अनेकप्राप्तावेकस्य नियमो भवति शेषेष्वनियमः; पटुमृदुशुक्लाः पटुशुक्लामृदव इति; M. Bh. on II. 2. 34 Vārt. 2; (3) a regulating rule; a restrictive rule, corresponding to the Parisaṁkhyā statement of the Mīmāṁsakas, e. g. the rule अनुदात्तङित आत्मनेपदम् P. I. 3.12; the grammarians generally take a rule as a positive injunction and in a restrictive sense as far as [illegible]; cf. the dictum विधिनियमसंभवे [illegible] ज्यायान्. Par. Śek. Pari. 100; the commentators have given various kinds of restrictions, such as [illegible] नियम, अभिधेयनियम, अर्थनियम, प्रत्ययनियम, प्रकृतिनियम, संज्ञानियम etc. etc., (4) grave accent or anudātta; cf. उदात्तपूर्वं नियतम् R. Pr. III. 9; cf. नियत (2).

नियामक limiting; limitative; cf. [illegible] क्रियते । स नियामको भविष्यति । [illegible] इति M. Bh. on II. 4.53; cf. also [illegible] निमित्ते द्विविधं दृष्टम् । कार्यसिद्धौ [illegible] नियामकं च Par. Śek. Pari. 56.

नियोग an obligatory order or command such as that of a preceptor, as contrasted with [illegible]; cf. [illegible] वा नियोगः [illegible] भवति........ [illegible] etc. M. Bh. on P. III. 4.67 Vārt. [illegible] where Kaiyaṭa explains [illegible] [illegible].

निरनुनासिक pure, unnasalized, as opposed to सानुनासिक nasalized. cf. [illegible] [illegible] M. Bh. [illegible]

निरनुबन्धक possessed of no mute indicatory letter; not possessed of any mute indicatory letter; cf. क पुनरयं (आकार:) सानुबन्धक: क निरनुबन्धक: । M. Bh. on I. 1.14.

निरनुबन्धकपरिभाषा a short term used for the maxim निरनुबन्धकग्रहणे न सानुबन्धकस्य ग्रहणम् Par. Śek. Pari. 81.

निरवकाश possessed of no scope of, or occasion for, application; the word अनवकाश is also used in this sense. The niravakāśa rules always set aside the general rules which are always present wherever they i.e. the niravakāśa rules are possible to be applied. Niravakāśatva is looked upon as one of the two criteria for बाध or sublation, the other one being सामान्यविशेषभाव as illustrated by the usual maxim, known as तक्रकौण्डिन्यन्याय. See तक्रकौण्डिन्यन्याय; cf. also अनवकाशा हि विधयो बाधका भवन्ति Par. Śek. on Pari. 64.

निरस्त a fault of pronunciation when a vowel is harshly pronounced and hence is not properly audible; cf. निरस्तं निष्ठुरम् Pradīpa on M. Bh. I. 1. Āhn. 1. The fault occurs when the place and the means of utterance are pressed and drawn in; cf. निरस्तं स्थानकरणापकर्षे R. Pr. XIV. 2.

निराकृत (1) set aside; answered; the word is frequently used in connection with faults which are stated to occur or present themselves if a particular explanation is given; (2) prevailed over by another; cf. तदा न रूपं लभते निराकृतम् R. Pr. XI. 30, where Uvvaṭa paraphrases निराकृत as विस्मृत.

निरुक्त name of a class of works which were composed to explain the collections of Vedic words by means of proposing derivations of those words from roots as would suit the sense. The Nirukta works are looked upon as supplementary to grammar works and there must have been a good many works of this kind in ancient times as shown by references to the writers of these viz. Upamanyu, Śākaṭāyana, Śākapūṇi, Śākapūrti and others, but, out of them only one work composed by Yāska has survived; the word, hence has been applied by scholars to the Nirukta of Yāska which is believed to have been written in the seventh or the eighth century B.C. i.e. a century or two before Pāṇini. The Nirukta works were looked upon as subsidiary to the study of the Vedas along with works on phonetics (शिक्षा), rituals (कल्प), grammar (व्याकरण) prosody (छन्दस्) and astronomy (ज्योतिष) and a mention of them is found made in the Chāndogyopaniṣad. As many of the derivations in the Nirukta appear to be forced and fanciful, it is doubtful whether the Nirkuta works could be called scientific treatises. The work of Yāska, however, has got its own importance and place among works subsidiary to the Veda, being a very old work of that kind and quoted by later commentators. There were some glosses and commentary works written upon Yāska's Nirukta out of which the one by Durgācārya is a scholarly one. It is doubtful whether Durgācārya is the same as Durgasiṁha, who wrote a Vṛtti or gloss on the Kātantra Vyākaraṇa. The word निरुक्त is found in the Prātiśākhya works in the sense of 'explained' and not in the sense of derived; cf. R. Pr. XV. 6; V. Pr. IV. 19, 195.

निरुक्तभाष्य a gloss on Yāska's Nirukta written by a modern scholar of grammar named Ugrācārya in the eighteenth century A.D.

maxim is not, of course, universally applicable. For details see Par. Śek. Pari. 56, Sīra. Pari. 99.

निमित्तिन् an affix or an augment or a substitute taking place on account of certain formal causes or nimittas; cf. निर्ज्ञातार्थो निमित्तमनिर्ज्ञातार्थो निमित्ती, इह च प्रत्ययोऽनिर्ज्ञातः प्रकृत्युपपदोपाधयो निर्ज्ञाताः M. Bh. on III. 1. 1 Vārt. 2.

निमीलन disappearance of an object; shutting up. According to Vāk. pad. III. 9.56., Time has two powers by which it brings about the emergence or disappearance of objects. The power that shuts up objects is प्रतिबन्ध.

नियत (1) regulated in size or number; definitely fixed; the word नियत is used in grammar in connection with the nimitta or nimittin in a grammatical operation prescribed by a rule, which, or a part of which, is shown to be superfluous unless there is laid down a regulation; cf. शेषग्रहणं कर्तव्यम् । शेषनियमार्थम् । प्रकृत्यर्थौ नियतौ प्रत्यया अनियतास्ते शेषेऽपि प्राप्नुवन्ति M.Bh. on I. 3.12 Vārt. 6; (2) The grave accent; cf. उदात्तपूर्वं नियतं...स्वर्यते Ṛ. Pr. III. 9.

नियतस्वर (1) an affix whose accent is definitely given by an indicatory mute letter applied to it; cf. M.Bh. on I. 1.3; (2) the grave accent; a syllable with a grave accent; grave vowel; cf. नियतस्वरोदये R. Pr. XI. 25; (3) name of a Saṁdhi when a visarga is changed into रेफ and then omitted and the preceding vowel is lengthened; cf. ह्रस्वस्याकामनियता उभाविभौ R. Pr. IV. 9; cf. also P. VIII. 3.14 and VI. 3.111.

नियम (1) restriction; regulation; binding; the term is very frequently used by grammarians in connection with a restriction laid down with reference to the application of a grammatical rule generally on the strength of that rule, or a part of it, liable to become superfluous if the restriction has not been laid down; cf. M. Bh. on I. 1.3, Kāś. on I. 3.63, VI. 4.11; cf. also the frequently quoted dictum अनियमे नियमकारिणी परिभाषा; (2) limitation as contrasted with विकल्प or कामचार; cf. अनेकप्राप्तावेकस्य नियमो भवति शेषेष्वनियमः; पटुमृदुशुक्लाः पटुशुक्लामृदव इति; M. Bh. on II. 2. 34 Vārt. 2; (3) a regulating rule; a restrictive rule, corresponding to the Parisaṁkhyā statement of the Mīmāṁsakas, e. g. the rule अनुदात्तङित आत्मनेपदम् P. I. 3.12; the grammarians generally take a rule as a positive injunction avoiding a restrictive sense as far as possible; cf. the dictum विधिनियमसंभवे विधिरेव ज्यायान्. Par. Śek. Pari. 100; the commentators have given various kinds of restrictions, such as प्रयोगनियम, अभिधेयनियम, अर्थनियम, प्रत्ययनियम, प्रकृतिनियम, संज्ञानियम etc. etc.; (4) grave accent or anudātta; cf. उदात्तपूर्वं नियतम् R. Pr. III. 9; see नियत (2).

नियामक limiting; limitative; cf. तुः क्रियते । स नियामको भविष्यति । अमेवापञ्चम्याः इति M. Bh. on II. 4.83; cf. also लोके निमित्तं द्विविधं दृष्टम् । कार्यस्थितौ नियामकं तदनियामकं च Par. Śek. Pari. 56.

नियोग an obligatory order or command, such as that of a preceptor, as contrasted with स्वभाव; cf. धातोः परः अकारोऽकशब्दो वा नियोगतः कर्तारं ब्रुवन्कृत्संज्ञश्च भवति........स्वभावतः कर्तारं ब्रुवन्कृत्संज्ञश्च भवति etc. M. Bh. on P. III. 4.67 Vārt. 8 where Kaiyaṭa explains नियोग as आचार्यनियोग.

निरनुनासिक pure, unnasalized, as opposed to सानुनासिक nasalized. cf. सन्ति हि यणः सानुनासिका निरनुनासिकाश्च । M. Bh. on I. 1. Āhnika 1.

निर्वर्तक (1) productive, as opposed to expressive; cf. किं पुनरिदं निर्वर्तकम्। अन्तरतमा अनेन निर्वर्त्यन्ते। आहोस्वित्प्रतिपादकम्। अन्येन निवृत्तानामनेन प्रतिपत्तिः। M. Bh. on P. I. 1.50 Vārt. 1; (2) productive of activity; cf. साधकं निर्वर्तकं कारकसंज्ञं भवतीति वक्तव्यम्; M. Bh. on I. 4.23.

निर्वर्त्य one of the many kinds of karman or object governed by a transitive verb or root, which has got the nature of being produced or brought into existence or into a new shape; cf. त्रिविधं कर्म निर्वर्त्यं विकार्यं प्राप्यं चेति। निर्वर्त्यं तावत् कुम्भकारः नगरकारः। The word निर्वर्त्य is explained as यदसज्जन्यते यद्वा प्रकाश्यते तन्निर्वर्त्यम्। कर्तव्यः कटः। उच्चार्यः शब्दः Śr. Prakāśa; cf. also Vākyapadīya III. 7.78; cf. also इह हि तण्डुलानोदनं पचतीति द्व्यर्थः पचिः। तण्डुलान्पचन्नोदनं निर्वर्तयति। M. Bh. on I. 4 49. For details see the word कर्मन्; also see M. Bh. on I. 4.49.

निर्वृत्ति production of the effect; production of the activity by the agents or instruments of activity called Kārakas; cf. साधनं हि क्रियां निर्वर्तयति तामुपसर्गो विशिनष्टि M. Bh. on II. 2.19 Vārt. 2.

निर्हत a fault of pronunciation by which a letter is uttered harsh or rude; cf. निर्हतो रूक्षः Kaiyaṭa on M. Bh. I. 1. Āhnika 1.

निर्ह्रास (1) abridgment, diminution; cf. सर्ववचनं प्रकृतिनिर्ह्रासार्थम्। निर्ह्रासः अपचयः अल्पत्वमित्यर्थः। Kaiyaṭa on M. Bh. on IV. 3.100; (2) being turned into a short (vowel); cf. स्पर्शान्तस्याप्रत्ययौ निर्ह्रसेते R. Pr. IV. 39.

निवर्तक lit. expeller, excluding other forms which are otherwise, that is, incorrect; cf. समाने चार्थे शास्त्रान्वितः अशास्त्रान्वितस्य निवर्तको भवति। M. Bh. on I. 1. Śiva Sūtra 2.

निवर्त्य that which should not proceed to the next rule; cf. तच्चावश्यं निवर्त्यम् M. Bh. on III. 2.68, V. 1.16, etc. See the word निवृत्ति.

निवात sometimes used for निघात or the grave accent.

निवृत्ति (1) cessation of recurrence of a word or words from a rule to a subsequent rule or rules; non-application of a rule consequent upon the cessation of recurrence or anuvṛtti cf.; न ज्ञायते केनाभिप्रायेण प्रसजति केन निवृत्तिं करोति M. Bh. on P. I. 1.44 Vārt. 8. cf. also एकयोगनिर्दिष्टानां सह वा प्रवृत्तिः सह वा निवृत्तिः Kāt. Par. Vṛ. Pari. 9; (2) cessation or removal; cf. न च संज्ञाया निवृत्तिरुच्यते। स्वभावतः संज्ञा संज्ञिनः प्रत्याय्य निवर्तन्ते। तेन अनुबन्धानामपि निवृत्तिर्भविष्यति M. Bh. on I. 1.1. Vārt. 7; cf. also M. Bh. on I. 1.3 etc.; cf. also the usual word उदात्तनिवृत्तिस्वरः.

निवृत्तिस्थान places where the substitute गुण and वृद्धि do not apply; weak terminations; kit or ṅit affixes in Pāṇini's grammar; cf. अथाप्यस्तेर्निवृत्तिस्थानेष्वादिलोपो भवति। स्तः सन्तीति। Nir. II. 1. The word संक्रम is also used in this sense by ancient grammarians.

निषेध negation; prohibition; cf. निषेधपक्षमूत्रीयं स्वरार्थं Bhāṣāvṛtti on P. II. 2.16; cf. निषेधाश्च बलीयांसः Par. Śek. Pari. 112. The word प्रतिषेध is used frequently in this sense in old grammar works such as the Mahābhāṣya, the word निषेध being comparatively a modern one.

निष्कादि a class of words headed by the word निष्क to which the affix इक (ठञ्) is added, provided these words are not members of a compound; e.g. नैष्किकम्, पादिकम्, माषिकम् etc.; cf. Kāś. on P. V. 1.20.

निष्कृष्ट separated; taken out from a thing; existing only in conception

निरुदकादि a class of compound words headed by the word निरुदक which have their last vowel accented acute; e.g. निरुदकम्, निरुपलम्, निर्मक्षिकम् etc.; cf. Kāś. on P. VI. 2.184.

निरूढलक्षणा potentiality of implication which gives the meaning of a word which is based upon implication; e.g. रथो गच्छति.

निरुढोपध a word, the penultimate vowel in which is picked up and taken back, as for instance, the penultimate अ of हन् in the word अंहस्. cf. अंहतिश्च अंहश्च अंहुश्च हन्तेर्निरुढोपधाद्विपरीतात् Nir. IV. 25.

निरूपाख्या (सत्ता) (existence) without any clear attributes; of a vague nature. cp. Vāk. pad. III. 14.263.

निर्दिश्यमानपरिभाषा a short form for the maxim निर्दिश्यमानस्यादेशा भवन्ति which means 'substitutes take the place of that or its part which has been actually stated or enunciated in the rule (of grammar)' Par. Śek. Pari. 12. For details see Par. Śek. Pari 12.

निर्दिष्ट exhibited, enunciated; cf. तस्मिन्निति निर्दिष्टे पूर्वस्य। P. I. 1.66; V. Pr. I. 134.

निर्दिष्टपरिभाषा a popular name of the Paribhāṣā तस्मिन्निति निर्दिष्टे पूर्वस्य। cf. किं चेह निर्दिष्टपरिभाषाप्रवृत्तिर्दुर्वचा। Pari. Bhāskara Pari. 97.

निर्देश mention, actual statement; the word is often used in the Mahābhāṣya in sentences like स तथा निर्देशः कर्तव्यः, निर्देशं कुरुते etc.; cf. also V. Pr. I. 36; cf. also the maxim तस्मिन्निति निर्दिष्टे पूर्वस्य P. I. 1.66 and V. Pr. I. 134; cf. also अवश्यं कयाचिद्विभक्त्या केनचिद्वचनेन निर्देशः कर्तव्यः M. Bh. on P. I. 2.39 Vārt. 1. Sometimes the mention or exhibition made by a word shows the particular type of word; cf. Durghaṭa Vṛtti on P. I. 2.6 and VII. 4.73 as also Kāś. on P. IV. 3.11 and V. 2.20.

निर्धारण (1) selection of one or some out of many; cf. जातिगुणक्रियाभिः समुदायादेकदेशस्य पृथक्करणं निर्धारणम्। मनुष्याणां मनुष्येषु वा क्षत्रियः शूरतमः Kāś. on P. II. 2.10 as also on II. 3.41; (2) determined or definite sense to the exclusion of another, generally on the strength of the indeclinable एव which is expressed or understood. The word निर्धारण is used for अवधारण in this sense; cf. यत एवकारस्ततोऽन्यत्रावधारणम् a maxim used as a Paribhāṣā by some grammarians; cf. also धातोस्तन्निमित्तस्यैव। धात्ववधारणं यथा स्यात्तन्निमित्तावधारणं मा भूदिति Kāś. on P. VI. 1.81.

निर्बद्ध separated, dissociated, disconnected; cf. न निर्बद्धा उपसर्गा अर्थान्निराहुरिति शाकटायनः Nir. I. 3.

निर्भुज a name for the Saṁhitāpāṭha; cf. निर्भुजं संहिताध्ययनमुच्यते R. Pr. I. 3.

निर्मलदर्पण name of a commentary on the Prakriyā-Kaumudī.

निर्लूर name of a grammarian who is believed to have written a gloss (वृत्ति) on the Sūtras of Pāṇini on the strength of a reference to him in the Nyāsa of Jinendrabuddhi; cf. वृत्तिः पाणिनीयसूत्राणां विवरणं चुल्लिभट्टिनिर्लूरादिप्रणीतम् Nyāsa on I. 1.1.

निर्वचन interpretation by means of etymology as found in the Nirukta works; the act of fully uttering the meaning hidden in words that are partially or wholly unintelligible in respect of their derivation, by separating a word into its component letters; cf. निष्कृष्य विगृह्य निर्वचनम् Durgavṛtti on Nir. II. 1. For details see Nirukta II. 1.

cf. P. VII. 1.54; (2) to the affix आम् after numerals termed षट् and the numerals चतुर् as also after the words श्री, ग्रामणी and गो in Vedic Literature, e.g. षण्णाम्, पञ्चानाम्, चतुर्णाम्, श्रीणाम्, ग्रामणीनाम्, गोनाम्; cf. P. VII. 1.55, 56, 57; (3) to the part of a root possessed of two consonants, as also of the root अश् of the fifth conjugation after the reduplicative syllable ending in आ, which is substituted for अ; e.g. आनञ्ज, व्यानशे; cf. P. VII. 4.71, 72; (4) to the affix मतुप् after a base ending in अन् as also to the affixes तरप् and तमप् after a base ending in न् in Vedic Literature, e.g. मूर्धन्वती, अक्षण्वन्तः, सुपथिन्तरः etc., cf. P. VIII. 2.16, 17; (5) to the initial vowel of the second member of a compound having अ of नञ् as the first member; e.g. अनघः, cf. P. VI. 3.74; (6) to any vowel after न् which is preceded by a short vowel and which is at the end of a word e.g. कुर्वन्नास्ते, cf. P. VIII. 3.32.

नुम् augment न् inserted after the last vowel (1) of a root given in the Dhātupāṭha as ending with mute इ; e.g. निन्दति, क्रन्दति, चिन्तयति, जिन्वति etc.; cf. P VII. 1.58; (2) of roots मुच् and others before the conjugational sign अ (श); e. g. मुञ्चति, लुम्पति; cf. P. VII. 1.59; (3) of the roots मस्ज्, नश्, रध्, जभ् and रभ् under certain specified conditions, e.g. मङ्क्त्वा, नंष्टा, रन्धयति, जम्भयति, लम्भयति, आलम्भ्यः etc. cf. P.VII. 1.60-69; (4) of declinable bases marked with the mute indicatory letter उ, ऋ or ऌ as also of the declinable wording अञ्च् from the root अञ्च् and युज्, e.g. भवान्, श्रेयान्, प्राङ्, युङ्, cf. Kāś. on P. VII.I. 70, 71; (5) of the declinable base in the neuter gender, ending with a vowel or with any consonant excepting a semivowel or anasal, before a case-ending termed Sarvanāmasthāna; e.g. यशांसि, वनानि, जतूनि etc., cf. Kāś. on VII.1.72; (6) of the declinable base in the neuter gender, ending with इ, उ, ऋ or ऌ before a case-ending beginning with a vowel; e.g. मधुने, शुचिने etc., cf. Kāś. on P. VII.1-73; (7) of the affix शतृ (अत् of the pres. part.) under certain conditions याती यान्ती; पचन्ती, सीव्यन्ती, cf. VII. I. 80-81; (8) of the word अनडुह् before the nom. and voc. sing. affix सु; e.g. अनड्वान्, हे अनड्वन्, cf. P. VII. 1. 82; (9) of the words दृक्, स्ववस् and स्वतवस् before the nom. and voc. sing.affix सु in Vedic Literature, e. g. यादृङ्, स्ववान्, स्वतवान्, cf. P.VII.1.83.

नुमागम augment न् inserted after the last vowel of a root or a noun-base in specified cases. See नुम्.

नृचक्ष name of the second Yama letter.

नृसिंह a grammarian of the seventeenth century who wrote a work on accents, viz. Svaramañjarī.

नेमस्पृष्ट partly touched, half touched; semi-contacted; a term used for sibilants and hissing sounds.

नैकाच् multisyllabic, possessed of many syllables, as contrasted with एकाच्.

नैगम (1) belonging to the Veda, Vedic as opposed to लौकिक or भाषिक; cf. नैघण्टुकानि नैगमानीहेह Nir. 1.20; (2) name given to Kāṇḍas 4, 5 and 6 of the Nirukta of Yāska; cf. अनवगतसंस्कारा जहादयो यस्मिन्निगम्यन्ते तन्नैगमं Durga Vṛ on Nir IV.1.

नैघण्टुक mentioned as secondary; lit. निघण्टुकाण्डे वर्तमानानि पदानि; the term is applied to the first three Kāṇḍas or sections of the Nirukta.

नैपातिक accessory; accidental; निपातात् आगतानि.

or idea; cf. इह केचिद्गुणाः शब्देन द्रव्यान्निष्कृष्टा एव प्रत्याय्यन्ते न तु द्रव्यस्योपरञ्जकत्वेन । यथा चन्दनस्य गन्धः इति । Kaiy. on P. II. 2.8.

निष्ठा the affixes क्त and क्तवतु in Pāṇini's Grammar; cf. क्तक्तवतू निष्ठा P. I. 1.26.

निष्ठित also निःष्ठित completed, accomplished; used in connection with a grammatically formed word by applying affixes to the bases; cf. अङ्गवृत्तेः पुनर्वृत्तावविधिर्निष्ठितस्य Sīradeva Pari. 94, where Sīradeva has explained the word निष्ठित as प्रयोगार्ह-अङ्ग.

निहत struck down in tone, grave, possessed of a grave accent; cf. V. Pr. IV. 138.

निहित separated with the intervention of a consonant. The word is used in connection with the detached first part of a compound word not followed immediately by a vowel; cf. अनिहितं अव्यवहितम् Uvvaṭa on V. Pr. V. 30.

नीक् augment नी affixed to the reduplicative syllables of the roots फण्, वञ्च्, स्रंस, ध्वंस, भ्रंस, कस, पत्, पद् and स्कन्द् in the intensive; e.g. आपनीफणत्, वनीवच्यते etc. cf. P. VII. 4.65 and 84.

नीच a term used for the grave accent or for the vowel, accented grave; cf. स्वरितयोर्मध्ये यत्र नीचं स्यात् T. Pr. XIX. 1. उच्चनीचे मे नीचमुच्चात् R. T. 54, 55 cf. also V. Pr. I. 111.

नीचैःकर constituting the grave accent, features of the grave accent; cf. अन्ववसर्गो मार्दवमुरुता खस्येति नीचैःकराणि शब्दस्य M. Bh. on I. 2.30.

नीलकण्ठ author of वैयाकरणसिद्धान्तरहस्य, a commentary on the Siddhānta Kaumudī of Bhaṭṭojī Dīkṣita.

नीलकण्ठदीक्षित or वाजपेयिन् a famous grammarian of the seventeenth century, who wrote an independent work on Paribhāṣās in Vyākaraṇa named Paribhāṣāvṛtti. This Vṛtti is referred to in the Paribhāṣenduśekhara by Nāgeśabhaṭṭa and the views expressed in it are severely criticised in the commentary Gadā. He wrote a gloss on Aṣṭādhyāyī which was named Pāṇinīyadīpikā. He has referred to it in his Paribhāṣāvṛtti. He also wrote Bhāṣyatattvaviveka, a commentary on Mahābhāṣya and Gūḍhārthaprakāśikā, a commentary on Siddhāntakaumudī. He also wrote a commentary named Sukhabodhinī on Siddhāntakaumudī. It is also known as Vaiyākaraṇasiddhāntarahasya; cp. विस्तरस्तु वैयाकरणसिद्धान्तरहस्याख्यास्मत्कृतकौमुदीव्याख्यानेऽनुसंधेयः । Paribhāṣāvṛtti, Pari. 55, page 303 of Paribhāṣāsaṁgraha.

नीलकण्ठमखिन् nephew of Appaya Dīkṣita, who has written a commentary on Kaiyaṭa's Mahābhāṣyapradīpa.

नुक् augment न् (1) affixed to the words अन्तर्वत् and पतिवत् before the feminine affix ङीप् e.g. अन्तर्वत्नी, पतिवत्नी, cf. P. IV. 1.32; (2) affixed to the root ली before the causal affix णिच्, e.g. विलीनयति, cf. P. VII. 3.39; (3) affixed to the reduplicative syllable of roots ending in a nasal consonant and having the penultimate अ as also of the roots जप्, जभ्, दह्, दश्, भञ्ज्, पश्, चर्, and फल् in the intensive; e.g. जङ्गम्यते, तन्तन्यते, यंयमीति, जङ्गमीति, जञ्जप्यते, दन्दह्यते, दन्दशीति, चञ्चूर्यते, पम्फुलीति cf. P. VII. 4.85, 86, 87.

नुट् augment न् prefixed (1) to the gen. pl. ending in आम् after a crude base ending in a short vowel, or in ई or ऊ of feminine bases termed nadī, or in आ of the feminine affix (टाप्, डाप् or चाप्); e.g. वृक्षाणाम्, अग्नीनाम्, कर्तॄणाम्, कुमारीणाम्, मालानाम् etc.;

rule which has got some exceptions, cf. न्यायैर्मिश्रानपवादान् प्रतीयात् R. Pr. which lays down the direction that 'one should interpret the rule laying down an exception along with the general rule'.

न्यायरत्नमञ्जूषा a work dealing with Vyākaraṇa Paribhāṣās or maxims as found in Hemacandra's system of grammar, written by Hemahaṁsagaṇin, a pupil of Ratnaśekhara, in 1451. The author has written a commentary also on the work, named Nyāsa.

न्यायसंग्रह a work enumerating the Paribhāṣās in Hemacandra's grammar, numbering 140 nyāyas out of which 57 nyāyas are said to have been given by Hemacandra himself at the end of his comment बृहद्वृत्ति on his Śabdānuśāsana. The work is written by हेमहंसगणि who has added a commentary to it called Nyāyārthamañjūṣā written by himself, which is also known by the name न्यायरत्नमञ्जूषा, for which, see above.

न्यायसंहित combined euphonically according to rules of grammer; cf. तद्धिते तद्धिते न्यायसंहितं चेत् explained as व्याकरणशास्त्रोक्तसंधिमत् V. Pr. V. 8 com.

न्यायसिद्ध established by a maxim; with full justification; cf. न्यायसिद्धमेवैतत् M. Bh. on V. 1.19. The word is used as opposed to ज्ञापकसिद्ध by Nāgeśa; cf. Par. Śek. Pari. 1.

न्यायार्थमञ्जूषा a name given to न्यायरत्नमञ्जूषा. See न्यायरत्नमञ्जूषा.

न्याय्य proper; fully justified न्यायादनपेतम् cf. P.IV. 4.92; correct; regular; cf. यन्न्यायुक्तत्वादर्थस्य न्याय्योत्पत्तिर्न भविष्यति M. Bh. on II. 3.1 where Kaiyaṭa, however, explains the word differently. Kaiyaṭa states that न्याय्य means a general rule; cf. उत्सर्गः पूर्वाचार्यप्रसिद्धया न्याय्य उच्यते Kaiyaṭa on P. II. 3.1. By Pūrvācārya he possibly refers to the writers of the Prātiśākhyas and other similar works by ancient grammarians, where the word nyāya is used in the sense of 'a general rule'. See the word न्याय above.

न्यास (1) lit. position, placing; a word used in the sense of actual expression or wording especially in the sūtras; cf. the usual expression क्रियते एतन्न्यास एव in the Mahābhāṣya, cf. M. Bh. on I. 1.11, 1.1.47 etc.; (2) a name given by the writers or readers to works of the type of learned and scholarly commentaries on vṛitti-type-works on standard sūtras in a Śāstra; e g. the name Nyāsa is given to the learned commentaries on the Vṛtti on Hemacandra's Śabdānuśasana as also on the Paribhāṣāvṛtti by Hemahaṁsagaṇi. Similarly the commentary by Devanandin on Jainendra grammar and that by Prabhācandra on the Amoghāvṛtti on Śākaṭāyana grammar are named Nyāsa. In the same way, the learned commentary on the Kāśikāvṛtti by Jinendrabuddhi, named Kāśikāvivaranapañjikā by the author, is very widely known by the name Nyāsa. This commentary Nyāsa was written in the eighth century by the Buddhist grammarian Jinendrabuddhi, who belonged to the eastern school of Pāṇini's Grammar. It has incorporated all important points of the previous grammarians. This Nyāsa has a learned commentary written on it by Maitreya Rakṣita in the twelfth century named Tantrapradīpa which is very largely quoted by subsequent grammarians, but which unfortunately

नैमित्तिक effect; one that is caused; cf. निमित्ताभावे नैमित्तिकस्याप्यभावः, a Paribhāṣā given by Vyāḍi, Sīradeva and others.

नैरुक्त (1) obtained by derivation, etymological; (2) etymologist, writer of a Nirukta work.

नैर्देशिक matter of communication; statement made for communication. Uddyota explains the word as निर्देशः बोधः प्रयोजनमस्य नैर्देशिकः। cf. एते खल्वपि नैर्देशिकानां वार्ततरका भवन्ति ये सर्वनाम्ना निर्देशाः क्रियन्ते M. Bh. on P. I.1.67.

नैवासिक tad. affixes अण् and others added in the sense of 'तस्य निवासः' (P.IV.2. 69), as in words like शैव meaning the place of residence of the Śibis.

न्यक् a technical term in the Jainendra Vyākaraṇa for the term उपसर्जन defined by Pāṇini in the rules प्रथमानिर्दिष्टं समास उपसर्जनम् and एकविभक्ति चापूर्वनिपाते P.1.2.43, 44 cf.वीकुनं-न्यक्। Jain. sū. 1-3-93.

न्यग्भाव lagging back or lagging behind as concealed; dependence. cf. Vāk. pad. III. 7.95, 123; cf. न्यग्भाव=आयत्तता। (Helā.)

न्यग्भावना withdrawal of the sense to a previous stage. cp. Vāk.-pad. III. 7-59.

न्यङ्कुसारिणी a kind of बृहती metre in which the second foot has twelve syllables, while the rest have eight syllables each; cf. द्वितीये न्यङ्कुसारिणी R.Pr.XVI.32.

न्यङ्कादि a class of words headed by the word न्यङ्कु, which are formed by means of the substitution of a guttural consonant in the place of a consonant of any other class belonging to the root from which these words are formed; e.g. न्यङ्कुः, मद्गुः, भृगुः etc.; cf. Kāś. on P. VII.3.53.

न्यच् going lower, subordinate, the word is used in the sense of upasarjana as a technical term in the Jainendra Vyākaraṇa, cf. वोक्तं, न्यक् Jain. Vy.I. 1.93.

न्यवग्रह also नीचावग्रह, the vowel at the अवग्रह, or end of the first member of a compound word which has got a grave accent; e.g. the vowel ऊ of नू in तनूनप्त्रे; cf. उदात्तवन्तो न्यवग्रहस्ताथाभाव्यः V. Pr. I. 120. See ताथाभाव्य.

न्यस्त name given to अनुदात्त or the grave tone; cf. मात्रा न्यस्ततरैकेषामुभे व्यालिः समस्वरे R. Pr. III. 17 where Uvvaṭa explains न्यस्ततरा as अनुदात्ततरा.

न्याय maxim, a familar or patent instance quoted to explain similar cases; cf. the words अग्नीकारवाणिन्याय M. Bh. on P. II.2.24, अपवादन्याय M. Bh. on P. I. 3. 9, अविरविकन्याय M. Bh. on P. IV. 1. 88, 89, IV. 2.60, IV.3.131, V. 1.7, 28, VI 2.11; कुम्भीधान्यन्याय M.Bh. on P. I. 3.7, कूपखानकन्याय M.Bh. I. 1. Āhnika 1, दण्डिन्याय M.Bh. on P.VIII. 2.83, नष्टाश्वदग्धरथन्याय M. Bh. on P. I-1.50, प्रधानाप्रधानन्याय M.Bh. on P.II. 1.69, VI. 3.82, प्रासादवासिन्याय M. Bh. on P. I. 1.8, मांसकण्टकन्याय M. Bh. on P.I.2.39, लङ्घ्वानुकर्षणन्याय M.Bh. on Śiva Sūtra 2 Vārt. 5, शालिपलालन्याय M.Bh. on P. 1.2.39, सूत्रशाटकन्याय M.Bh. on P. 1.3. 12. The word came to be used in the general sense of Paribhāṣās or *rules of interpretation many* of which were based upon popular maxims as stated in the word लोकन्यायसिद्ध by Nāgeśa. Hemacandra has used the word न्याय for Paribhāṣāvacana. Bhartṛhari uses the term in the sense of systematic exposition cf. Vāk. pad. II. 479,484. The word is also used in the sense of a general

पञ्चम the fifth consonant of the five classes of consonants; the nasal consonant, called also वर्गपञ्चम; cf. यथा तृतीयास्तथा पञ्चमा आनुनासिक्यवर्जम् M. Bh. on P. I. 1.9 Vārt. 2.

पञ्चमी (1) the fifth case; ending of the fifth or ablative case as prescribed by rules of Pāṇini cf. अपादाने पञ्चमी, P. II. 3-7, 10, etc. (2) the imperative mood; cf. Kāt. III. 1.18.

पञ्चमीनिर्देश statement by the ablative case, cf. ङः सि धुट् P. VIII. 3.29; cf. उभयनिर्देशे पञ्चमीनिर्देशो; बलीयान् e.g. ङमो ह्रस्वादचि ङमुण्नित्यम् P. VIII. 3.32, Par. Śek. Pari. 70; cf. also उभयनिर्देशे विप्रतिषेधात्पञ्चमीनिर्देशः M. Bh. on P. I. 1.67 Vārt. 3.

पञ्चवस्तु a grammar work based on the shorter version of Jainendra grammar. The author is Śrutakīrti of eleventh century. It is arranged in different topics.

पञ्चाङ्गव्याकरण a grammatical system with Sūtra, Dhātu, Uṇādi, Gaṇa and Lingānuśāsana.

पञ्चालपदवृत्ति the usage or the method of the Pañcālas; the eastern method of euphonic combinations, viz. the retention of the vowel अ after the preceding vowel ओ which is substituted for the Visarga; e. g. यो अस्मै; cf. R. Pr. II. 12; T. Pr. XI. 19. This vowel अ which is retained, is pronounced like a short ओ or अर्धओकार by the followers of the Sātyamugri and Rāṇāyanīya branches of the Sāmavedins; cf. commentary on T. Pr. XI. 19 as also M. Bh. Āhnika 1.

पञ्जिका a popular name given to critical commentaries by scholars; cf. काशिकाविवरणपञ्जिका by Jinendrabuddhi which is popularly known by the name न्यास.

पटच् tad. affix पट in the sense of extent (विस्तार) added to the word अवि; e. g. अविपटम् cf. विस्तारे पटज्वक्तव्यः. P. V. 2.29 Vārt. 2.

पठन oral recital, the word is used in connection with the use of words by the author himself in his text which he is supposed to have handed over orally to his disciples, as was the case with the ancient Vedic and Sūtra works; cf. the words पठित, पठिष्यते, पठ्यते and the like, frequently used in the Mahābhāṣya in connection with the mention of words in the Sūtras of Pāṇini.

पण्डित writer of Citprabhā, a commentary on the Paribhāṣenduśekhara. A commentary on the Laghuśabdenduśekhara is also ascribed to him. He was a Gauḍa Brāhmaṇa whose native place was Kurukṣetra. He lived in the beginning of the nineteenth century.

पतञ्जलि the reputed author of the Mahābhāṣya, known as the Pātañjala Mahābhāṣya after him. His date is determined definitely as the second century B.C. on the strength of the internal evidence supplied by the text of the Mahābhāṣya itself. The words Gonardīya and Goṇikāputra which are found in the Mahābhāṣya are believed to be referring to the author himself and, on their strength, he is said to have been the son of Goṇikā and a resident of the country called Gonarda in his days. On the strength of the internal evidence supplied by the Mahābhāṣya, it can be said that Patañjali received his education at Takṣaśilā and that he was, just like Pāṇini, very familiar with villages and towns in and near Vāhika and Gāndhāra countries. Nothing can definitely be said about his birth-place, and

is available only in a fragmentary state at present. Haradatta, a well-known southern scholar of grammar has drawn considerably from Nyāsa in his Padamañjarī, which also is well-known as a scholarly work. (3) a commentary called Nyāsa on Bālabodhinī, a commentary on Kātantrasūtra, written by Jagaddhara, who himself wrote another Nyāsa. Mahābhāṣyadīpikā refers to a Nyāsa, cp. p. 233, l. 19.

न्यासोद्द्योत a learned commentary on Jinendrabuddhi's Nyāsa written by Mallinātha, the standard commentator of prominent Sanskrit classics.

न्यून incomplete in sense or wording as opposed to Pūrṇa; cf. अयवावे न्यूने (पादे न संनिकृष्येते) R. T. 76.

प

प् (1) first consonant of the labial class of consonants possessed of the properties श्वासानुप्रदान, अघोष, and कण्ठविवृतत्व; (2) प् applied as a mute letter to a suffix, making the suffix accented grave (अनुदात्त).

प, पकार the consonant प्, the vowel अ and the affix कार being added for facility of understanding and pronunciation; cf. T. Pr. I. 17, 21; प is also used as a short term for consonants of the fifth class (पवर्ग); cf. T. Pr. 1.27; V. Pr. I. 64 and R. T. 13.

पक्ष alternative view or explanation presented by, or on behalf of, a party; one of the two or more ways of presenting a matter. The usual terms for the two views are पूर्वपक्ष and उत्तरपक्ष, when the views are in conflict. The views, if not in conflict, and if stated as alternative views, can be many in number, e. g. there are seven alternative views or Pakṣas re: the interpretation of the rule इको गुणवृद्धी; cf. M. Bh. on P. I. 1.3; cf. also सर्वेषु पक्षेषु उपसंख्यानं कर्तव्यम् M. Bh. on P. I. 2.64.

पक्षादि a class of words headed by the word पक्ष to which the taddhita affix आयन (फक्) causing vṛddhi is added in the four senses given in P. IV. 2.67-70; e. g. पाक्षायणः, आश्मायनः etc.; cf. Kāś. on P. IV. 2.80.

पङ्क्ति one of the seven principal Vedic metres. It has four pādas of ten letters each. It has other varieties like सतःपङ्क्ति (8, 12, 8, 12) (Ṛkprātiśākhya calls it विपरीता पङ्क्ति), आस्तारपङ्क्ति (8, 8, 12, 12), प्रस्तारपङ्क्ति (12, 12, 8, 8), संस्तारपङ्क्ति (12, 8, 8, 12), विष्टारपङ्क्ति (8, 12, 12, 8) and so on. cp. Ṛkprātiśākhya XVI. 38-41.

पचादि a class of roots headed by the root पच् to which the kṛt. affix अ (अच्) is added in the sense of 'an agent'; e. g. श्वपचः, चोरः, देवः etc. The class पचादि is described as आकृतिगण and it is usual with commentators to make a remark पचाद्यच् when a kṛt affix अ is seen after a root without causing the vṛddhi substitute to the preceding vowel or to the penultimate vowel अ. cf. अज्विधिः सर्वधातुभ्यः पठ्यन्ते च पचादयः। अण्बाधनार्थमेवं स्यात् सिध्यन्ति श्वपचादयः Kāś. on. P. III. 1.134.

पञ्चपदी a term used in the Atharva-Prātiśākhya for the strong case affixes viz. the nominative case affixes and the accusative sing. and dual affixes; cf. चत्वारि क्षैप्रञ्च पञ्चपद्यामन्तोदात्तादीनि यात् A. Pr. I. 3.14. The term corresponds to the Sarvanāmasthāna of Pāṇini, which is also termed सुट्; cf. सुडनपुंसकस्य P. I. 1.43.

पदम्' (V. Pr. III. 2) as contrasted with 'वर्णानामेकप्राणयोग: संहिता' (V. Pr. I. 158). The definition 'अर्थ: पदम्' is attributed to the ancient grammarian 'Indra', who is believed to have been the first Grammarian of India. Pāṇini has defined the term पद as 'सुप्तिङन्तं पदम्' P. I. 4.14. His definition is applicable to complete noun-forms and verb-forms and also to prefixes and indeclinables where a case-affix is placed and elided according to him ; cf. अव्ययादाप्सुप: P. II. 4.82. The noun-bases before case affixes and tad. affixes, mentioned in rules upto the end of the fifth adhyāya, which begin with a consonant excepting य् are also termed पद by Pāṇini to include parts of words before the case affixes भ्याम्, भिस्, सु etc. as also before the tad. affixes मत्, वत् etc. which are given as separate padas many times in the pada-pāṭha of the Vedas ; cf. स्वादिष्वसर्वनामस्थाने P. I. 4.17. See for details the word पदपाठ. There are given four kinds of padas or words viz. नाम, आख्यात, उपसर्ग and निपात in the Nirukta and Prātiśākhya works ; cf. also पदमर्थे प्रयुज्यते, विभक्त्यन्तं च पदम् M. Bh. on P. I. 2.64 Vārt. 19, वर्णसमुदाय: पदम् M. Bh. on I. 1.21 Vārt. 5, पूर्वपरयोरर्थोपलब्धौ पदम् Kāt. I. 1.20, पदशब्देनार्थ उच्यते Kaiyaṭa on P. I. 2.42 Vārt. 2 ; cf. also पद्यते गम्यते अर्थ: अनेनेति पदमित्यन्वर्थसंज्ञा Nyāsa on P. III. 1.92. The verb endings or affixes ति, तस् and others are also called पद. The word पद in this sense is never used alone, but with the word परस्मै or आत्मने preceding it. The term परस्मैपद stands for the nine affixes तिप्, तस्, ...मस्, while the term आत्मनेपद stands for the nine affixes त, आताम् ...महिङ्. cf. ल: परस्मैपदम्, तङानावात्मनेपदम्. It is possible to say that in the terms परस्मैपद and आत्मनेपद also, the term पद could be taken to mean a word, and it is very likely that the words परस्मैपद and आत्मनेपद were originally used in the sense of 'words referring to something meant for another' and 'referring to something mant forself' respectively. Such words, of course, referred to verbal forms, roughly corresponding to the verbs in the active voice and verbs in the passive voice. There are some modern scholars of grammar, especially linguists, who like to translate परस्मैपद as 'active voice' and आत्मनेपद as 'passive voice'. Pāṇini appears, however, to have adapted the sense of the terms परस्मैपद and आत्मनेपद and taken them to mean mere affixes just as he has done in the case of the terms कृत् and तद्धित. Presumably in ancient times, words current in use were grouped into four classes by the authors of the Nirukta works, viz. (a) कृत् (words derived from roots) such as कर्ता, कारक:, भवनम् etc., (b) तद्धित (words derived from nouns) such as गार्ग्य:, कापायन्, etc., (c) Parasmaipada words viz. verbs such as भवति, पचति, and (d) Ātmanepada words i.e. verbs like पचते, वर्धते. etc. Verbs करोति and कुरुते or हरति and हरते were looked upon as both परस्मैपद words and आत्मनेपद words. The question of simple words, as they are called by the followers of Pāṇini, such as नर, तद्, गो, अश्व, and a number of similar underived words, did not occur to the authors of the Nirukta as they believed that every noun derivable, and hence could be included in the kṛt words.

पदकाण्ड (1) a term used in connection with the first section of the Vākyapadiya named ब्रह्मकाण्ड also, which deals with padas, as contrasted with the second section which deals with Vākyas; (2) a section of the Aṣṭādhyāyī of Pāṇini, which gives rules

although it might be believed that his native place was Gonarda, its exact situation has not been defined so far. About his parentage too, no definite information is available. Tradition says that he was the foster-son of a childless woman named Goṇikā to whom he was handed over by a sage of Gonarda, in whose hands he fell down from the sky in the evening at the time of the offering of water-handfuls to the Sun in the west; cf. पतत् + अञ्जलि, the derivation of the word given by the commentators. Apart from anecdotes and legendary information, it can be said with certainty that Patañjali was a thorough scholar of Sanskrit Grammar who had studied the available texts of the Vedic Literature and Grammar and availed himself of information gathered personally by visiting the various schools of Sanskrit Grammar and observing the methods of explanations given by teachers there. His Mahābhāṣya supplies an invaluable fund of information on the ways in which the Grammar rules of Pāṇini were explained in those days in the various grammar schools. This information is supplied by him in the Vārttikas which he has exhaustively given and explained. He had a remarkable mastery over Sanskrit Language which was a spoken one at his time and it can be safely said that in respect of style, the Mahābhāṣya excels all the other Bhāṣyas in the different branches of learning out of which two, those of Śabaraswāmin and Śaṅkarācārya, are selected for comparison. It is believed by scholars that he was equally conversant with other śāstras, especially Yoga and Vaidyaka, on which he has written learned treatises. He is said to be the author of the Yogasūtras, which, hence, are called Pātañjala Yogasūtras, and the redactor of the Carakasaṁhitā. There are scholars who believe that he wrote the Mahābhāṣya only, and not the other two. They base their argument mainly on the supposition that it is impossible for a scholar to have an equally unmatching mastery over three different śāstras at a time. The argument has no strength, especially in India, where there are many instances of scholars possessing sound scholarship in different branches of learning. Apart from legends and statements of Cakradhara, Nāgeśa and others, about his being the author of three works on three different śāstras, there is a direct reference to Patañjali's proficiency in Grammar, Yoga and Medicine in the work of King Bhoja of the eleventh century and an indirect one in the Vākyapadīya of Bhartṛhari of the seventh century A.D. There is a work on the life of Patañjali, written by a scholar of grammar of the South, named Rāmabhadra, which gives many stories and incidents of his life out of which it is difficult to find out the grains of true incidents from the legendary husk with which they are covered. For details, see Patañjala Mahābhāṣya, D. E. Society's edition, Vol. VII pages 349 to 374. See also the word महाभाष्य.

पद् a word; a unit forming a part of a sentence; a unit made up of a letter or of letters, possessed of sense; cf. अक्षरसमुदायः पदम् । अक्षरं वा । V. Pr. VIII. 46, 47. The word originally was applied to the individual words which constituted the Vedic Saṁhitā; cf. पदप्रकृतिः संहिता Nir. I. 17. Accordingly, it is defined in the Vājasaneyi Prātiśākhya as 'अर्थः

which is believed to have been based upon words (पदानि प्रकृतिः यस्याः सा) or which forms the basis of words or word text or the pada-pātha (पदानां प्रकृतिः); cf. पदप्रकृतिः संहिता Nir. I.17.

पदप्रभेद lit. divisions of words: parts of speech. There are four parts of speech viz. नामन्, आख्यात, उपसर्ग and निपात given by ancient grammarians and the authors of the Prātiśākhya works, while there are given only two, सुबन्त and तिङन्त by Pāṇini. For details see pp. 145, 146, Vol. VII. Mahābhāṣya D. E. Society's edition.

पदमञ्जरी the learned commentary by Haradatta on the काशिकावृत्ति. Haradatta was a very learned grammarian of the Southern School, and the Benares School of Grammarians follow पदमञ्जरी more than the equally learned another commentary काशिकाविवरणपञ्जिका or न्यास. In the Padamañjarī, Haradatta is said to have given everything of importance from the Mahābhāṣya; cf अधीते हि महाभाष्ये व्यर्था सा पदमञ्जरी. For details see Mahābhāṣya D. E. S. Ed. Vol. VII, P. 390-391.

पदवाक्यरत्नाकर a disquisition on grammar dealing with the different ways in which the sense of words is conveyed. The work consists of a running commentary on his verses by the author Gokulanātha Miśra who, from internal evidence, appears to have flourished before Koṇḍabhaṭṭa and after Kaiyaṭa.

पदवाद or पदवादिपक्ष view that words are real and have an existence and individualty of their own. The view is advocated by the followers of both the Mīmāṁsā schools and the logicians who believe that words have a real existence. Grammarians admit the view for practical purpose, while they advocate that the अखण्डवाक्यस्फोट alone is the real sense. cf. Vākyapadīya II.90 and the foll.

पदविधि an operation prescribed in connection with words ending with case or verbal affixes and not in connection with noun-bases or root-bases or with single letters or syllables. पदविधि. is in this way contrasted with अङ्गविधि (including प्रातिपदिकविधि and धातुविधि), वर्णविधि and अक्षरविधि. Such Padavidhis are given in Pāṇini's grammar in Adhyāya 2, Pādas 1 and 2 as also in VI. 1. 158, and in VIII.1.16 to VIII. 3.54 and include rules in connection with compounds, accents and euphonic combinations. When, however, an operation is prescribed for two or more padas, it is necessary that the two padas or words must be syntactically connectible; cf. समर्थः पदविधिः P. II. 1.1.

पदविराम pause between two words measuring two mātrās, or equal to the time required for the utterance of a long vowel; e.g. in इषे त्वोर्जे त्वा, the pause between इषे and त्वा is measured by two mātrās; cf. पदविरामो द्विमात्रः T. Pr. XXII. 13. Some Prātiśākhya texts declare that the pause between two words is of one mātrā as at avagraha; cf. R. Pr. II. 1 and R. T. 35-38.

पदव्यवस्था सूत्रकारिका a metrical work on the determination of the pada or padas of the roots attributed to Vimalakīrti.

पदव्यवस्थासूत्रकारिकाटीका a short gloss on the पदव्यवस्थासूत्रकारिका written by Udayakīrti, a Jain grammarian.

पदसंस्कारपक्ष an alternative view with वाक्यसंस्कारपक्ष regarding the formation

about changes and modifications applicable to the pada, or the formed word, as contrasted with the base (अङ्ग) and the suffixes. The section is called पदाधिकार which begins with the rule पदस्य P.VIII. 1.16. and ends with the rule इडाया वा VIII. 3. 54.

पद्कार lit. one who has divided the Saṁhitā text of the Vedas into the Pada-text. The term is applied to ancient Vedic scholars शाकल्य, आत्रेय, कात्यायन and others who wrote the Padapāṭha of the Vedic Saṁhitās. The term is applied possibly through misunderstanding by some scholars to the Mahābhāṣyakāra who has not divided any Vedic Saṁhitā, but has, in fact, pointed out a few errors of the Padakāras and stated categorically that grammarians need not follow the Padapāṭha, but, rather, the writers of the Padapāṭha should have followed the rules of grammar. Patañjali, in fact, refers by the term पदकार to Kātyāyana, who wrote the Padapāṭha and the Prātiśākhya of the Vājasaneyi-Saṁhitā in the following statement—न लक्षणेन पदकारा अनुवर्त्याः । पदकारैर्नाम लक्षणमनुवर्त्यम् । यथालक्षणं पदं कर्तव्यम् M. Bh. on P. III.1. 109; VI. 1. 207; VIII. 2.16; cf. also अदीधयुरिति पदकारस्य प्रत्याख्यानपक्षे उदाहरणमुपपन्नं भवति (परिभाषासूचन of व्याडि Pari. 42) where Vyāḍi clearly refers to the Vārtika of Kātyāyana 'दीधीवेव्योश्छन्दोविषयत्वात्०' P. I. 1.6 Vārt. 1. The misunderstanding is due to passages in the commentary of स्कन्दस्वामिन् on the Nirukta passage 1. 3, उव्वटटीका on ऋक्प्रातिशाख्य XIII. 19 and others where the statements referred to as those of Patañjali are, in fact, quotations from the Prātiśākhya works and it is the writers of the Prātiśākhya works who are referred to as padakāras by Patañjali in the Mahābhāṣya.

पद्चन्द्रिका a grammar work on the nature of words written by कृष्णशेष of the sixteenth century.

पद्दर्शिन् The authors of the padapātha of the Vedic Saṁhitās e.g. Śākalya, Ātreya, Kātyāyana and others who look upon the pada-text as the original one, as against grammarians who accept Vākya (here Saṁhitā, as unit and authoritative. cf. सूत्रकारस्य भाष्यकारस्य चाखण्डपक्षोऽभिरुचितः । तस्माद्वाक्यवादिभिः स्फोटवादिभिरभेदकल्पनमाश्रितम् । काल्पनिकः पदवादोऽभ्युपगतः । भेदप्रतिभासपूर्वकानभेदान् स्वाभिमतान् पददर्शिनः पदमेव सत्यं ये मन्यन्ते ते ह्यखण्डं वाक्यं नाम काल्पनिकमाहुः। (पुण्य.) on Vāk. pad. II. 57.

पद्पक्ष the same as पदसंस्कारपक्ष. See पदसंस्कारपक्ष.

पद्पाठ the recital of the Veda text pronouncing or showing each word separately as detached from the adjoining word. It is believed that the Veda texts were recited originally as running texts by the inspired sages, and as such, they were preserved by people by oral tradition. Later on after several centuries, their individually distinct words were shown by grammarians who were called Padakāras. The पदपाठ later on had many modifications or artificial recitations such as क्रम, जटा, घन etc. in which each word was repeated twice or more times, being uttered connectdly with the preceding or the following word, or with both. These artificial recitationswere of eight kinds, which came to be known by the term अष्टविकृतयः.

पद्प्रकृति a term used in connection with the Saṁhitā text or संहितापाठ

as the sense is technically termed शब्दपदार्थकता as opposed to अर्थपदार्थकता; cf. सोसौ गोशब्दः स्वस्मात्पदार्थात् प्रच्युतो यासौ अर्थपदार्थकता तस्याः शब्दपदार्थकः संपद्यते M. Bh. I. 1.44 V. 3. The word पदार्थ means also the categories or the predicaments in connection with the different Śāstras or lores as for instance, the 25 categories in the Sāṁkhyaśāstra or 7 in the Vaiśeṣika system or 16 in the Nyāyaśāstra. The Vyākaraṇaśāstra, in this way to state, has only one category the Akhaṇḍavākyasphoṭa or the radical *meaning given by the sentence in* one stroke.

पद्मनाभ (1) a grammarian who wrote a treatise on grammar known as the Supadma Vyākaraṇa. He is believed to have been an inhabitant of Bengal who lived in the fourteenth century. Some say that he was a resident of Mithilā. The works Dhātu-Kaumudī, Uṇadivṛtti, Paribhāṣāvṛtti, Yaṅlugvṛtti etc. are also fathered upon Padmanābha, (2) A Padmanābha wrote Pṛṣodarādivṛtti. He was son of Gaṇeśvara and grandson of Śripati. He is different from the author of Supadmavyākaraṇa.

पद्य (1) a letter capable of occurring at the end of a word cp. पदान्त्यः पद्यः। Ath. Prā. 1.3; (2) forming apart of a word or pada ; cf. उपोत्तमं नानुदात्तं न पद्यम् R. Pr. I. 29 ; cf. also पूर्वपद्यः R. Pr. I. 30. The word is used in this sense (पदावयव) mostly in the Prātiśākhya works. The word is used in the sense of पादसंपन्न, made up of the feet (of verses), in the Ṛk-Prātiśākhya in contrast with अक्षर्य, made up of syllables. In this sense the word is derived from the word पाद; cf. पद्याक्षर्ये स उदितः R. Pr. XVIII. 3.

पर (1) subsequent, as opposed to पूर्व or prior; the word is frequently used in grammar in connection with a rule or an operation prescribed later on in a grammar treatise ; cf. विप्रतिषेधे परं कार्यम् P. I. 4.2 ; (2) occurring after (something); cf. प्रत्ययः परश्च P. III. 1.1 and 2 ; cf. also तत् परस्वरम् T. Pr. XXI. 2. (3) The word पर is sometimes explained in the sense of इष्ट or desired, possibly on the analogy of the meaning श्रेष्ठ possessed by the word. This sense is given to the word पर in the rule विप्रतिषेधे परं कार्यं with a view to apply it to earlier rules in cases of emergency ; cf. विप्रतिषेधे परं यदिष्टं तद्भवति M. Bh. on I. 1.3. Vārt, 6 ; परशब्दः इष्टवाची M. Bh. on I. 2.5, I. 4.2. Vārt. 7 ; II. 1.69 etc.

परंकार्यत्व or परंकार्यत्वपक्ष the view that the subsequent संज्ञा or technical term should be preferred to the prior one, when both happen to apply simultaneously to a word. The word is frequently used in the Mahābhāṣya as referring to the reading आ कडारात् परं कार्यम् which is believed to have been an alternative reading to the reading आ कडारादेका संज्ञा; cf. ननु च यस्यापि परंकार्यत्वं तेनापि परग्रहणं कर्तव्यम् ; M. Bh. on 1. 4. 1; also अनेकसंज्ञाधिकारे सिद्धम्। परंकार्यत्वे तु न सिद्ध्यति; M.Bh. on II. 1.20, II. 2.24.

परक्रम a term used in the Prātiśākhya works for 'doubling' of a consonant; cf. सप्तस्थादौ धारयन्तः परक्रमम्। R. Pr. XIV.23.

परग्रहण the use of the word पर; insertion of the word पर in a rule; cf. तेनापि परग्रहणं कर्तव्यम् ; M.Bh. on 1.4.1; cf. also परग्रहणमनर्थकम् M.Bh. on III. 1.2.

परत्व posteriority; mention after wards, the word is frequently used in works on grammar in connection with a rule which is mentioned in the treatise after another rule; the

of words by the application of affixes to crude bases. According to the Padasaṁskāra alternative, every word is formed independently, and after formation the words are syntactically connected and used in a sentence. The sense of the sentence too, is understood after the sense of every word has been understood; cf. सुविज्ञार्थं पदस्यार्थं वाक्यं गृह्णन्ति सूरय: Sīra. on Pari. 22. According to the other alternative viz. वाक्यसंस्कारपक्ष, a whole sentence is brought before the mind and then the constituent individual words are formed e.g. राम + सु, गम् + अ + ति। Both the views have got some advantages and some defects; cf. Par. Śek. Pari. 56.

पद्स्फोट expression of the sense by the whole word without any consideration shown to its division into a base and an affix. For instance, the word रामेण means 'by Rāma' irrespective of any consideration whether न is the affix or इन is the affix which could be any of the two, or even one, different from the two; cf. उपाया: शिक्षमाणानां बालानामपलापना: Vākyapadīya II. 240.

पदादि (1) beginning of a word, the first letter of a word; cf. सात्पदाद्यो: P. VIII. 3.111; cf. also स्वरितो वानुदात्ते पदादौ P. VIII. 2.6. Patañjali, for the sake of argument, has only once explained पदादि as पदादादि: cf. M. Bh. on I. 1.63 Vārt. 6; (2) a class of words headed by the word पद् which is substituted for पद in all cases except the nom. and the acc. singular and dual; this class, called पदादि, contains the substitutes पद्, दत्, नस etc. respectively for पाद, दन्त, नासिका etc. cf. Kāś. on P. VI. 1.63; (3) the words in the class, called पदादि, consisting of the words पद्, दत्, नस्, मस्, हृत् and निश् only, have the case affix after them accented acute; cf. P. VI. 1.171.

पदादिविधि a grammatical operation specifically prescribed for the initial letter of a word.

पदाधिकार the topic concerning padas i.e. words which are regularly formed, as contrasted with words in formation. Several grammatical operations, such as accents or euphonic combinations, are specifically prescribed together by Pāṇini at places which are said to be in the Padādhikāra formed by sūtras VIII. 1.16 to VIII. 3.54.

पदान्त final letter of a word; cf. P. VI. 1.76, 109; VII. 3.3, 9; VIII. 4.35, 37, 42, 59. At one place, Patañjali for purposes of argument has explained the word as final in a word; cf. नैवं विज्ञायते पदस्यान्त: पदान्त: पदान्तादिति। कथं तर्हि। पदे अन्त: पदान्त: पदान्तादिति M. Bh. on VIII. 4.35.

पदार्थ meaning of a word, signification of a word; that which corresponds to the meaning of a word; sense of a word. Grammarians look upon both—the generic notion and the individual object as Padārtha or meaning of a word, and support their view by quoting the sūtras of Pāṇini जात्याख्यायामेकस्मिन् बहुवचनमन्यतरस्याम् I. 2.58 and सरूपाणामेकशेष एकविभक्तौ I. 2.64; cf. किं पुनराकृति: पदार्थ आहोस्विद् द्रव्यम्। उभयमित्याह। कथं ज्ञायते। उभयथा ह्याचार्येण सूत्राणि प्रणीतानि। आकृतिं पदार्थं मत्वा जात्याख्यायामित्युच्यते। द्रव्यं पदार्थं मत्वा सरूपाणामित्येकशेष आरभ्यते, M. Bh. in I. 1. first Āhnika. In rules of grammar the meaning of a word is generally the vocal element or the wording, as the science of grammar deals with words and their formation; cf. स्वं रूपं शब्दस्याशब्दसंज्ञा, P. I. 1.68. The possession of vocal element

परविप्रतिषेध the conflict between two rules (by occurrence together) when the latter prevails over the former and takes place by virtue of the dictum विप्रतिषेधे परं कार्यम् P. I. 4.2 ; cf. कथं ये परविप्रतिषेधाः M.Bh. on I.4.2.

परसप्तमी a locative case in the sense of 'what follow', as contrasted with विषयसप्तमी, अधिकरणसप्तमी and the like; cf. लुकीति नैषा परसप्तमी शक्या विज्ञातुं न हि लुका पौर्वापर्यमस्ति । का तर्हि । सत्सप्तमी M.Bh. on P.I.2. 49.

परसवर्ण cognate of the latter vowel or consonant. The word is frequently used in grammar in connection with a substitute or आदेश which is specified to be cognate (सवर्ण) of the succeeding vowel or consonant ; cf. अनुस्वारस्य ययि परसवर्णः P. VIII. 4.58.

परस्परव्यपेक्षा mutual expectancy possessed by two words, which is called सामर्थ्य in grammar. Such an expectancy is necessary between the two or more words which form a compound; cf. परस्परव्यपेक्षां सामर्थ्यमेके P.II. I.I, V.4 ; cf. also इह राज्ञः पुरुष इत्युक्ते राजा पुरुषमपेक्षते ममायमिति पुरुषोपि राजानमपेक्षते अहमस्य इति । M.Bh. on II. I.I.

परस्मैपद a term used in grammar with referencee to the personal affixes ति, तः etc. applied to roots. The term परस्मैपद is given to the first nine affixes ति, तः, अन्ति, सि, थः, थ, मि, वः and मः, while the term आत्मनेपद is used in connection with the next ninet, आताम् etc. ; cf. परस्मै परोद्देशार्थफलकं पदम् Vāc. Koṣa. The term परस्मैपद is explained by some as representing the Active Voice as contrasted with the Passive Voice which necessarily is characterized by the Ātmanepada affixes. The term परस्मैभाष in the sense of परस्मैपद was used by ancient grammarians and is also found in the Vārttika आत्मनेभाषपरस्मैभाषयोरुपसंख्यानम् P. VI. 3.8 Vārt. I. The term परस्मैभाष as applied to roots, could be explained as परस्मै क्रियां (or क्रियाफलं) भाषन्ते इति परस्मैभाषाः and originally such roots as had their activity meant for another, used to take the परस्मैपद affixes, while the rest which had the activity meant for self, took the आत्मनेपद affixes. Roots having activity for both, took both the terminations and were termed उभयपदिनः; also Vāk. pad. III. 12.20.

परस्मैभाष lit. speaking the activity or क्रिया for another ; a term of ancient grammarians for roots taking the first nine personal affixes only viz. ति, तः... मस्. The term परस्मैपदिन् was substituted for परस्मैभाष later on, more commonly. See परस्मैपद above. The term परस्मैभाष along with आत्मनेभाष is found almost invariably used in the Dhātupāṭha attributed to Pāṇini; cf. भू सत्तायाम् । उदात्तः परस्मैभाषः । एधादय उदात्ता अनुदात्तेत आत्मनेभाषाः Dhātupāṭha.

परा the highest eternal voice or word, the highet and the most lofty of the four divisions of language (वाक्), viz. परा, पश्यन्ती, मध्यमा and वैखरी, which, (परा), philosophically is identified with नाद (ब्रह्म) or शब्दब्रह्म. It is described as वर्णादिविशेषरहिता चेतनमिश्रा सृष्ट्युपयोगिनी जगदुपादानभूता कुण्डलिनीरूपेण प्राणिनां मूलाधारे वर्तते । कुण्डलिन्याः प्राणवायुसंयोगे परा व्यज्यते । इयं निःष्पन्दा पश्यन्त्यादयः सस्पन्दा अस्या विवर्तः । इयमेव सूक्ष्मस्फोट इत्युच्यते ।

पराङ्गवद्भाव behaviour as having become a part and parcel of another ; treatment of a word as a part of another. The term is used by Pāṇini in connection with a word followed by and connected with a word in the vocative case of which it is looked

posterior rule is looked upon as stronger than the prior one, and is given priority in application when the two rules come in conflict although technically they are equally strong; cf. परत्वाद्लोप: ; M.Bh. on I. 1.4 Vārt 7; परत्वाच्छीभाव: I.1.11 etc.

परत्वन्याय application of the later rule before the former one, according to the dictum laid down by Pāṇini in the rule विप्रतिषेधे परं कार्यम् P. I. 4.2; cf. परत्वन्यायो न लङ्घितो भवति Sīra. Pari. 84.

परनिपात lit. placing after; the placing of a word in a compound after another as contrasted with पूर्वनिपात. A subordinate word is generally placed first in a compound, cf. उपसर्जनं पूर्वम् ; in some exceptional cases, however, this general rule is not observed as in the cases of राजदन्त and the like, where the subordinate word is placed after the principal word, and which cases, hence, are taken as cases of परनिपात. The words पूर्व and पर are relative, and hence, the cases of परनिपात with respect to the subordinate word (उपसर्जन) such as राजदन्त, प्राप्तजीविक etc. can be called cases of पूर्वनिपात with respect to the principal word (प्रधान) cf. परश्शता: राजदन्तादित्वात्परनिपात: Kāś. on P. II. 1.39.

परनिमित्तक caused by something which follows; the term is used in grammar in connection with something caused by what follows; cf. परनिमित्तकोजादेश: पूर्वविधिं प्रति न स्थानिवत् S. K. on अच: परस्मिन्पूर्वविधौ P.I.1.57.

परमप्रकृति the most original base; the original of the original base; the word is used in connection with a base which is not a direct base to which an affix is added, but which is a remote base; cf. आपत्यो वा गोत्रम् । परमप्रकृतेश्च आपत्य: । M. Bh. on P. IV. 1.89; cf. also M. Bh. on IV. 1.93,98, 163.

परमाणु a time-unit equal to one-half of the unit called अणु, which forms one-half of the unit called मात्रा which is required for the purpose of the utterance of a consonant; cf. परमाणु अर्धाणुमात्रा V. Pr. I.61. परमाणु, in short, is the duration of very infinitesimal time equal to the pause between two individual continuous sounds. The interval between the utterances of two consecutive consonants is given to be equivalent to one Paramāṇu; cf. वर्णान्तरं परमाणु R. T. 34.

परमात्रा an appearance of another viz. the supreme, as opposed to स्वमात्रा, appearance of the self inside, cf. सर्वो हि विकार आत्ममात्रेति केषांचिद्दर्शनम् । स तु प्रतिपुरुषमन्त:संनिविष्टो बाह्य इव प्रत्यवभासते । अपरेषां सर्वप्रबोधरूप: सर्वप्रभेदरूपश्चैकस्य चितिक्रियातत्त्वस्यायं परिणाम इत्यादि स्वमात्रावादिनां दर्शनम् ।......अन्ये त्वाहु :— तद्यथा महतोग्नेर्विस्फुलिङ्गा: सूक्ष्माद्वायोरभ्रघनाश्चन्द्रकान्ताद्भिमाग्निम्यस्तोयधारा: पृथिव्या वा सालादयो न्यग्रोधधानाभ्यो वा सावरोहप्रसवा न्यग्रोधा इत्येवमादि परमात्रावादिनां दर्शनम् । स्वो. on Vāk. pad. 1 129.

पररूप the form of the subsequent letter (परस्य रूपम्). The word is used in grammar when the resultant of the two coalescing vowels (एकादेश) is the latter vowel itself, as for instance, in प्रेजते (प्र+एजते) ; cf. एङि पररूपम् P. VI. 1.94.

परवल्लिङ्गता possession of the gender of the final member of a compound word, which, in tatpuruṣa compounds, is the second of the two or the last out of many; cf. परवल्लिङ्गं द्वन्द्वतत्पुरुषयो: (P. II.4.26) इति परवल्लिङ्गता यथा स्यात् M. Bh. on P. V. 4.68; also Vāk. pad. III. 14. 306.

convention of a standard author. Puruṣottamadeva applies the word परिभाषा to the maxims of standard writers, cf. परिभाषा हि न पाणिनीयानि वचनानि; Puru. Pari. 119; while Haribhāskara, at the end of his treatise परिभाषाभास्कर, states that Vyāḍi was the first writer on Paribhāṣās. The rules तस्मिन्निति निर्दिष्टे पूर्वस्य, तस्मादित्युत्तरस्य and others are in fact Paribhāṣā rules laid down by Pāṇini. For the difference between परिभाषा and अधिकार, see Mahābhāṣya on II. 1.1. Many times the writers of Sūtras lay down certain conventions for the proper interpretation of their rules, to which additions are made in course of time according to necessities that arise, by commentators. In the different systems of grammar there are different collections of Paribhāṣās. In Pāṇini's system, apart from commentaries thereon, there are independent collections of Paribhāṣās by Vyāḍi, Bhojadeva, Puruṣottamadeva, Sīradeva, Nīlakaṇṭha, Haribhāskara, Nāgeśa and a few others. There are independent collections of Paribhāṣās in the Kātantra, Cāndra, Śākaṭāyana, Jainendra and Hemacandra systems of grammar. It is a noticeable fact that many Paribhāṣās are common, with their wordings quite similar or sometimes identical in the different systems. Generally the collections of Paribhāṣās have got scholiums or commentaries by recognised grammarians, which in their turn have sometimes other glosses or commentaries upon them. The Paribhāṣenduśekhara of Nāgeśa is an authoritative work of an outstanding merit in the system of Pāṇini's Grammar, which is commented upon by more than twentyfive scholars during the last two or three centuries. The total number of Paribhāṣās in the different systems of grammar may well-nigh exceed 500. See परिभाषासंग्रह.

परिभाषाप्रकाश an independent treatise explaining the various Paribhāṣās in the system of Pāṇini's grammar, written by Viṣṇuśeṣa of the famous Śeṣa family.

परिभाषाप्रदीपार्चिस् a scholarly independent treatise on Vyākaraṇa Paribhāṣās written by Udayaṁkara Pāṭhaka, called also Nānā Pāṭhaka, a Nāgara Brāhmaṇa, who lived at Benares in the middle of the 18th century A.D. He has also written commentaries on the two Śekharas of Nāgeśa.

परिभाषाभास्कर (1) a treatise on the Paribhāṣās in Pāṇini's grammar written by Haribhāskara Agnihotrī, son of Appājībhaṭṭa Agnihotrī, who lived in the seventeenth century; (2) a treatise on Pāṇini-paribhāṣās, as arranged by Sīradeva, written by Śeṣādriśuddhi.

परिभाषार्थसंग्रह a treatise on the Paribhāṣās in the system of Pāṇini's grammar written by Vaidyanātha Śāstrin.

परिभाषावृत्ति a general name given to an explanatory independent work on Paribhāṣās of the type of a gloss on a collection of Paribhāṣās, irrespective of the system of grammar, whether it be that of Pāṇini, or of Kātantra, or of Jainendra or of Hemacandra. The treatises of Vyāḍi (Pāṇini system), Durgasiṁha and Bhāvamiśra (Kātantra system), Puruṣottamadeva and Sīradeva (Pāṇini system), Abhyankar (Jainendra system) and others are all known by the name Paribhāṣāvṛtti.

upon as a part for purposes of accent, e.g. कुण्डेनाटन्, मद्राणां राजन् etc. Here the words अटन् and राजन्, being in the vocative case, are आद्युदात्त, i.e. अ (at the beginning of अटन्) and आ (in राजन्) are acute and as a result all the other vowels in कुण्डेनाटन् and मद्राणां राजन् become अनुदात्त or grave; cf. सुबामन्त्रिते पराङ्गवत्स्वरे P. II. 1.2.

परादि initial or first of the next or succeeding word; cf. किं पुनरयं पूर्वान्त आहोस्वित्परादि: आहोस्विदभक्त: M. Bh. on P. I. 1.47 Vārt. 3; cf. also M. Bh. on IV. 1.87, IV. 2.91.

परादिस्स्वर a consonant belonging to the succeeding vowel in syllabication; cf. R. Pr. I. 15.

परार्थ (1) the sense of another word; cf. परार्थाभिधानं वृत्ति: इत्याहु: । M. Bh. on II. 1.1, Vārt. 2; (2) for the sake of, or being of use in, the next (सूत्र); cf. परार्थं मम भविष्यति सन्यत इद्भवतीति, M. Bh. on I. 1.59 Vārt. 8.

परिकल्प fancied things; appearances. cp. Vāk. pad. III. 3.65. cp. परिकल्पा: विचित्रा विकल्पा: । (Helā.).

परिकृष्ट *dragged to the latter*; cf. Puṣpasūtra III. 114; the word परि stands for पर here.

परिक्रम the same as परक्रम; doubling (द्वित्व) of a subsequent consonant as for example the doubling of स् in शर्मन् स्स्याम; cf. सान्त:स्यादौ धारयन्त: परक्रमं (v.l. परिक्रमं) R. Pr. XIV. 23.

परिगणन lit. enumeration. The word is used in grammar treatises in the sense of 'a definite or complete enumeration' with a view to excluding those that are not included in the enumeration; cf. परिगणनं कर्तव्यम् । यड्यक्यवलोपे प्रतिषेध: M. Bh. on I. 1.4 Vārt. 1.

परिग्रह also परिग्रहण. (1) acceptance, inclusion; cf. किं प्रयोजनम् । प्रत्ययार्थं परिग्रहार्थम् M. Bh. on P. III. 26.1; (2) repetition of a Saṁhitā word in the Pada recital, technically named वेष्ट also; repetition of a word with इति interposed; e g. सुप्राव्या इति सुप्रऽ अव्या: Rg. Veda II. 13.9, अलला भवन्तीरित्यललाऽभवन्ती: Rg. IV. 18.6; cf. परिग्रहे त्वनार्षान्तात् तेन वैकाक्षरीकृतात् । परेषां न्यासमाचारं व्यालिस्तौ चेत्स्वरौ परौ ॥ R. Pr. III. 14. cf. also, R. Pr. XI. 32, 36, 42.

परिनिष्ठित completely formed; with the formation completely achieved; स्वार्थे परिपूर्णम्; cf. परिनिष्ठितस्य पदान्तरसंबन्धे हि गौर्वाहीक इत्यादौ गौणत्वप्रतीतिर्न तु प्रातिपदिकसंस्कारवेलायाम् Par. Śek. on Pari. 15.

परिपन्न a kind of Saṁdhi or coalescence characterized by the change of the *consonant* न् *into an anusvāra*, as by नोनुस्वार: P. VIII. 3.23, before a sibilant or before रेफ; cf. रेफोष्मणोरुदययोर्मकार: अनुस्वारं तत् परिपन्नमाहु: R. Pr. IV. 5; cf. also सम्राट्शब्द: परिसंपन्नापवाद: R. Pr. IV. 7.

परिप्लवमानता flickering nature, indistinctness, cp. Vāk. pad. II. 45. cp. परिप्लवमानता अस्फुटरूपता वाक्यार्थस्य । (पुण्य.)

परिभाषा an authoritative statement or dictum, helping (1) the correct interpretation of the rules (sūtras) *of grammar, or* (2) *the removal of* conflict between two rules which occur simultaneously in the process of the formation of words (पदसिद्धि), or (3) the formation of correct words. Various definitions of the word परिभाषा are given by commentators, the prominent ones being— परितो व्यापृतां भाषां परिभाषां प्रचक्षते (न्यास); or, परितो भाष्यते या सा परिभाषा प्रकीर्तिता. The word is also defined as विधौ नियमकारिणी परिभाषा (दुर्गसिंहवृत्ति). परिभाषा can also be briefly defined as the

the system of Pāṇini's grammar written by Nāgeśabhaṭṭa in the beginning of the 18th century A. D. at Benares. The work is studied very widely and has got more than 25 commentaries written by pupils in the spiritual line of Nāgeśa. Well-known among these commentaries are those written by Vaidyanātha Pāyaguṇḍe (called गदा), by Bhairavamiśra (called मिश्री), by Rāghavendrācarya Gajendragadakara (called त्रिपथगा), by Govindācārya Aṣṭaputre of Poona in the beginning of the nineteenth century (called भावार्थदीपिका), by Bhāskaraśāstri Abhyankar of Sātārā (called भास्करी), and by M. M. Vāsudevaśāstri Abhyankar of Poona (called तत्त्वादर्श). Besides these, there are commentaries written by Tātyā śāstrī Paṭawardhana, Gaṇapati śāstri Mokāṭe, Jayadeva Miśra, Viṣṇuśāstrī Bhat, Vishwanātha Daṇḍibhaṭṭa, Harinātha Dwiwedī, Gopālācārya Karhādkar, Harishastri Bhāgawata, Govinda Shastri Bhāradwaja, Nārāyaṇa Shastri Galagali, Veṇīmādhava Shukla, Brahmānanda Saraswaṭī, Manīṣiśeṣaśarmā, Manyudeva, Śaṁkarabhaṭṭa, Indirāpati, Bhimācārya Galagalī, Mādhavācārya Wāikar, Cidrūpāśraya, Bhīmabhaṭṭa, Lakṣmīnṛsiṁha and a few others. Some of these works are named by their authors as Ṭikās, others as Vyākhyās and still others as Ṭippaṇīs or Vivṛtis.

परिमाण a word used by Pāṇini in तदस्य परिमाणम् V. 1.19 and explained by Patañjali as सर्वतो मानम्. Saṁkhyā (number) is also said to be a parimāṇa. Parimāṇa is of two kinds-नियत or definite as in the case of Khārī, droṇa etc; and अनियत, as in the case of Gaṇa, Saṁgha, Pūga, Sārtha, Senā etc. The term परिमाण, in connection with the utterance of letters, is used in the sense of मात्राकाल or one mora.

परिलोप elision of a phonetic member; the same as lopa in the Grammar of Pāṇini. The term परिलोप and the verbal forms of the root परिलुप् are found in the Prātiśākhya works; cf. उष्मा परिलुप्यते त्रयाणाम् R. Pr. II. 4.

परिवर्तन reversion in the order of words as found in the recital of the Veda at the time of the recital of जटा, घन and other artificial types of recitations.

परिसंख्यान lit. enumeration; enunciation; mention; the word is found generally used by Kātyāyana and other Vārttikakāras at the end of their Vārttikas. The words वक्तव्यम्, वाच्यम्, and the like, are similarly used.

परिसमाप्ति application of the complete sense; the word is found used in the three alternative views about the application of the full sense of a sentence,—collectively, individually or in both the ways, to the individuals concerned; cf. प्रत्येकं वाक्यपरिसमाप्तिः, समुदाये वाक्यपरिसमाप्तिः, उभयथा वाक्यपरिसमाप्तिः; cf. M. Bh. I. 1.1 Vārt. 12; (2) completion; cf. वृत्करणं ल्वादीनां प्वादीनां च परिसमाप्त्यर्थमिति Kāś. on VII. 3.80.

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behind the eyes, unnoticed by the eyes. The word is generally used in the sense of remote or long (past) or 'perfect'. For the alternative explanation of the word परोक्ष, cf. कथंजातीयकं पुनः परोक्षं नाम । केचित्तावदाहुः वर्षशतवृत्तं परोक्षमिति । अपर आहुः कटान्तरितं परोक्षमिति । अपर आहुर्द्व्यहवृत्तं त्र्यहवृत्तं चेति । M.Bh. on परोक्षे लिट् P. III.2.115.

परोक्षा lit. behind the eyes; remote; the term is found used by ancient grammarians and also referred to in the Mahābhāṣya as referring to the perfect tense called लिट् in Pāṇini's grammar; cf. ज्ञापकात्परोक्षायां (लिटि) न भविष्यति । M. Bh. on P. I. 2.28; cf. also न व्यथतेः परोक्षायाम् Kāt. III. 4.21.

पर्जन्यवल्लक्षणप्रवृत्ति the application of a grammatical rule or operation like the rains which occur on dry land as also on the sea surface: cf. कृतकारि खल्वपि शास्त्रं पर्जन्यवत् । तद्यथा । पर्जन्यो यावदूनं पूर्णं च सर्वमभिवर्षति M. Bh. on P.I. 1.29; VI. 1.127; cf. also यथा पर्जन्यः यावदूनं पूर्णं वाभिवर्षति एवं लक्षणमपि दीर्घस्य दीर्घत्वम् । चिचीषति, बुभूषति । Vyāḍi. Pari. 58, cf. कृतकारि शास्त्रं मेघवत् न चाकृतकारि दहनवत् Puruṣo. Pari. 86.

पर्पादि a class of words headed by the word पर्प to which the tad. affix इक (ष्ठन्) is added in the sense of 'moving by' or 'eating along with' (तेन चरति); e.g. पर्पिकः, पर्पिकी; अश्विकः; अश्विकी; etc.; cf. Kāś. on P. IV. 4.10.

पर्याय (1) serial order or succession as opposed to simultaneity; the word is used in grammar in connection with a rule which, as the objector for the sake of argument, would like to hold and would apply by succession with respect to the rule in conflict, either before it or after it i.e. alternatively; cf. पर्यायः प्रसज्येत often found used in the Mahābhāṣya as for example on I.4.1 etc.; cf. also तृणादयः पर्यायेण भवन्ति M.Bh. on P. I.4.2. Vārt. 3; (2) alternative word, synonym; cf. अभिज्ञावचने लृट् । वचनग्रहणं पर्यायार्थम् । अभिजानासि स्मरसि बुध्यसे चेतयसे इति । Kāś. on P. III.2.112.

पर्यायवचन synonym, synonymous word; cf. जित् पर्यायवचनस्यैव राजाद्यर्थम् । इनसभम् । ईश्वरसभम् M.Bh. on I.1.68; cf. also यदयं कस्यचित्पर्यायवचनस्य ग्रहणं करोति । अधिपतिदायादेति M. Bh. on II. 3.9.

पर्युदास (1) exclusion; negation with a view to exclude; one of the two senses (प्रसज्यप्रतिषेध and पर्युदास) of the negative particle नञ्, generally found in cases when the particle नञ् is compounded with a noun, and not used independently with a verbal form or a verbal activity; e. g. अब्राह्मणः; अनचि च; cf. अनपुंसकात् । नायं प्रसज्यप्रतिषेधो नपुंसकस्य नेति । किं तर्हि । पर्युदासोय यदन्यन्नपुंसकादिति । M. Bh. on I. 1.43; cf. also प्रसज्यप्रतिषेधः स्यात् क्रियया सह यत्र नञ् । पर्युदासः स विज्ञेयो यत्रोत्तरपदेन नञ् ॥ (2) removal in general, not by the use of a negative particle; cf. पाठात्पर्युदासः कर्तव्यः । शुद्धानां पठितानां संज्ञा कर्तव्या । M. Bh. on I. 1.27 Vārt. 3.

पर्वन् word, pada; lit. member of a sentence; the word is found used in the sense of पद in the old Prātiśākhya Literature; cf. अन्तरेण पर्वणी । पर्वशब्देन पदमुच्यते । पदयोर्मध्ये आगमो भवति । यथा प्राङ्सोमः, प्राङ्क्सोमः । Uvvaṭa on V. Pr. I. 138.

पर्श्वादि a class of words headed by the word पर्शु to which the tad. affix अ (अण्) is added without any change of sense provided the words पर्शु and others, to which the affix अ is to be added, mean fighting clans; e.g. पार्शवः, आसुरः, राक्षसः, दाशार्हः etc. cf. Kāś. on V. 3. 117.

पल्ल्यादि a class of words headed by the word पल्ली to which the tad. affix अण् is applied in the miscellaneous (शैषिक) senses; e.g. पाल्ल:, पारिषद:, रौमक:; पाटच्चर: etc. cf. Kāś. on P. IV. 2.110.

पलाशादि a class of words headed by the word पलाश to which the affix अ (अञ्) is added in the sense of 'a product of' or 'a part of;' e.g. पालाश:, खादिर:. वैकङ्कत: etc. cf. Kāś. on P. IV. 3.141.

पश्यन्ती name of the second out of the four successive stages in the origination or utterance of a word from the mouth. According to the ancient writers on Phoneties, sound or word (वाक्), which is constituted of air (वायु), originates at the Mūlādhāracakra where it is called परा. It then springs up and it is called पश्यन्ती in the second stage. Thence it comes up and is called मध्यमा in the third stage; rising up from the third stage when the air strikes against the vocal chords in the glottis and comes in contact with the different parts of the mouth, it becomes articulate and is heard in the form of different sounds, when it is called वैखरी; cf. वैखर्या मध्यमायाश्च पश्यन्त्याश्चैतदद्भुतम्। अनेकतीर्थभेदायास्त्रय्या वाच: परं पदम्॥ Vākyapadiya I.144, and also cf. पश्यन्ती तु सा चलाचलप्रतिबद्धसमाधाना संनिविष्टज्ञेयाकारा प्रतिलीनाकारा निराकारा च परिच्छिन्नार्थप्रत्यवभासा संसृष्टार्थप्रत्यवभासा च प्रशान्तसर्वार्थप्रत्यवभासा चेत्यपरिमितभेदा। पश्यन्त्या रूपमनपभ्रंशमसंकीर्णं लोकव्यवहारातीतम्। com. on Vākyapadiya I. 144. cf. also तत्र श्रोत्रविषया वैखरी। मध्यमा हृदयदेशस्था पदप्रत्यक्षानुपपत्त्या व्यवहारकारणम्। पश्यन्ती तु लोकव्यवहारातीता। योगिनां तु तत्रापि प्रकृतिप्रत्ययविभागावगतिरस्ति। परायां तु न इति त्रय्या इत्युक्तम्। Uddyota on चत्वारि वाक्परिमिता पदानि॰ M. Bh. Āhnika 1.

पस्पशा called also पस्पशाह्निक; name given to the first or introductory chapter (आह्निक) of the Mahābhāṣya of Patañjali. The word occurs first in the Śiśupālavadha of Māgha. The word is derived from पस्पश्, the frequentative base of स्पश् to touch or to see (ancient use). Possibly it may be explained as derived from स्पश् with अप्; cf. शब्दविद्येव नो भाति राजनीतिरपस्पशा Śiś.II.112. Mallinātha has undersood the word पस्पश m. and explained it as introduction to a Śāstra treatise; cf. पस्पश: शास्त्रारम्भसमर्थक: उपोद्घातसंदर्भग्रन्थ:। Mallinātha on Śiś. II.112.

पाकवती a word used in the Śikṣā works for a kind of pause or hiatus.

पाक्षिक alternative; occurring optionally or alternatively; cf. पाक्षिक एष दोष: M. Bh. on II.3.46 Vārt. 8; VI. 1.61 Vārt. 4; cf. also पाक्षिक ऐकश्रुत्यविधिर्भवति Kāś. on P. I.2.36.

पाञ्चमिक lit. pertaining to the fifth; name given to the affixes prescribed in the fifth Adhyāya of Pāṇini's Aṣṭādhyāyī, especially in Sūtras V.2.1 to V.2.93.

पाठ (1) recital of a sacred Vedic or Śāstra work; the original recital of an authoritative text; (2) the various artificial ways or methods of such a recital; e.g. पदपाठ, क्रमपाठ etc. in the case of Vedic Literature; (3) an original recital such as the सूत्रपाठ, धातुपाठ, गणपाठ, वार्तिकपाठ and परिभाषापाठ in the case of the several systems of Sanskrit Grammar; the five Pāṭhas are called पञ्चपाठी; (4) recitation; cf. नान्तरेण पाठं स्वरा अनुबन्धा वा शक्या विज्ञातुम् M. Bh. on P.I.3.1. Vārt. 13; (5) reading, variant; cf. चूर्णादीनि अप्राण्युपग्रहादिति सूत्रस्य पाठान्तरम् Kāś. on P. V. 2.134.

पाठक (1) or उदयंकरपाठक name of a scholar of Sanskrit Grammar who wrote an independent work on Paribhāṣās and commentaries on the Paribhāṣenduśekhara and Laghuśabdenduśekhara. See उदयंकर and परिभाषाप्रदीपार्चिस्. (2) Pāṭhak, K. B. a modern scholar who wrote learned papers on grammar works and rammaiangrs.

पाठकाधमाः Six kinds of bad reciters. They are:–reciting in a sing-song manner (गीति), reciting too-quickly (शीघ्री), reciting with the nodding of head (शिरःकम्पी), using a written text (लिखितपाठक), reciting without knowing the meaning (अनर्थज्ञः) and reciting with a low voice (अल्पकण्ठः). cp. Pā. Śikṣā v. 32 and Yājñavalkyaśikṣā v. 198.

पाठकी name popularly given to the commentaries written by उदयंकरपाठक. See पाठक.

पाठके गुणाः Six merits in a reciter. These are sweetness (माधुर्यम्), clarity (अक्षरव्यक्तिः), separation of words (पदच्छेदः), right accent (सुस्वरः), patience (धैर्यम्), and ability to observe time (लयसमर्थम्); cp. Pā. Śikṣā v. 33 and Yāj. Śikṣā v. 199.

पाणिनि the illustrious ancient grammarian of India who is well-known by his magnum opus, the Aṣṭaka or Aṣṭādhyāyī which has maintained its position as a unique work on Sanskrit grammar unparalleled upto the present day by any other work on grammar, not only of the Sanskrit language, but of any other language, classical as well as spoken. His mighty intelligence grasped, studied and digested not only the niceties of accentuation and formation of Vedic words, scattered in the vast Vedic Literature of his time, but those of classical words in the classical literature and the spoken Sanskrit language of his time in all its different aspects and shades, noticeable in the various provinces and districts of the vast country. The result of his careful study of the Vedic Literature and close observation of the classical Sanskrit, which was a spoken language in his days, was the production of the wonderful and monumental work, the Aṣṭādhyāyī, which gives an authoritative description of the Sanskrit language, to have a complete exposition of which, several life times have to be spent, in spite of several commentaries upon it, written from time to time by several distinguished scholars. The work is a linguist's and not a language teacher's. Some Western scholars have described it as a wonderful specimen of human intelligence, or as a notable manifestation of human intelligence. Very little is known unfortunately about his native place, parentage or personal history. The account given about these in the Kathāsaritsāgara and other books is only legendary and hence, it has very little historical value. The internal evidence, supplied by his work shows that he lived in the sixth or the seventh century B.C., if not earlier, in the north western province of India of those days. Jinendrabuddhi, the author of the Kāśikāvivaraṇapañjikā or Nyāsa, has stated that the word शलातुर mentioned by him in his sūtra (IV. 3.94) refers to his native place and the word शालातुरीय derived by him from the word शलातुर by that sūtra was, in fact his own name, based upon the name of the town which formed his native place. Pāṇini has shown in his work his close knowl-

edge of, and familiarity with, the names of towns, villages, districts, rivers and mountains in and near Vāhīka, the north-western Punjab of the present day, and it is very likely that he was educated at the ancient University of Takṣaśilā. Apart from the authors of the Prātiśākhya works, which in a way could be styled as grammar works, there were scholars of grammar as such, who preceded him and out of whom he has mentioned ten viz. Āpiśali, Śākaṭāyana, Gārgya, Śākalya, Kāśyapa, Bhāradvāja, Gālava, Cākravarmaṇa, Senaka and Sphoṭāyana. The grammarian Indra has not been mentioned by Pāṇini, although tradition says that he was the first grammarian of the Sanskrit language. It is very likely that Pāṇini had no grammar work of Indra before him, but at the same time it can be said that the works of some grammarians mentioned by Pāṇini such as Śākaṭāyana, Āpiśali, Gārgya and others had been based on the work of Indra. The mention of several gaṇas as also the exhaustive enumeration of all the two thousand and two hundred roots in the Dhātupāṭha can very well testify to the existence of systematic grammatical works before Pāṇini of which he has made a thorough study and a careful use in the composition of his Gaṇapāṭha and Dhātupāṭha. His exhaustive grammar of a rich language like Sanskrit has not only remained superb in spite of several other grammars of the language written subsequently, but its careful study is felt as a supreme necessity by scholars of philology and linguistics of the present day for doing any real work in the vast field of linguistic research. For details see pp. 151-154, Vol. VII of Pātañjala Mahābhāṣyā, D. E. Society's Edition.

पाणिनिसूत्र called also by the name अष्टक or पाणिनीय-अष्टक; name given to the Sūtras of Pāṇini comprising eight adhyāyas or books. The total number of Sūtras as commented upon by the writers of the Kāśikā and the Siddhāntakaumudī is 3983. As nine sūtras out of these are described as Vārttikas and two as Gaṇasūtras by Patañjali, it is evident that there were 3972 Sūtras in the Aṣṭaka of Pāṇini according to Patañjali. A verse current among Vaiyākaraṇa schools states the number to be 3996; cf. त्रीणि सूत्रसहस्राणि तथा नव शतानि च । षण्णवतिश्च सूत्राणां पाणिनिः कृतवान् स्वयम् ॥ The traditional recital by Veda scholars who look upon the Aṣṭādhyāyī as a Vedāṅga, consists of 3983 Sūtras which are accepted and commented upon by all later grammarians and commentators. The Sūtras of Pāṇini, which mainly aim at the correct formation of words, discuss declension, conjugation, euphonic changes, verbal derivatives, noun derivatives and accents. For details see Vol. VII, Vyākaraṇa Mahābhāṣya, D. E. Society's edition pp. 152-162.

पाणिनिसूत्रवार्तिक name given to the collection of explanatory pithy notes of the type of Sūtras written mainly by Kātyāyana. The Vārttikas are generally written in the style of the Sūtras, but sometimes they are written in verse also. The total number of Vārttikas is well-nigh above 5000, including Vārttikās in Verse. There are three kinds of Vārttikas; cf. उक्तानुक्तदुरुक्तानां चिन्ता यत्र प्रवर्तते । तं ग्रन्थं वार्तिकं प्राहुर्वार्तिकज्ञा मनीषिणः ॥ Nāgeśa appears to have divided Vārttikas into two classes

as shown by his definition 'सूत्रेऽनुक्तदुरुक्तचिन्ताकरत्वं वार्तिकत्वम्'. If this definition be followed, many of the Vārttikas *given in the Mahābhāṣya* as explaining and commenting upon the Sūtras will not strictly be termed as Vārttikas, and their total number which is given as exceeding 5000, will be reduced to about 1400 or so. There are some manuscript copies which give this reduced number, and it may be said that only these Vārttikas were written by Kātyāyana while the others were added by learned grammarians after Kātyāyana. In the Mahābhāṣya there are seen more than 5000 statements of the type of Vārttikas out of which Dr. Kielhorn has marked about 4200 as Vārttikas. At some places the Mahābhāṣyakāra has quoted the names of the authors of some Vārttikas or their schools, in words such as क्रोष्ट्रीयाः पठन्ति, भारद्वाजीयाः पठन्ति, सौनागाः पठन्ति. etc. Many of the Vārttikas given in the Mahābhāṣya are not seen in the Kāśikāvṛtti, while some more are seen in the Kāśikāvṛtti, which, evidently are composed by scholars who flourished after Patañjali, as they have not been noticed by the Mahābhāṣyakāra. It is very difficult to show separately the statements of the Bhāṣyakāra popularly named 'iṣṭis' from the Vārttikas of Kātyāyana and others. For details see Vol. VII Mahābhāṣya, D. E. Society's edition, pp. 193-214.

पाणिनिसूत्रवृत्ति a gloss on the grammar rules of Pāṇini. Many glosses were written, from time to time on the Sūtras of Pāṇini, out of which the most important and the oldest one is the one named Kāśikāvṛtti, written by the joint authors Jayāditya and Vāmana in the 7th century A.D. It is belived that the Kāśikāvṛtti was based upon some old Vṛttis *said to have been written* by कुणि, निर्लूर, चुल्लिभट्टि, श्वोभूति, वररुचि and others. Besides Kāśikā, the famous Vṛtti, and those of कुणि, निर्लूर and others which are only reported, there are other Vṛttis which are comparatively modern. Some of them have been printed, while others have remained only in manuscript form. Some of these are: the Bhāṣāvṛtti by Puruṣottamadeva, Vyākaraṇasudhānidhi by Viśveśvara, Gūḍhārthadīpinī by Sadāśivamiśra, Sūtravṛtti by Annambhaṭṭa, Vaiyākaraṇasarvasva by Dharaṇīdhara, Śabdabhūṣana by Nārāyaṇa Paṇḍita, Pāṇinisūtravṛtti by Rāmacandrabhaṭṭa Tāre and Vyākaraṇadīpikā by Orambhaṭṭa. There are extracts available from a Sūtravṛtti called Bhāgavṛtti which is ascribed to Bhartṛhari, but, which is evidently written by a later writer (विमलमति according to some scholars) as there are found verses from Bhāravi and Māgha quoted in it as noticed by Sīradeva in his vṛtti on Pari. 76. Glosses based upon Pāṇini Sūtras, but having a topical arrangement are also available, the famous ones among these being the Prakriyākaumudī by Rāmacandra Śeṣa and the Siddhāntakaumudī by Bhaṭṭoji Dīkṣita. The मध्यमकौमुदी and the लघुकौमुदी can also be noted here although they are the abridgments of the Siddhānta Kaumudī. There are Vṛttis in other languages also, written in modern times, out of which those written by Böhtlingk, Basu and Renou are well-known.

पाणिनीयशिक्षा a short work on phonetics which is taken as a Vedāṅga work

and believed to have been written by Pāṇini. Some say that the work was written by Piṅgala.

पाणिनीयशिक्षाटीका name of a commentary on the Śikṣā of Pāṇini by धरणीधर as ordered by king उत्पलसिंह.

पातञ्जलमहाभाष्य the same as महाभाष्य. See महाभाष्य.

पात्रेसमितादि a class of irregular compound words headed by the compound word पात्रेसमित, which are taken correct as they are. This class of words consists mostly of work forming a tatpuruṣa compound which cannot be explained by regular rules. The class is called आकृतिगण and hence similar irregular words are included in it; e.g. पात्रेसमिताः, गेहेशूरः, कूपमण्डूकः etc. cf. Kāś. on P. II.1.48.

पाद lit. foot; the term is applied to a fourth part of a section such as अध्याय, or of a verse which is divisible into four parts or lines; cf. प्रकृत्यान्तः पादमव्यपरे P. VI.1.115, also गोः पादान्ते P. VII. 1.57.

पादपूरण completion of the fourth part or Pāda of a stanza or verse; cf. सोचि लोपे चेत् पादपूरणम् P. VI.1.134, also प्रसमुपोदः पादपूरणे VIII. 1.6. As many times some particles, not with any specific or required sense, were used for the completion of a Pāda, such particles were called पादपूरण; cf. सत्त्वाभिधायकं नाम निपातः पादपूरणः R. Pr.XII.7; also निपातस्त्वर्थासंभवे पादपूरणो भवति V. Pr. VIII.50 Uvvaṭa.

पामादि a class of words headed by the word पामन् to which the tad. affix न is added optionally with मतुप् in the sense of 'possession', e.g. पामनः, पामवान्; वामनः, वामवान् etc.; cf. Kāś. on V.2.100.

पायगुण्ड, पायगुण्डे A learned pupil of Nāgeśabhaṭṭa who lived in Vārāṇasī in the latter half of the 18th century A.D. He was a renowned teacher of Grammar and is believed to have written commentaries on many works of Nāgeśa, the famous among which are the 'Kāśikā' called also 'Gadā' on the Paribhāṣenduśekhara, the 'Cidasthimālā' on the Laghuśabdenduśekhara and the 'Chāyā' on the Uddyota. Bālambhaṭṭa Pāyaguṇḍe, who has written a commentary on the Mitākṣarā (the famous commentary on the Yajñavalkyasmṛti), is believed by some as the same as Vaidyanātha; while others say that Bālambhaṭṭa was the son of Vaidyanātha.

पारण the same as पारायण, recital of the Veda in any of the various artificial ways prescribed, such as krama, jaṭā, ghana etc.; cf. ऋते न च द्वैपदसंहितास्वरौ प्रसिध्यतः पारणकर्म चोत्तमम् R.Pr.XI.37.

पारस्करादिगण or पारस्करप्रभृति, words headed by the word पारस्कर which have got some irregularity, especially the insertion of स् between the constituent words. For details see पारस्करप्रभृतीनि च संज्ञायाम् P. VI. 1.153 and the commentary thereon.

पारायण oral recital of a sacred work. See पारण.

पाराथ्यं lit. serving the purpose of another like the Paribhāṣā and the Adhikāra rules in Grammar which have got no utility as far as they themselves are concerned, but which are of use in the interpretation of other rules; cf. अधिकारशब्देन पाराथ्यात् परिभाषाप्युच्यते. Par. Śek. Pari. 2, 3.

पाराशरीशिक्षा a शिक्षा work of the White Yajurveda. It contains a list of शिक्षाs of the White Yajurveda. Almost a complete work, it quotes a number of examples from the White Yajurveda.

पारिभाषिक (1) technical, as opposed to literal; conventional; e.g. the words संबुद्धि, हेतु etc. cf. शब्दैरर्थाभिधानं स्वाभाविकम्। न पारिभाषिकमशक्यत्वात्। लोकत एवार्थावगतेः। Kāś. on P. I. 2.56; cf. किमिदं पारिभाषिक्याः संबुद्धेर्ग्रहणमेकवचनं संबुद्धिराहोस्विदन्वर्थग्रहणं संबोधनं संबुद्धिरिति। M. Bh. on P. I. 2.33; (2) derived on the strength of a Paribhāṣā cf. पारिभाषिकं क्वचिदनित्यं स्यात् Kāt. Par. vṛ. Pari. 58.

पारिशिक्षा a complete Śikṣā work with a commentary, treats of doubling, quantity, accent and so on. Cakra, the author of the work, belonged to the South. The work got its name because it follows the tenets laid down by the teacher Pāri.

पारिशेष्य residual nature; the law or rule of elimination; the remaining alternative after full consideration of all the other alternatives; cf. विभाषा कुस्तुम्बुरुगन्धराभ्याम्। पारिशेष्याद्धुगन्धरार्थां विभाषा Kāś. on P. IV. 2.130; cf. also पारिशेष्यादजन्तादेव यत् सिद्धः Sīra. Pari. 37.

पारिषद lit. belonging to the assembly; the term पारिषद refers to the results of the discussions held at the assemblies of specially prominent scholars or learned persons; cf. सर्ववेदपारिषदं हीदं शास्त्रं (व्याकरणम्) तत्र नैकः पन्थाः शक्य आस्थातुम्। M. Bh. on II. 1.58; VI. 3.14.

पारोक्ष्य remoteness; lit. being out of sight; in grammar, पारोक्ष्य is a condition for the use of the perfect tense (लिट्). See परोक्ष.

पार्षद पर्षदि भवं पार्षदम्, lit. the interpretation or theory discussed and settled at the assembly of the learned. The word is used in the sense of works on Nirukti or derivation of words as also works of the type of the Prātiśākhyas; cf. पदप्रकृतीनि सर्वचरणानां पार्षदानि Nir. I. 17 and the com. of दुर्गाचार्य; cf. also पार्षदकृतिरेषा तत्रभवतां नैव लोके नान्यस्मिन्वेदे अर्ध एकारः अर्ध ओकारो वास्ति M. Bh. on I. 1. 48; see also pp. 104, 105 Vol. VII. Mahābhāṣya D. E. Society's edition. See पारिषद.

पार्षदव्याख्या name given to the commentary written by विष्णुमित्र on the Ṛk Prātiśākhya.

पार्षदसूत्रवृत्ति name given to the works of the type of commentaries written by उव्वट on the old Prātiśākhya books.

पाल्यकीर्ति another name for Śākaṭāyana, the auther of Śākaṭāyana Vyākaraṇa, along with his own commentary Amoghavṛtti. He belonged to the Yāpanīya Jain Saṅgha and lived around 867 to 910 A. D. as can be understood from a reference (Śāk. Vyā. IV. 3. 208) to Amoghavarṣa I. The grammar work is complete in four adhyāyas. The system has a Sūtrapāṭha (along with auto-commentary Amoghavṛtti), Gaṇapāṭha, Paribhāṣāpāṭha and Uṇādipāṭha.

पाशादि a class of words headed by the word पाश to which the taddhita affix य is added in the sense of collection; e. g. पाश्या, तृण्या, वात्या etc. cf. Kāś. on P. IV. 2.49.

पिङ्गलाचार्य an ancient scholar who is believed to be the first writer on Prosody, his work being known as छन्दःशास्त्र of पिङ्गल. Some scholars

believe that he wrote a work on Phonetics which is now popularly called पाणिनीयशिक्षा.

पिच्छादि a class of words headed by the word पिच्छ to which the taddhita affix इल (इलच्) is added optionally with मत् (मतुप्), in the sense of 'possessed of'; e.g. पिच्छिल:; पिच्छवान्, उरसिल:, उरस्वान्, etc.; cf. Kāś. on V. 2. 100.

पिञ्ज a tad. affix applied to the word तिल in the sense of fruitless, useless; cf. तिलान्निष्फलात् पिञ्जपेजौ IV. 2.36 Vārt. 6; cf. also निष्फलस्तिल: तिलपिञ्ज: तिलपेज: । Kāś. on P. IV. 2.36.

पिटच् a tad. affix applied to the word नि in the sense of the depression of the nose, the word चि being substituted for नि; e. g. चिपिट:; cf. इनच्-पिटच्चिकचि च P. V. 2.33.

पित् marked with the mute letter प् which is indicative of a grave accent in the case of affixes marked with it, as for example, the affixes तिप्, सिप् and मिप्; cf. अनुदात्तौ सुप्पितौ P. III. 1.4. A Sārvadhātuka affix, marked with the mute consonant प्, in Pāṇini's Grammar has been described as instrumental in causing many operations such as (a) the substitution of guṇa; (cf. P. VII. 3 84, 91). (b) the prevention of guṇa in the case of a reduplicative syllable as also in the case of the roots भू and सू (cf. P. VII. 3.87, 88); (c) the substitution of Vṛddhi, (cf. P. VII. 3.89, 90), (d) the augments इ and ई in the case of the roots तृह् and ब्रू respectively (cf. P. VII. 3.92, 93, 94), and (e) acute accent for the vowel preceding the affix in the case of the roots भी, ह्री, भृ and others (cf. P. VI. 1. 192). A short vowel (of a root) gets त् added to it when followed by a kṛt affix marked with प्; e.g. विजित्य, प्रकृत्य, etc. (cf. P. VI. 1.71).

पित्करण marking an affix with the mute consonant प् for several grammatical purposes; see पित्; cf. पित्करणानर्थक्यं चानच्कत्वात् P. III. 1. 33 Vārt. 5. See पित्.

पित्कृत a grammatical operation caused by an affix marked with the mute consonant प्; cf. यत्तु खलु पिति ङित्कृतं प्राप्नोति ङिति च पित्कृतं केन तन्न स्यात्, M. Bh. on III. 1. 83 Vārt. 7. For details see पित्.

पित्त्व the same as पित्करण. See पित्करण and पित्.

पिपीलिकमध्या, पिपीलिकमध्यमा name given to a stanza of त्रिष्टुप् or जगती or बृहती type consisting of three feet, the middle foot consisting of six or seven or eight syllables only; e. g. Ṛgveda X. 105, 2 and 7; IX. 110. 1, VIII. 46.14; cf. उष्णिक् पिपीलिकामध्या ह्रसीयस्येति दृश्यते R. Pr. XVI. 25, 28, 36.

पिशल् [PISCHELL, RICHARD] a famous European Grammarian of the nineteenth century who wrote many articles on grammatical subjects and wrote a work entitled 'Prākrit Grammar.'

पीडन compression; a fault in the pronunciation of vowels and consonants caused by the compression or contraction of the place of utterance; cf. विहारसंहारयोर्व्यासपीडने। स्थानकरणयोर्विस्तारे व्यासो नाम दोष:, संहारे संकोचने पीडनं नाम। R. Pr. XIV. 2; cf. also व्यञ्जनानामतिप्रयत्नेनोच्चारणं पीडनं R. Pr. XIV. 5.

पील्वादि a class of words headed by the word पीलु to which the taddhita affix कुण (कुणप्) is added in the sense of 'decoction' (पाक). e. g. पीलुकुण:; cf. Kāś. on P. V. 2.24.

पु short term for the labial consonants प्, फ्, ब्, भ् and म् as prescribed by P. I. 1.61 e. g. ओः पुयण्ज्यपरे (P. VII. 4.80).

पुंवद्भाव restoration of the masculine form in the place of the feminine one as noticed in compound words, formed generally by the Karmadhāraya and the Bahuvrihi compounds, where the first member is declinable in all the three genders; e. g. दीर्घजङ्घः. This restoration to the masculine form is also noticed before the tad. affixes तस्, तर, तम, रूप्य, पाश, त्व as also before क्यङ् and the word मानिन्. For details, see P. VI. 3.34 to 42 and commentaries thereon. See also page 334, Vol. VII. of the Pātañjala Mahābhāṣya D. E. Society's edition.

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पुरुषसंज्ञा the term पुरुष or person viz. the first, the second and the third;

the rule prescribing the term पुरुष is तिङस्त्रीणि त्रीणि प्रथममध्यमोत्तमाः P. I. 4.101; cf. परस्मैपदसंज्ञां पुरुषसंज्ञा बाधेत M. Bh. on P. I. 4.1 Vārt. 8.

पुरुषोत्तमदेव a famous grammarian believed to have been a Buddhist, who flourished in the reign of Lakṣmaṇasena in the latter half of the twelfth century in Bengal. Many works on grammar are ascribed to him, the prominent ones among which are the Bhāṣāvṛtti and the Paribhāṣāvṛtti, the Gaṇavṛtti and the Jñāpakasamuccaya and a commentary on the Mahābhāṣya called Prāṇapaṇā of which only a fragment is available and a commentary on Uṇādisūtras noted by Ujjvaladatta. Besides these works on grammar, he has written some lexicographical works of which Hārāvalī, Trikāṇḍaśeṣa, Dvirūpakoṣa, and Ekākṣarakoṣa are the prominent ones. The Bhāṣāvṛtti has got a lucid commentary on it written by Sṛṣṭidhara.

पुरुषोत्तमविद्यावागीश a famous grammarian of Bengal, who wrote the grammar work Prayogaratnamālā in the fifteenth century. The work betrays a deep study and scholarship of the writer in the Mantraśāstra.

पुरोहितादि a class of words headed by the word पुरोहित to which the taddhita affix यक् is added in the sense of 'duty' or 'nature'; e.g. पौरोहित्यम्, राज्यम्, बाल्यम्, मान्द्यम् etc.; cf. Kāś. on P. V. 1.128.

पुषादि a class of roots headed by the root पुष् of the fourth conjugation whose peculiarity is the substitution of the aorist sign अ (अङ्) for च्लि; e.g. अपुषत्, अशुषत्, अतुषत्, etc. cf. पुषादिद्युताद्यऌदितः परस्मैपदेषु P. III. 1.55.

पुष्करण a popular term used for the treatise on grammar by an ancient grammarian Āpiśali. cf. आपिशलं पुष्करणम् Kāś. on P. IV. 3.15. It was called Puṣkaraṇa probably because it was very extensive and widely read before Pāṇini. For the reading दुष्करण for पुष्करण, and other details see Mahābhāṣya, Vol. VII, pp. 132-133, D. E. Society's edition.

पुष्करादि a class of words headed by the word पुष्कर, to which the taddhita affix इन् (इनि) is added provided the word ending with the affix forms the name of a district. e.g. पुष्करिणी, पद्मिनी etc. cf. Kāś. on P. V. 2.135.

पूजार्थ lit. for the sake of paying respect. The word is used by commentators in connection with references to ancient grammarians by Pāṇini in his sūtras, where the commentators usually say that the sūtras citing the views of ancient grammarians imply merely an option, the name being quoted merely to show respect to the grammarian; cf. आपिशलिग्रहणं पूजार्थम् S. K. on P. VI.1.92.

पूज्यपाद originally a title, but mostly used in connection with the famous Jain grammarian देवनन्दिन् whose work on grammar called जैनेन्द्रव्याकरण is well-known; see देवनन्दिन्.

पूरण an ordinal numeral; lit. the word means completion of a particular number (संख्या); cf. येन संख्या संख्यानं पूर्यते संपद्यते स तस्याः पूरणः । एकादशानां पूरणः एकादशः । Kāś. on P. V. 2.48. The word is used also in the sense of an affix by the application of which the particular number (संख्या) referring to an object, is shown as complete; cf. यस्मिन्नुपसंजाते अन्या संख्या संपद्यते स प्रत्ययार्थः । Kāś. on P. V.2.48. These Pūraṇa-pratyayas

are given in P. V. 2. 48-58 ; cf. पूरणं नामार्थः । तमाह तीयशब्दः । अतः पूरणम् M.Bh. on P.II.2.3. The word also means 'an ordinal number'; cf. पूरणगुणसुहितार्थसदव्ययतव्यसमानाधिकरणेन P.II.2.11.

पूरणप्रत्यय a tad. affix showing the completion of the particular number (संख्या) shown by the word to which the affix is applied; cf. अर्धपूर्वपदश्च पूरणप्रत्ययान्तः संख्याशब्दो भवतीति वक्तव्यम् । अर्धपञ्चमः । M. Bh. on P.I. 1.23 Vārt. 7. These affixes are mentioned by Pāṇini in V. 2. 48 to 58.

पूरणान्त ending with an ordinal affix; the same as पूरणप्रत्ययान्त; cf. योसौ पूरणान्तात् स्वार्थे अन् सोपि पूरणमेव M.Bh. on P. II. 2.3.

पूर्व (1) ancient, old; (2) belonging to the Eastern districts. The word is frequently used as qualifying the word आचार्य where it means ancient.

पूर्वत्रासिद्धवचन the dictum of Pāṇini about rules in his second, third and fourth quarters (Pādas) of the eighth Adhyāya being invalid to (i.e. not seen by) all the previous rules in the first seven chapters and the first quarter of the eighth as laid down by him in the rule पूर्वत्रासिद्धम् VIII.2.1. The rule पूर्वत्रासिद्धम् is taken also as a governing rule i.e. अधिकार laying down that in the last three quarters also of his grammar, a subsequent rule is invalid to the preceding rule. The purpose of this dictum is to prohibit the application of the rules in the last three quarters as also that of a subsequent rule in the last three quarters, before all such preceding rules, as are applicable in the formation of a word, have been given effect to; cf. एवमिहापि पूर्वत्रासिद्धवचनं आदेशलक्षणप्रतिषेधार्थमुत्सर्गलक्षणभावार्थं च M.Bh. on P. VIII.2.1 Vārt. 8.

पूर्वत्रासिद्धीय an operation prescribed in the province of the rule पूर्वत्रासिद्धम् i.e. in the last three quarters of the eighth book of Pāṇini's grammar.

पूर्वनिघात the grave accent for the preceding acute vowel as a result of the following vowel made acute, and the preceding, as a result, turned into grave by virtue of the rule अनुदात्तं पदमेकवर्जम् VI.1.198; cf. मतुब्विभक्त्युदात्तत्वं पूर्वनिघातस्यानिमित्तं स्यात् । अग्निमान् । वायुमान् । M. Bh. on P.I.1.39 Vārt. 16.

पूर्वनिपात placing first (in a compound); priority of a word in a compound, as in the case of an adjectival word. For special instructions in grammar about priority See P. II.2.30 to 38.

पूर्वपक्ष lit. the view placed first for consideration which generally is the view of the objector and is generally refuted by the author's view called उत्तरपक्ष or सिद्धान्त.

पूर्वपद anterior member, the first out of the two members of a compound, as contrasted with the next member which is उत्तरपद; cf. पूर्वपदोत्तरपदयोरेकादेशः पूर्वपदस्यान्तवद्भवति, M. Bh. on P.VI.1.85 Vārt. 4.

पूर्वपदप्रकृतिस्वर retention of the original acute accent of the first member in a compound as is generally noticed in the Bahuvrīhi compound and in special cases in other compounds; cf. बहुव्रीहौ प्रकृत्या पूर्वपदम् and the following rules P. VI. 2.1 to 63.

पूर्वपदार्थप्राधान्य importance in sense possessed by the first member of a compound as noticed generally in the case of the Avyayībhāva com-

pound, which hence is defined as पूर्वपदार्थप्रधानोऽव्ययीभाव : M. Bh. on P.II. 1.6, II.1.20, II. 1.49.

पूर्वरूप substitution of the former letter in the place of the two viz. the former and the latter, as a result of the coalescence of the two; cf. अमि पूर्वः and the following rules P. VI. 1.107-110.

पूर्वविधि (1) an operation or kārya for the anterior; cf. P. I. 1.57; cf. also Mahābhāṣya on P. I. 1.57; cf, also एकादेशः पूर्वविधौ स्थानिवत् M.Bh. on 1.2.4 Vārt. and II. 4.62 Vārt 4; (2) an operation or a rule cited earlier in the order of sūtras; cf. पूर्वविधिमुत्तरो विधिर्बाधते M. Bh. on P. I. 1.44 Vārt. 13.

पूर्वविप्रतिषेध conflict of two rules where the preceding rule supersedes the latter rule, as the arrival at the correct form requires it. Generally the dictum is that a subsequent rule should supersede the preceding one; cf. विप्रतिषेधे परं कार्यम् P. I. 4. 2; but sometimes the previous rule has to supersede the subsequent one in spite of the dictum विप्रतिषेधे परम्. The author of the Mahābhāṣya has brought these cases of the पूर्वविप्रतिषेध, which are, in fact, numerous, under the rule विप्रतिषेधे परं कार्यम् by taking the word पर in the sense of इष्ट 'what is desired'; cf. इष्टवाची परशब्दः। विप्रतिषेधे परं यदिष्टं तद्भवतीति । M. Bh. on I. 1.3; 1.2, 5; I. 4.2; II. 1.69, IV. 1.85 etc.; cf. also पूर्वविप्रतिषेधो नाम अयं विप्रतिषेधे परमित्यत्र परशब्दस्य इष्टवाचित्वाल्लब्धः सूत्रार्थः परिभाषारूपेण पठ्यते Puru. Pari 108; for details see page 217 Vol. VII Mahābhāṣya D.E. Society's edition.

पूर्वसवर्णदीर्घ substitution of the long form of the previous vowel in the place of two vowels as a result of their coalescence, prescribed by Pāṇini in VI. 1.102.

पूर्वसूत्र lit. previous rule; a rule cited earlier in a treatise. The word is, however, frequently used in the Mahābhāṣya in the sense of 'a rule laid down by an earlier grammarian'; cf. वर्णं वाहुः पूर्वसूत्रे M. Bh. Āhnika 1, पूर्वसूत्रे गोत्रस्य वृद्धमिति संज्ञा क्रियते M. Bh. on 1.2. 68; cf. also M.Bh. on P.IV.1.14 Vārt. 3, VI. 1.163 Vārt. 1, VII. 1.18, VIII. 4.7.

पूर्वस्थानिक a variety of antaraṅgatva mentioned by Nāgeśa in the Paribhāṣenduśekhara, where an operation, affecting a part of a word which precedes that portion of the word which is affected by the other operation is looked upon as antaraṅga; e.g. the टिलोप in स्रजिष्ठ (स्रग्विन् + इष्ठ) is looked upon as अन्तरङ्ग with respect to the elision of विन् which is बहिरङ्ग. This kind of antaraṅgatva is, of course, *not* admitted by Nāgeśa although mentioned by him; cf. Par. Śek. Pari. 50.

पूर्वान्त end of the previous. The word is used in connection with a vowel which is substituted for two vowels (एकादेश.). Such a substitute is looked upon as the ending vowel of the preceding word or the initial vowel of the succeeding word; it cannot be looked upon as both at one and the same time; cf. अन्तादिवच्च P. VI. 1.85 and उभयत आश्रयणे नान्तादिवत् Sīra. Pari. 60; cf. also किं पुनरयं पूर्वान्तः आहोस्वित् परादिः आहोस्विदभक्तः M. Bh. on I. 1.47 Vārt. 3.

पूर्वान्तसस्वर belonging to the previous vowel in syllabication; e.g. a consonant at the end of a word or the first in a consonant group (संयोग).

पूर्वापरपाद name given to the second pāda of the second adhyāya of Pāṇini's Aṣṭādhyāyī which begins with the Sūtra पूर्वापराधरोत्तरमेकदेशिनैकाधिकरणे P. II. 2.1.

पृक्त lit. mixed. The term is used in the Prātiśākhya works in connection with the vowel ऋ or ऌ which is looked upon as a पृक्तस्वर being mixed with the consonant र् or ल्; cf. पृक्तस्वरो नाम ऋकारः लकारश्च रेफल्कारसंपृक्तत्वात् com. on T. Pr. XIII. 16.

पृथक् separately as far as hearing is concerned; distinctly separate from another; cf. ह्रस्वस्वरा ये यथास्ते पृथग्वा R. Pr. XIII. 17.

पृथक् सर्वपद group of all the individually separate words, syntactically connected. It is a definition of Vākya as given by some scholars. cp. Vāk. pad. II. 2.

पृथग्योगकरण framing a separate rule for a thing instead of mentioning it along with other things in the same context, which implies some purpose in the mind of the author such as anuvṛtti in subsequent rules, option, and so on; cf. पृथग्योगकरणमस्य विधेरनित्यत्वज्ञापनार्थम् Kāś. on P. I. 3.7; cf. also Kāś. on I. 3.33, I. 3.84, I. 4.58, III. 1.56, IV. 1.16, VII. 4.33, VIII. 1.52, VIII. 1.74.

पृथ्वादि a class of words headed by the word पृथु to which the taddhita affix इमन् (इमनिच्) is added optionally with the other usual affixes अण्, त्व and तल् in the sense of 'nature'; e.g. प्रथिमा, पार्थवम्, पृथुत्वम्, पृथुता; similarly म्रदिमा, मार्दवम्, मृदुत्वम्, मृदुता; पटिमा, पाटवम्, पटुता, पटुत्वम्; cf. *Kāś. on P.* V. 1.122.

पृथ्वीधराचार्य a grammarian of the Eastern school who wrote the treatise कातन्त्रविवरण on Kātantra Vistara of Vardhamāna.

पृषोदरादि a *group of words, with irregularity* in the coalescence of the two constituent members, collected *together by Pāṇini and mentioned* together with the word पृषोदर at the head; cf. पृषोदरादीनि यथोपदिष्टम् P. VI. 3.109; cf. also येषु लोपागमवर्णविकाराः शास्त्रेण न विहिताः, दृश्यन्ते च तानि, यथोपदिष्टानि साधूनि भवन्ति। पृषोदरम्, बलाहकः, जीमूतः, पिशाचः, वृसी, मयूरः, पयोपवसनानाम्, दूढ्यः etc. Kāś. on P. VI. 3.109.

पेज tad. affix added to the word तिल optionally with the affix पिञ; e.g. तिलपेजः. See पिञ.

पेरुसूरि a grammarian, who has written a treatise named औणादिकपदार्णव, a verse commentary on the Uṇādisūtras (Pañcapādī).

पैलादि a class of words headed by the word पैल, the tad. affix in the sense of युवन् applied to which (words) is elided; e g. पैलः पिता, पैलः पुत्रः; for details see Kāś. on P. II. 4.59.

पौनःपुन्य frequency; repetition; a sense in which the frequentative affix यङ् and in some cases the imperative mood are prescribed; cf. पौनःपुन्यं भृशार्थश्च क्रियासमभिहारः S. K. on P. III. 1.22; cf. also S. K. on P. III. 4.2.

पौरस्त्यवैयाकरण a grammarian of the eastern school which is believed to have been started by जिनेन्द्रबुद्धि, the writer of the gloss called न्यास on the Kāśikāvṛtti. The school practically terminated with पुरुषोत्तमदेव and सीरदेव at the end of the twelfth century A.D. Such a school existed also at the time of Pāṇini and Patañjali, a reference to which is found made in प्राचां ष्फ तद्धितः P. IV. 1.17 and प्राचामवृद्धात्फिन् बहुलम् IV. 1.160 and प्राचामुपादेरडज्वुचौ च V. 3.80 where the word is

explained as प्राचामाचार्याणां by the writer of the Kāśikā.

पौर्वापर्य (1) a relation between two operations or rules based upon their anterior and ulterior positions, which is many times taken into consideration for deciding their relative strength; (2) the order of words; cf. शब्देनार्थान्वाच्यान् दृष्ट्वा बुद्धौ कुर्यात् पौर्वापर्यम् M. Bh. on P. I. 4.109 Vārt. 10; cf. also पौर्वापर्यमकालव्यपेतं संहिता, P. I. 4.109 Vārt. 8.

पौष्करसादि an ancient grammarian of the eastern school who belonged to the dynasty of पुष्करसद्, whose views are quoted by the Vārttikakāra and the writers of the Prātiśākhya works; cf. चयो द्वितीयाः शरि पौष्करसादेः P. VIII. 4.48 Vārt. 3; cf. also व्यञ्जनपरः पौष्करसादेर्न पूर्वश्च अकारम् T. Pr. V; cf. also T. Pr. XIII. 16; XIV. 2, XVII. 6.

प्र a conventional term for ह्रस्व (short) generally applied to vowels in the Jainendra Vyākaraṇa cp. Jainendra Sūtra I. 1.11.

प्रकम्प depression of the voice after raising it as noticed in connection with the utterance of the svarita vowels in certain cases and in certain Vedic schools with a view to showing the svarita nature of the vowel distinctly, in spite of the fact that such a depression is generally looked upon as a fault; cf. असन्दिग्धान् स्वरान् ब्रूयादविक्रुष्टानकम्पितान् R. Pr. III. 18 as also जात्योभिनिहितश्चैव क्षैप्रः प्रश्लिष्ट एव च। एते स्वराः प्रकम्पन्ते यत्रोच्चस्वरितोदयाः R. Pr. III. 19.

प्रकरण topic; context; a section wherein a particular subject is treated; cf. अर्थात् प्रकरणाद्वा लोके कृत्रिमाकृत्रिमयोः कृत्रिमे संप्रत्ययो भवति M. Bh. on I. 1.23; cf. also सामान्यशब्दाश्च नान्तरेण विशेषं प्रकरणं वा विशेषेष्ववतिष्ठन्ते M. Bh. on I. 2.45 Vārt. 9.

प्रकरणग्रन्थ literary works in which the treatment is given in the form of topics by arranging the original sūtras or rules differently so that all such rules as relate to a particular topic are found together; the Prakriyākaumudī, the Siddhāntakaumudī and others are called प्रकरणग्रन्थs. Such works are generally known by the name प्रक्रियाग्रन्थ as opposed to वृत्तिग्रन्थ.

प्रकर्ष eminence; excellence of a particular quality; cf. कथं पुनरन्यस्य प्रकर्षेण अन्यस्य प्रकर्षः स्यात्; cf. also यद्यपि द्रव्यस्य स्वतः प्रकर्षो नास्ति तथापि गुणक्रियास्थः प्रकर्षो द्रव्ये उपचर्यते, Kāś. on P. V. 4.11.

प्रकर्षगति preferential treatment, special consideration; cf. तत्र प्रकर्षगतिर्विज्ञास्यते साधीयः यः अविधिः इति, M. Bh. on P. I. 1. 56; cf. also M. Bh. on III. 1.94 Vārt. 6.

प्रकर्षण keeping wide the two parts of the chin which causes a fault in pronunciation called विक्लिष्ट; cf. प्रकर्षणे तद् विक्लिष्टमाहुः। हन्वोः प्रकर्षणे सर्वतश्चलने विक्लिष्टमसंयुक्तं नाम दोषो भवति; Uvvaṭa on R. Pr. XIV. 3.

प्रकल्पक (fem. प्रकल्पिका) a word or expression causing a change in the nature of another word or expression which has to be taken as changed accordingly; cf. प्रकल्पकमिति चेन्नियमाभावः P. I. 1.68 Vārt. 15; प्रत्ययविधिरयं न च प्रत्ययविधौ पञ्चम्यः प्रकल्पिका भवन्ति M. Bh. on P. I. 1.27 Vārt. 1, I. 1. 62 Vārt. 7; II. 2.3 Vārt. 1, IV. 1.60; cf. also स्वादिभ्यः इत्येषा पञ्चमी शप् इति प्रथमायाः षष्ठीं प्रकल्पयिष्यति, M. Bh. on II. 2.3. Vārt. 1, III. 1 33.

प्रकल्पक्रिय a word in which a verbal activity has to be conjectured, as

for example, the words गौः, अश्वः etc. Words which are not actually derived by rules of grammar are called प्रकल्पक्रिय as contrasted with प्रत्यक्षक्रिय.

प्रकार (1) attribute, attribute which differentiates, manner, difference; differentiating description; cf. कंचित्प्रकारं प्राप्तः इत्थंभूतः Kāś. on P. II. 3.21; (2) resemblance, similarity of one thing with another with slight deficiency; cf. प्रकारे गुणवचनस्य । प्रकारो भेदः सादृश्यं च । तदिह सादृश्यं प्रकारो गृह्यते । प्रकारे वर्तमानस्य गुणवचनशब्दस्य द्वे भवतः । पटुपटुः मृदुमृदुः । अपरिपूर्णगुण इत्यर्थः । परिपूर्णगुणेन न्यूनगुणस्य उपमाने सत्येवं प्रयुज्यते Kāś. on P.VIII. 1.12; (3) differentiating attribute; cf. प्रकारवचने थाल् V. 3.23, प्रकारवचने जातीयर् V. 3.69, स्थूलादिभ्यः प्रकारवचने कन् V. 4.3 where Kāśikā defines the word प्रकार as सामान्यस्य भेदको विशेषः प्रकारः Kāś. on V. 3.23 and 69; (4) type, cf. इतिशब्दः प्रकारार्थः Kāś. on V. 2.93; cf. also आदिशब्दः प्रकारे Kāś. on देवपथादिभ्यश्च P. V. 3.100; cf. also आदिशब्दः प्रकारे वर्तते । देवदत्तादय आढ्याः । देवदत्तप्रकारा इत्यर्थः M. Bh. on 1.3.1 Vārt. 11.

प्रकाश (1) name of the commentary on Bhartṛhari's Vākyapadīya by Puñjarāja. (2) name of a commentary on Rāmacandra's Prakriyākaumudī by Kṛṣṇapaṇḍita. (3) name of a commentary on Pāṇinīya Śikṣā by Keśava. (4) name of a gloss on Siddhāntakaumudī.

प्रकीर्णकाण्ड name given to the third Kāṇḍa or book of Bhartṛhari's Vākyapadīya where miscellaneous topics are treated. The third Kāṇḍa consists of 14 sections called by the name Samuddeśa. For details see pp. 381-382 Mahābhāṣya Vol. VII. D. E. Society's edition.

प्रकृत (1) in context, in question; the word is frequently used in connection with words in the preceding rules which are drawn on to the following rules by anuvṛtti or continuation; cf. प्रकृतं गुणवृद्धिग्रहणमनुवर्तते, M. Bh. on I. 1.3 Vārt. 2: (2) found or available in a large quantity; cf. तत्प्रकृतवचने मयट् । प्राचुर्येण प्रस्तुतं प्रकृतम् । Kāś. on P. V. 4.21.

प्रकृति (1) material cause; cf. तदर्थं विकृतेः प्रकृतौ । प्रकृतिरुपादानकारणं तस्यैव उत्तरमवस्थान्तरं विकृतिः Kāś. on P.V. 1.12; (2) original, as opposed to 'modified' (विकृति); the original base of a word which is used in language by the addition of affixes. There are mentioned three kinds of such original words in grammar, roots (धातु), noun bases (प्रातिपदिक) and affixes (प्रत्यय). प्रकृति is defined as 'शास्त्रप्रक्रियाव्यवहारे प्रकृतिप्रत्ययविभागकल्पनया शब्दार्थभावनायां प्रत्ययात् प्रथममुपादानकारणमिव या उपादीयते तां प्रकृतिरिति व्यपदिशन्ति' in the Śṛṅgāraprakāsa; cf. अपशब्दो ह्यस्य प्रकृतिः । न चापशब्दः प्रकृतिः । न ह्यपशब्दा उपदिश्यन्ते न चानुपदिष्टा प्रकृतिरस्ति । M. Bh. on Śiva Sūtra 2; cf. also कृत्प्रकृतिर्धातुः M. Bh. on P. VI. 2. 139 Vārt. 2; पदप्रकृतिः संहिता । पदप्रकृतीनि सर्वचरणानां पार्षदानि Nir. I. 17.

प्रकृतिनियम restriction regarding the base, as contrasted with प्रत्ययनियम, cf. किमयं प्रत्ययनियमः प्रकृतिपर एव प्रत्ययः प्रयोक्तव्यः अप्रकृतिपरो नेति । आहोस्वित् प्रकृतिनियमः । प्रत्ययपरैव प्रकृतिः प्रयोक्तव्या अप्रत्ययपरा नेति । M. Bh. on P. III. 1.2.

प्रकृतिप्रत्ययविभाग division of a word (in use in a language) into the base and the affix, which is looked upon as the main function of grammar.

प्रकृतिप्रत्यापत्ति restoration to the original word from the substituted

word; e.g. the restoration of the root हन् in कंसवधमाचष्टे कंसं घातयति; cf. आख्यातात्कृदन्ताण्णिज्वक्तव्यस्तदाचष्टे इत्येतस्मिन्नर्थे । कृल्लुक् प्रकृतिप्रत्यापत्तिः प्रकृतिवच्च कारकं भवतीति वक्तव्यम्, M. Bh. on III. 1.26 Vārt. 6.

प्रकृतिभाव phonetical maintenance of a wording without allowing any euphonic modifications as found in the case of a dual form ending in ई, ऊ or ए, as also in other specified cases; cf. ईदूदेद्द्विवचनं प्रगृह्यम् and the following rules P. I. 1.11 to 19, as also प्लुतप्रगृह्या अचि नित्यम् VI. 1.125.

प्रकृतिस्वर the accent i.e. the acute accent (उदात्त), possessed by the original word as contrasted with the accent of the affix (प्रत्ययस्वर) which (latter) is looked upon as more powerful; cf. (बहुव्रीहौ) पूर्वपदं प्रकृतिस्वरं भवति M. Bh. on II. 1.24, II. 2.29 Vārt. 17. See Pāṇini Sūtras VI. 2.1 to 63.

प्रकृत्यन्तर difference in the radical base; a different radical base; cf. कथमुपबर्हणम् । बृहिः प्रकृत्यन्तरम् M. Bh. on I. 1.4; cf. also प्रत्ययार्थस्याव्यतिरेकात्प्रकृत्यन्तरेषु मन्यामहे धातुरेव क्रियामाहेति M. Bh. on P.I. 3.1.

प्रकृत्यर्थनियम restriction regarding the sense of the radical base; cf. प्रकृत्यर्थनियमे अन्येषां प्रत्ययानामभावः। अनुदात्तङितस्तृजादयो न प्राप्नुवन्ति M. Bh. on P.I. 3.12 Vārt. 5.

प्रकृत्या intact, without any change by rules of euphony, accent etc.; cf. P. VI. 2.1 etc. VI. 2.137, VI. 3.74 and VI.4.163.

प्रकृष्ट superior, excellent; cf. मध्यमश्च शुक्लशब्दः पूर्वमपेक्ष्य प्रकृष्टः परमपेक्ष्य न्यूनः न च न्यूनः प्रवर्तते; M. Bh. on P. V. 3.55 Vārt.3.

प्रक्रम (1) the place of articulation, the place of the production of sound, such as throat, chest, palate and the like; cf. प्रक्रम्यन्ते अस्मिन्वर्णा इति प्रक्रमः स्थानमुच्यते M. Bh. Pradīpa on सिद्धं तु समानप्रक्रमवचनात् P. I. 2.30 Vārt. 2; (2) recital of Veda, described as क्रमपाठ cf. उभयथा च प्रक्रमे दोषो भवति M. Bh. on P. VIII. 4.28; cf. also "अष्टसु प्रक्रमेषु दोषो भवति" quoted in the Mahābhāṣya on P. VI. 1.172; (3) regularity in the position of words, regular order of words.

प्रक्रियाकौमुदी a well-known grammatical work by Rāmacandraśeṣa of the fifteenth century. The subject matter of Pāṇini's Aṣṭādhyāyī is arranged in this work according to topics. It is similar to and the predecessor of Siddhāntakaumudī which has a similar arrangement. The work was very popular before Siddhāntakaumudi. It has almost about a dozen commentaries of which Prasāda of Viṭṭhala and Prakāśa of Śeṣakṛṣṇa are famous. Prakriyākaumudī has an abridgement called Tattvacandra by Jayanta, a pupil of Rāmacandra. There are glosses like Prakriyārañjana by Viśvanātha, Prakriyāvyākṛti by Viśvakarmā, Prakriyāratnamaṇi by Dhaneśvara, preceptor of Bopadeva.

प्रक्रियाकौमुदीवृत्ति called also प्रक्रियाकौमुदीव्याख्या or even कृष्णपण्डिता (वृत्ति) written by a learned grammarian named Kṛṣṇapaṇḍita belonging to the famous Śeṣa family of grammarians.

प्रक्रियाकौमुदीसार a commentary on Rāmacandra's Prakriyākaumudī by a grammarian named Kāśīnātha.

प्रक्रियाप्रकाश name of the learned commentary on the प्रक्रियाकौमुदी, called also प्रक्रियाकौमुदीप्रकाश, by

Kṛṣṇaśeṣa, the son of Nṛsiṁhaśeṣa, which is, in a way, an improvement upon the commentary Prasāda of Viṭṭhaleśa.

प्रक्रियाप्रदीप name of a commentary on the प्रक्रियाकौमुदी, written by चक्रपाणिदत्त.

प्रक्रियाप्रसाद name of the scholarly commentary on Rāmacandra's Prakriyākaumudī, written by Viṭṭhaleśa, the grandson of Rāmacandra.

प्रक्रियासर्वस्व a famous prakriyā work, in twenty sections, of Nārāyaṇa Bhaṭṭa, the most prominent grammarian of Kerala of the seventeenth century A. D. see Nārayaṇa Bhaṭṭ.

प्रक्रियासंग्रह a work on grammar by Abhayacandra in which the Sūtras of Śākaṭāyana's Śabdānuśāsana are arranged in the form of different sections dealing with the different topics of grammar.

प्रगद्यादि a class of words headed by the word प्रगदिन् to which the tad. affix य (ञ्य) is added in the four senses prescribed in P. IV. 2.67–70; e.g. प्रागद्यम्, शारद्यम्, कौविदार्यम् etc.; cf. Kāś. on P. IV. 2.80.

प्रगाथ a couple of Vedic hymns divided into three hymns for purposes of singing as Sāman; cf. यत्र द्वे ऋचौ प्रग्रथनेन तिस्रः क्रियन्ते स प्रगाथनात् प्रकर्षगानाद्वा प्रगाथ इत्युच्यते Kāś. on P. IV. 2.55.

प्रगीत a fault of utterance or recital where a simple word in conversation or recital is uttered in a tone proper for singing or in a manner suitable for singing; cf. प्रगीतः सामवदुच्चारितः Kaiy. on M. Bh. Āhni. 1.

प्रगृहीत lit. held as it is, uncombinable by euphonic rules; the same as प्रगृह्य.

प्रगृहीतपदा a description of the Saṁhitā text of the Veda in which a pragṛhya vowel preceding another vowel is held up (प्रगृह्य) i. e. kept as it is, without any euphonic combination; cf. सहोदयास्ताः प्रगृहीतपदाः सर्वत्रैव व्यक्षरान्तास्तु नैव R. Pr. II. 27.

प्रगृह्य a term used in the Prātiśākhya works and by Pāṇini, in the sense of a vowel which is not combined with the following vowel by rules of euphony; e. g. सुजाते अश्वसूनृते, अमी अत्र etc; cf. R. Pr. I. 28 and 29; P. I. 1.11-19 and VI. 1. 125.

प्रग्रह absence of euphonic change; the term is frequently used in the Taittirīya Prātiśākhya; cf. T. Pr. I. 60, IV. 1. 1-54.

प्रघट्टक name given to the subdivisions of chapters or sections in certain books.

प्रचय (1) a specific feature or quality (धर्म) of the grave (अनुदात्त) accent when a vowel, accented grave, is preceded by a स्वरित (circumflex vowel) and is followed upon by another grave-accented vowel. These grave vowels in succession, i.e. the grave vowels which are not followed by an acute or a circumflex vowel, are uttered neither distinctly circumflex nor distinctly grave; cf. also R. Pr. III. 11-14. They are uttered like the acute, but slightly so; e. g. the vowels after मे and before ति in इमं मे गङ्गे यमुने सरस्वति; cf. स्वरितात्संहितायामनुदात्तानां प्रचय उदात्तश्रुतिः T. Pr. XXI. 10, 11 also cf. P. 1. 2.39, where the term एकश्रुति is used for the word प्रचय; (2) the connection of one word with many words; e. g. राज्ञो गोश्चाश्वश्च पुरुषश्च where राज्ञः is connected with गो, अश्व and पुरुष; cf. प्रचये समासप्रतिषेधो वक्तव्यः M. Bh. on II. 1.1 Vārt. 6. (3) It is under-

stood as an independent accent by the Khāṇḍikīya and Āukhikīya schools.

प्रज्ञादि a class of words headed by the word प्रज्ञ to which the tad. affix अ (अण्) is added without any change of sense; e. g. प्राज्ञः, वाणिजः etc.; cf. प्रज्ञ एव प्राज्ञः । प्राज्ञी स्त्री । यस्यास्तु प्रज्ञा विद्यते सा प्राज्ञा भवति । Kāś. on P. V. 4. 38.

प्रणयन composition (of the original Sūtra work); cf. द्वयमपि चैतत् प्रमाणम् । उभयथा सूत्रप्रणयनात् Kāś. on P. IV. 2. 117; cf. also Kāś. on P. V. 1.94 and V. 4.21.

प्रण्यस्त silent; cf. अनादेशे प्रण्यस्ता जिह्वा T. Pr. II. 20 explained by Uvvaṭa as अनादेशे अनुपदेशे जिह्वा प्रण्यस्ता तूष्णींभूता भवति ।

प्रतिकण्ठम् (1) vocally, pronouncedly, expressly without any attention to the derivation or the formation of the word; (2) irregular formation; c. सर्वशास्त्रार्थं प्रतिकण्ठमुक्तम् where प्रतिकण्ठ is explained as निपातन by Uvvaṭa; cf. प्रतिकण्ठं निपातनम्। उत्सर्गविधिभिः साधयितुमशक्या अपि प्रयोगविशेषा निपात्यन्ते शास्त्रसंपूर्तये. Uvvaṭa on R. Pr. I. 23.

प्रतिक्रम recital in the reverse order as in some of the artificial recitations of the Saṁhitā text such as जटा, घन etc.

प्रतिजनादि a class of words headed by the word प्रतिजन to which the tad. affix ईन (खञ्) is added in the sense of 'good at' (तत्र साधुः); cf. प्रतिजने साधुः प्रातिजनीनः, जने जने साधुरित्यर्थः Kāś. on P. IV. 4.99.

प्रतिज्ञा प्रतिज्ञान also; hypothesis, express tenet in a Śāstra or convention; cf. आङः स्थः प्रतिज्ञान इति वक्तव्यम् । अस्ति सकारमातिष्ठते । आगमौ गुणवृद्धी आतिष्ठते । विकारौ गुणवृद्धी आतिष्ठते M. Bh. on P. I. 3. 22; cf. also प्रतिज्ञानुनासिक्याः पाणिनीयाः Kāś. on P. I. 3.2, VII. 1.1. प्रतिज्ञास्वरिताः पाणिनीयाः Kāś. on P. I. 3.11.

प्रतिज्ञासूत्र a supplement to the Vājasaneyi Prātiśākhya. Its authorship is attributed to Kātyāyana. A relatively recent work, it is different from a Pratijñāsūtra mentioned by Caraṇavyūha.

प्रतिद्वन्द्वभाविन् opponent, opposing; अन्तरङ्गं बहिरङ्गमिति प्रतिद्वन्द्वभाविनौ एतौ पक्षौ । M. Bh. on P. VIII. 3.15.

प्रतिनिर्दिश्यमान predicate, as opposed to the subject; cf. उद्देश्यप्रतिनिर्दिश्यमानयोरैक्यमापादयत्सर्वनाम पर्यायेण तत्तल्लिङ्गभाक् M. Bh. Pradīpa.

प्रतिपत्ति knowledge, understanding; cf. तस्मादनभ्युपायः शब्दानां प्रतिपत्तौ प्रतिपदपाठः। M. Bh. on Āhn. 1; also cf. M. Bh. on P. I. 1. 20. Vārt. 5, I. 1. 44, 46 etc.

प्रतिपत्तिगरीयस्त्व difficulty in understanding; requiring an effort to understand the sense; cf. योगविभागे तु प्रतियोगं भिन्नबुद्ध्युदयाद् व्यक्तं प्रतिपत्तिगरीयस्त्वम् Puru. Pari. 98.

प्रतिपत्तिगौरव difficulty in understanding; requiring a longer time in understanding the sense; cf. एवं हि प्रतिपत्तिगौरवं स्यात् Sīra. Pari. 50. See प्रतिपत्तिगरीयस्त्व.

प्रतिपत्तिलाघव facility of understanding; cf. प्रतिपत्तिलाघवार्थं ज्ञाजनोर्जा इति दीर्घान्तादेशविधानम् Sīra. Pari. 91.

प्रतिपदपाठ (1) recital of each and every word; (2) enumeration of every word; cf. किं शब्दानां प्रतिपत्तौ प्रतिपदपाठः कर्तव्यः, M. Bh. on Āhn. 1.

प्रतिपदविधान express statement by a definite wording; cf. एवं तर्हि उभयमनेन क्रियते अपवादविषये चानिवृत्तिः उत्सर्गविषये च प्रतिपदविधानम्। M. Bh. on III. 3. 12. Vārt. 1; cf. also प्रतिपदविधाना च षष्ठी

न समस्यते। का पुनः षष्ठी प्रतिपदविधाना का कृद्योगा। सर्वा षष्ठी प्रतिपदविधाना शेषलक्षणां वर्जयित्वा। कर्तृकर्मणोः कृति इति या षष्ठी सा कृद्योगा; M. Bh. on P. II. 2.8 and II. 2.10.

प्रतिपदविधि an injunction or operation stating expressly the word or words for which it is meant; cf. यं विधिं प्रति उपदेशोनर्थकः स विधिर्बाध्यते। इत्वं च प्रति नुमः प्रतिपदविधिरनर्थकः, रोः पुनर्निमित्तमेव। M. Bh. on P. VIII. 2.72.

प्रतिपदोक्त expressly stated as opposed to implied or suggested; cf. लक्षणप्रतिपदोक्तयोः प्रतिपदोक्तस्यैव ग्रहणम्, Par. Śek. Pari. 105; cf. also विशेषेण प्रतिपादितं प्रतिपदोक्तं Puru. Pari. 3.

प्रतिपादक (शब्द) a crude base such as a root or a substantive without a case affix as given by etymologists and grammarians for the convenience of understanding with a sense attributed to it, although, as a matter of fact, it does not possess individually any sense. cp. Vāk. pad. I. 24.

प्रतिप्रसव lit. bringing into life again; the term is used in the sense of a counter-exception; cf. याजकादिभिश्चेति पुनः कारकषष्ठीसमासप्रतिप्रसवाद् ब्राह्मणयाजकादिषु उत्तरपदप्रकृतिस्वर एव। Bhāṣāvṛtti on II. 2.16.

प्रतिबन्ध obstacle in the way of the production of the result as caused by the Time Force. cp. Vāk. pad. III. 9.11. cp. भावात्मनश्च वस्तुनः प्रतिबन्धः स्वकार्यासामर्थ्यम्। (हेला.)

प्रतिभा (1) original flash of intelligence which is described to be of six kinds as arising from nature, practice, study, contact, luck, special circumstance, automatic appearance and immediate coming in. cp. Vāk. pad. II. 117, 148, 152. cp. प्रतिभा सर्वप्राणिसंवेद्या सकलव्यवहारमूलभूता अनपह्नवनीया (पुण्य.) (2) sense arising in the mind on the utterance of a sentence, which is stated by some scholars as the sense of a sentence. cp. Vāk. pad. II. 143.

प्रतियोगिन् negative counterpart; cf. न चान्तरेण प्रतियोगिनं स्पर्धा भवति M. Bh. on II 1.69. Vārt. 6; also M. Bh. on VIII. 8.4 Vārt. 8; corresponding term; cf. प्रथमग्रहणं च प्रतियोग्यपेक्षत्वान्नोपयुज्यते Kāś. on V. 3.1.

प्रतिरूपक similar in appearance; cf. उपसर्गविभक्तिस्वरप्रतिरूपकाश्च निपाता भवन्ति M. Bh. on P. II. 2.24. Vart. 22, as also on P. III. 4.2; cf. उपसर्गप्रतिरूपका निपाताः, तिङन्तप्रतिरूपका निपाताः; cf. also अस्ति च समासप्रतिरूपको रूढिशब्दः स्वतन्त्र इति Nyāsa on P. I. 4.54.

प्रतिलोम lit. regressive; a kind of Saṁdhi or euphonic combination, in which the consonant precedes and the vowel comes after it; e.g. हव्यवाडग्निः; cf. प्रतिलोमसंधिषु व्यञ्जनानि पूर्वाणि स्वरा उत्तरे; Uvvaṭa on R. Pr. I. 4.

प्रतिवर्ण for every letter; corresponding to every letter; cf. अनर्थकास्तु वर्णाः प्रतिवर्णमर्थानुपलब्धेः M. Bh. on Āhnika 2, Śiva sūtra 5.

प्रतिविधान counteraction; solving a difficulty by taking the necessary action; cf. अथमिदानीं स प्रतिविधानकालः M. Bh. on P. VII. 4.60 Vārt. 4; cf. also तत्र प्रतिविधानं द्विर्वचननिमित्ते अचीत्युच्यते, Kāś. on P. VI. 1.2; cf. also the usual expression प्रतिविधेयं दोषेषु M. Bh. on I. 1.39, I. 3.10, 4.1.1 etc.

प्रतिषिद्ध a rule or operation which is prohibited or prevented from application by a specific negation of it by another rule or operation laid down to prohibit it. Generally the prohibited rule does not apply again; cf. सकृद्गतौ विप्रतिषेधे यद्बाधितं तद्बाधितमेव Par. Śek. Pari. 40; cf. नोत्सहते प्रतिषिद्धा सती बाधितुम्। M. Bh. on P. I.

1.43. The word प्रतिषिद्ध which is generally used in ancient works appears to be an earlier word as compared with निषिद्ध which is used by later grammarians.

प्रतिपेध prohibition, negation, prohibition of a rule or operation; generally प्रतिपेध or प्रसज्यप्रतिपेध is laid down by the use of the negative particle (नञ्) connected with a verbal activity, and not with a noun in a compound in which case the negation is named पर्युदास; cf. प्रसज्यप्रतिपेधो यः क्रियया सह यत्र नञ्। पर्युदासः सः विज्ञेयः यत्रोत्तरपदेन नञ्॥

प्रतिपेधक a word expressing a prohibition, e.g. the negative particle न (नञ्); cf. नेति प्रतिपेधकः T. Pr. XXII. 8.

प्रतिपेधबलीयस्त्व the priority of consideration given to rules laying down a prohibition, for instance, the prohibition of guṇa or vṛddhi by the rule क्ङिति च P. I. 1.5 after giving due consideration to which, the injunctions i.e. the guṇa and vṛddhi rules are to be applied; निषेधाश्च बलीयांसः Par. Śek. Pari. 112; cf. also एवमप्युभयोः सावकाशयोः प्रतिपेधबलीयस्त्वात्प्रतिषेधः प्राप्नोति; M. Bh. P. on III. 1.30.

प्रतिपेध्य what is prohibited, as opposed to विधेय; cf, औत्त्वं च प्रतिपेध्यम्; M. Bh. on P. I. 1.47, I. 1.51.

प्रतिसंस्करण editing with improvement, with an attempt to restore the correct version or the original text in the place of the corrupt one; sometimes suitable additions and improvements are also made; e.g. चरकप्रतिसंस्करण attributed to Patañjali.

प्रतिसंहार withdrawal of a qualifying word after its function of qualifying the principal word is accomplished as in the case of the word शुक्ल where the possessive affix मतुप् is withdrawn or deleted after qualifying the word शुक्ल. cp. Vāk. pad. III. 14.9.

प्रतिहार excessive contact with the sound-producing organ which is looked upon as a fault; cf. वर्गेषु जिह्वाप्रथनं चतुर्षु ग्रासो मुख्ये प्रतिहारश्चतुर्थे। चतुर्थे वर्गे (तवर्गे) प्रतिहारः अतिप्रयत्नो नाम दोषो भवति। Uvvaṭa on R. Pr. XIV. 7.

प्रतीतार्थ whose sense is clear and which hence does not require any further explanation; cf. यथा चापि प्रतीतार्थानि स्युस्तथैनान्याचक्षीरन्। Nir. I. 13.

प्रतृण्ण lit. broken or split up; the separated words of the Saṁhitā of the Vedas i e. the Padapāṭha; the recitation of the Padapāṭha; cf. शौद्धाक्षरोच्चारणं च प्रतृण्णम् R. Pr. I. 3.

प्रत्यक्ता presence of the soul inside the body occupied by it, with a consciousness of which the subject causes the application of the उत्तम पुरुष or the first person affixes to the *root* expressing an activity. cp. Vāk. pad. III. 10.1. cp. प्रतिपुरुषं प्रतिनियतं वा अञ्चति चेष्टते इति प्रत्यङ् अन्तर्यामी जीवात्मा, स हि प्रतिदेहं नियतो वर्तते। तद्भावः। उत्तमपुरुषवाच्योऽर्थः। अहंकारसमानाश्रयत्वं यदाख्यातात् प्रतीयते क्रियायाः स उत्तमपुरुषविषयः। (हेला.)

प्रत्यक्षक्रिय a word in which the verbal activity is actually noticed, as for instance, verbs and kṛt formations; the term is used as an antonym of प्रकल्पक्रिय.

प्रत्यय affix, suffix, a termination, as contrasted with प्रकृति the base; cf. प्रत्याय्यते अर्थ अनेन इति प्रत्ययः; cf. also अर्थं संप्रत्याययति स प्रत्ययः M. Bh. on III. 1.1 Vārt. 8; The word प्रत्यय is used in the Prātiśākhya works in the sense of 'following' or 'that which follows', e.g. स्पर्शे घोषः प्रत्यये पूर्वपद्यः R. Pr. I. 30 which is explained by Uvvaṭa as उपः इत्ययं (शब्दः) पूर्वपदावयवः

सन् स्पर्शे प्रत्यये परभूते इति यावत् रेफिसंज्ञो भवति; Uvvaṭa on R. Pr. I. 30; cf. प्रत्येति पश्चादागच्छति इति प्रत्ययः परः T. Pr. V. 7; cf. also V. Pr. III. 8. Pratyaya or the suffix is generally placed after the base; cf. प्रत्ययः परश्च P. III. 1.1, 2; but sometimes it is placed before the base; e.g. बहुपटुः; cf. विभाषा सुपो बहुच् पुरस्तात्तु P. V. 3.68. The conjugational signs (शप्, श्यन् etc.), the signs of tenses and moods (च्लि, सिच्, स्य, तास् etc.) and the compound endings (समासान्त) are all called pratyayas according to Pāṇini's grammar, as they are all given in the jurisdiction (अधिकार) of the rule प्रत्ययः III. 1.1, which extends upto the end of the fifth chapter (अध्याय). There are six main kinds of affixes given in grammar सुप्प्रत्यय, तिङ्प्रत्यय, कृत्प्रत्यय, तद्धितप्रत्यय, धातुप्रत्यय (e.g. in the roots चिकीर्ष, कण्डूय, etc.) and स्त्रीप्रत्यय. The word प्रत्यय is used in the sense of realization, in which case the root इ in the word त्यय means 'knowing', according to the maxim सर्वे गत्यर्था ज्ञानार्थाः; cf. मन्त्रार्थप्रत्ययाय Nir. I. 15.

प्रत्ययग्रहणपरिभाषा the guiding rule that when an affix (प्रत्यय) is given in a rule as a निमित्त (causing something), the affix denotes a word-form which begins with that to which that affix has been added and ends with the affix itself; cf. प्रत्ययग्रहणे यस्मात् स विहितस्तदादेस्तदन्तस्य च ग्रहणम् Par. Śek. Pari. 23. The rule यञिञोश्च, which prescribes the affix फक् (आयन), has the word यञ् and इञ् which respectively mean यञन्त and इञन्त; in the word परमगार्ग्यायण from परमगार्ग्य the word गार्ग्य is looked upon as यञन्त to which फक् (आयन) is affixed and hence the word परमगार्ग्यायण is arrived at and not पारमगार्ग्य.

प्रत्ययधातु a term applied to secondary roots which are formed by adding affixes like णिच्, सन्, यङ् etc. to primary roots or by the addition of affixes like क्यिप्, क्यच्, काम्यच् etc. to nouns; e.g. कामय, हारय, चिकीर्ष, जिहीर्ष, जेघ्रीय, चेक्रीय, गड्डीय, राजाय, पुत्रकाम्य etc.; cf. सनाद्यन्ता धातवः P. III. 1.32; cf. also प्रत्ययधातु । गोपायति, धूपायति, ऋतीयते M. Bh. on VI. 1.162 Vārt. 3.

प्रत्ययपाद a conventional name given to the first pāda of the third adhyāya of Pāṇini's Aṣṭādhyāyī which begins with the rule प्रत्ययः III. 1.1.

प्रत्ययलक्षण an operation caused by an affix which takes place even though the affix is elided; e.g. the term पद is applied to अग्निचित्, सोमसुत् etc. on account of the words ending with a case affix although the affix of the *nom. sing.* has been elided; cf. प्रत्ययलोपे प्रत्ययलक्षणम्. P. I. 1.62 and Kāś. thereon.

प्रत्ययविधि a rule prescribing the addition of a suffix; cf. यस्मात्प्रत्ययविधिस्तदादि प्रत्ययेऽङ्गम्, P. I. 4.13.

प्रत्ययस्वर an accent which is prescribed in general for an affix viz. the acute accent or Udātta by the rule आद्युदात्तश्च Pā. III. 1.3. cf. यथैव हि निपातनस्वरः प्रकृतिस्वरं बाधते एवं प्रत्ययस्वरमपि बाधेत। सतिशिष्टत्वात्प्रत्ययस्वरो भविष्यति। M. Bh. on P. I. 1.56 Vārt. 23.

प्रत्ययान्त (प्रकृति) a base ending in an affix, a secondary base as opposed to the original base, which is described to be of six kinds. सुप्प्रत्ययान्ता (प्रकृतिः) as in अहंयुः, सायंतनम् etc.; तिङ्प्रत्ययान्ता as in पचतितराम्, आस्तिकः, पचतभृज्जता etc.; कृत्प्रत्ययान्ता as in कृत्रिमम् सांराविणम् etc.; तद्धितप्रत्ययान्ता as in गार्ग्यायणः, तत्रत्यः etc.; धातुसंज्ञाप्रत्ययान्ता as in चिकीर्षा, कण्डूया etc.; स्त्रीप्रत्ययान्ता as in गार्गेय, गौरेयः, काद्रवेयः etc.

प्रत्ययार्थ the meaning of an affix. Generally meanings are assigned

to affixes when they are prescribed. When the meanings are not assigned, the affix is supposed to bear the sense of the base; cf. अनिर्दिष्टार्थाः प्रत्ययाः स्वार्थे Par. Śek. on Pari. 113. The sense given by a word in language is the composite sense of the base and the affix together; cf. प्रकृतिप्रत्ययौ सहार्थं ब्रूतः। न केवला प्रकृतिः प्रयोक्तव्या, न केवलः प्रत्ययः। M. Bh. on P. I. 2.64 Vārt. 5.

प्रत्यवमर्श reference (made to something) by a word; cf. ताभ्यामिति संप्रदानार्थं प्रत्यवमर्शः Kāś. on P. III. 4.75; cf. also तत्रामिकाभ्य इति सर्वनाम्ना प्रत्ययप्रकृतेः प्रत्यवमर्शः Kāś. on P. IV. 1.113.

प्रत्याख्यान rejection of a rule or a word or words in a rule shown as redundant, their purpose being shown as served otherwise; cf. लुपि युक्तवद् व्यक्तिवचने इति पूर्वाचार्याणामेवेदं सूत्रम्। तथा चास्य प्रत्याख्यानं भविष्यति। तदशिष्यं संज्ञाप्रमाणत्वादिति। Kāś. on I. 2.51.

प्रत्याख्यानपक्ष an alternative which proposes the rejection of something such as a rule or its part; cf. यदि प्रत्याख्यानपक्षः इदमपि प्रयाख्यायते M. Bh. on Śiva Sūtra 4; cf. also अदीधयुरिति पदकारस्य प्रत्याख्यानपक्षे उदाहरणमुपपन्नं भवति। Vyāḍi Pari. 42.

प्रत्याख्यानवादिन् one who advocates the rejection of something, an opponent, an objector; cf. प्रत्याख्यानवादी आह-नास्त्यत्र विशेष इति Kaiy. on M.Bh. on P. VI. 4.22 Vārt. 15.

प्रत्यादान lit. taking again; uttering a word already utttered in the Krama and other recitations of the Vedas; cf. क्रमो द्वाभ्यामतिक्रम्य प्रत्यादायोत्तरं तयोः। प्रत्यादाय पुनर्गृहीत्वा Uvvaṭa on R. Pr. X-1.

प्रत्यापत्ति restitution, restoration to the previous wording; cf. प्रातिपदिकस्य च प्रत्यापत्तिर्वक्तव्या M. Bh. on P. VI. 3.34 Vārt. 2; restoration to the previous nature; cf. अकारस्य प्रत्यापत्तौ दीर्घप्रतिषेधः। खट्वा, माला। M. Bh. on P. VIII. 4.68.

प्रत्याम्नाय literally, repetition in a contrary way; in the Prātiśākhya literature, the word refers to the repetition of a Vedic passage; repetition by pupils after hearing from the preceptor; cf. प्रत्याम्नायः पुनर्वचनं Uvvaṭa on R. Pr. XV. 9.

प्रत्याय्य That which is expressed by a word, cp. Vāk. pad. II. 119. प्रत्याय्यो वाच्यः। (पुण्य.).

प्रत्यारम्भः (1) statement after prohibition, lit. commencing again; inducing a person to do something after he has refused to do it by repeating the order or request for generally by beginning the appeal with the word नह; e.g. नह भोक्ष्यसे? नह अध्येष्यसे; cf. नह प्रत्यारम्भे P. VIII. 1.31 and Kāśikā and Nyāsa thereon. (2) commencement or laying down again in spite of previous mention; cf. शेषवचनात्तु योसौ प्रत्यारम्भात्क्तो बहुव्रीहिः M. Bh. on P. VI-3.46.

प्रत्यासङ्ग close contact or association; तरतमयोश्च अतिशये अदक्षिणप्रत्यासङ्गे। प्रत्यासङ्गः प्रत्यासन्नता V. Pr. V. 2

प्रत्यासत्ति immediate proximity; close contact; the same as प्रत्यासङ्ग which see above; cf. हेतुमण्णिचो विधिः प्रतिषेधोपि प्रत्यासत्तेरतस्यैव न्याय्यः Kāś. on P. I. 3.88. cf. also Kāś. on VII. 1.95.

प्रत्यासत्तिन्याय or प्रत्यासत्तिवचन a dictum that a word should, as far as possible, be construed with the nearest word; cf. अनन्तरस्य विधिः प्रतिषेधो वेत्यर्थः प्रतिपत्तिन्यायलभ्यः Sīra. Pari. 48.

प्रत्याहार lit. bringing together; bringing together several letters (or

words in a few cases, such as roots or nouns) by mentioning the first and the last only for the sake of brevity. It is a means to obtain brevity of utterance. The term Pratyāhāra is generally used in connexion with brief terms such as अण्, अक्, अच्, हल्, and the like, created by Pāṇini in his grammar by taking any particular letter and associating it with any mute final letter (अनुबन्ध) of the fourteen Śivasūtras with a view to including all letters beginning with the letter uttered and ending with the letter that precedes the mute letter. The practice of using such abbreviations was in existence before Pāṇini, possibly in the grammar attributed to Indra. Bopadeva uses the word Samāhāra for Pratyāhāra. The word प्रत्याहार is not actually used by Pāṇini. It is found in Ṛktantra 1.3, 'प्रत्याहारार्थों वर्णानुबन्धो व्यञ्जनम्। Vājasaneyi Prātiśākhya has the same प्रत्याहारs as in Pāṇini. The term appears to have come into use after Pāṇini. Pāṇini has not given any definition of the term Pratyāhāra. He has simply given the method of forming the Pratyāhāras and he has profusely used them. For a list of Pratyāhāras used by Pāṇini, see Kāśikā on Māheśvara Sūtras. According to Kāśikā प्रत्याहारs are forty two. Candra has reduced the number. Jainendra, Śākaṭāyana, Malayagiri and Mugdhabodha have adopted the प्रत्याहारs of Pāṇini. They are not found in Kātantra. Sārasvata uses them without इत् (marker).

प्रत्याहारसूत्र a term for the fourteen Śiva Sūtras which are utilized for the formation of Pratyāhāras.

प्रत्याहारसूत्रविचार a short treatise explaining the pratyāhāras अण्, अट्, अश् etc. in the grammar of Pāṇini; one such work is written by a southern grammarian named तिमण्णा.

प्रत्याहाराह्निक name given to the second Āhnika of the Mahābhāṣya which explains the Śiva Sūtras अइउण्, ऋलृक्, etc., and hence naturally discusses the Pratyāhāras.

प्रत्युच्चार repetition especially of what has been recited by the preceptor; cf. प्रत्युच्चार्यैतद्वचनं परस्य शिष्यस्य स्याद् भो इति चोदना वा, R. Pr. XV. 8.

प्रत्युज्जीवन bringing to life again; the term is used in the sense of प्रतिप्रसव or counter exception.

प्रत्युदाहरण counter instance. In order to explain the wording of a grammatical rule clearly, it is customary to give along with the instances of the rule (where the rule has been effectively employed), a few words which would have resulted into other faulty words by the application of the particular rule in case that rule had not been stated or a word or more of it had been omitted; cf. न केवलानि चर्चापदानि व्याख्यानं वृद्धिः आत् ऐच् इति। किं तर्हि। उदाहरणं प्रत्युदाहरणं वाक्याध्याहारः इत्येतत् समुदितं व्याख्यानं भवति। M. Bh. in Āhnika 1.

प्रथम lit. premier, first; the word is used in connection with the personal affixes तिप्, तस्, झि (अन्ति) of verbal forms. See the word पुरुष above; cf. अस्तिर्भवन्तीपरः प्रथमपुरुषः अप्रयुज्यमानोप्यस्तीति। वृक्षः प्लक्षः। M. Bh. on P. II. 3.1 and 4. The word प्रथम is used in the Prātiśākhya works in the sense of the first consonants of the five vargas or groups of consonants; cf. प्रथमैर्द्वितीयास्तृतीयैश्चतुर्थाः V. Pr. IV. 110 cf. प्रथमतृतीयादीनामादेशाद्दित्वादेत्वाभावः, M. Bh. on P. VI. 4.120

Vārt 3, also cf. Kātantra I. 4.1 and Hem. I. 3.35. (3) The word is also used (in the feminine gender) in the sense of the case affixes सु (स), औ, जस् (अस्) of the nominative case. (4) The word is also used in the sense of the premier accent उदात्त (acute); cf. प्रथमभाविन: उदात्तभाविन: Uvvaṭa on R. Pr. III. 8. (5) Name of the second musical note in the singing of Sāman.

प्रथमा the nominative case; case affixes of the nominative case. cf. प्रातिपादिकार्थलिङ्गपरिमाणवचनमात्रे प्रथमा P. II. 3.46.

प्रदर्शन illustration; cf. विदांकुर्वन्तु इति। इतिकरण: प्रदर्शनार्थ: न केवलं प्रथमपुरुषबहुवचनं किं तर्हि सर्वाण्येव लेड्वचनान्यनुप्रयुज्यन्ते। Kāś. on P. III. 1.41; cf. also किमर्थो योगविभाग:। प्रदर्शनार्थ:। Kāś. on P. I. 2.59.

प्रदान mode of articulation, the same as करण.

प्रदीप popular name of the famous commentary on the Mahābhāṣya of Patañjali, written by the reputed grammarian Kaiyaṭa in the eleventh century A.D. The commentary is a very scholarly and critical one and really does justice to the well-known compliment given to it, viz. that the Pradīpa has kept the Mahābhāṣya alive which otherwise would have remained unintelligible and consequently become lost. The commentary प्रदीप is based on the commentary महाभाष्यदीपिका, or °प्रदीपिका written by Bhartṛhari, The Pradīpa is to this day looked upon as the single commentary on the Mahābhāṣya in spite of the presence of a few other commentaries on it which are all thrown into the back-ground by it.

प्रदीपकार Kaiyaṭabhaṭṭa, the author of the famous commentry प्रदीप on the Mahābhāṣya, which see above.

प्रदीपविवरण called also उद्योत written by the well-known grammarian Nāgeśabhaṭṭa of Vārāṇasī who flourished in the first half of the eighteenth century.

प्रदेश lit. district; sphere of application, place of the application of a rule. The word is frequently used in this sense in the Kāśikā Vṛtti; cf. प्रत्ययप्रदेशा: प्रत्ययलोपे प्रत्ययलक्षणमित्येवमादय: Kāś. on P. III. 1.1; cf. also अनुदात्तप्रदेशा: अनुदात्तौ सुप्पितौ इत्यादय: Kāś. on P. I. 2.30. The word प्रदेश is also used in the sense of the place of use or utility; cf. संज्ञाशास्त्रस्य तु कार्यकालपक्षे न पृथग्वाक्यार्थबोध: किं तु प्रदेशवाक्येन सहैव। ...कार्यज्ञानं च प्रदेशदेश एव Par. Śek. Pari. 3. Nirukta uses it in the sense of root.

प्रदेशशास्त्र a rule, laying down a positive original injunction as opposed to the अपवादशास्त्र; cf. यै: अर्था: प्रदिश्यन्ते तानि प्रदेशशास्त्राणि com. on R. Pr. XI. 35.

प्रधान (1) the principal thing as opposed to the subordinate one; something which has got an independent purpose of its own and is not meant for another; प्रधानमुपसर्जनमिति च संबन्धिशब्दावेतौ M. Bh. on P. I. 2.43 V. 5; cf. also प्रधानाप्रधानयो: प्रधाने कार्यसंप्रत्यय:। Par. Śek. Pari. 97; (2) predominant; of main importance; cf. पूर्वपदार्थप्रधानोऽव्ययीभाव: etc. M. Bh. on II. 1.6, 20, 49; II. 2 6 etc.; (3) primary as opposed to secondary; cf. गौणे कर्मणि दुह्यादे: प्रधाने नीहृकृष्वहाम्। cf. also प्रधानकर्मण्याख्येये लादीनाहुर्द्विकर्मणाम्। अप्रधाने दुहादीनाम् M. Bh. on I. 4.51.

प्रधानशिष्ट prominently mentioned as opposed to अन्वाचयशिष्ट: cf. कर्तु: क्यङ् सलोपश्च। प्रधानशिष्ट: क्यङ् अन्वाचयशिष्ट: सलोप: M.Bh. on III. 1.11; cf. also प्रधानान्वाचयशिष्टयो: प्रधाने संप्रत्यय: Vyāḍi Pari. 67.

प्रध्वंसिन् disappearing ; cf. उच्चरितप्रध्वंसिनो-नुबन्धाः Vyāḍi Pari. 11.

प्रपञ्च amplification, further explanation, clarification. The expression पूर्वस्यैवायं प्रपञ्चः or तस्यैवायं प्रपञ्चः is very frequently used in the Kāśikā vṛtti ; cf. Kāś. on P. II. 1.33, 37, 41, 58, II. 4.28, III. 2.61 etc.

प्रपाठक a term used for a division of a work by an ancient writer, as for instance in the case of the Atharvaprātiśākhya.

प्रबोधचन्द्रिका a small treatise on grammar in general by Vijjalabhūpati, has a commentary on it by Gopālagiri.

प्रभा (1) name of a commentary on the Śabdakaustubha by Rāghavendrācārya Gajendragadkar; (2) name of a commentary on Kaiyata's Mahābhāṣyapradīpa; (3) name of a commentary on Śabdakaustubha by Vaidyanātha.

प्रभाचन्द्र a Jain grammarian who wrote a learned commentary named Nyāsa on the Amoghāvṛtti of Amoghavarṣa.

प्रभृति a passage or a word at the commencement ; cf. इरावतीप्रभृति आ दाधार T. Pr. IV. 22 ; प्लुतादिप्रभृतीनि च R. Pr. X. 4 तिष्ठद्गुप्रभृतीनि च P. II. 1.17.

प्रभेद smaller division, sub-division.

प्रमाण (1) authority; authoritative proof ; cf. लोकः अवश्यं शब्देषु प्रमाणम् M. Bh. on I. 2.64 Vārt. 29 ; (2) measurement, measure ; cf. प्रमाणे द्वयसज्दघ्न्मात्रचः P. V. 2.37 ; प्रमाणतः अकारो गुणः प्राप्तः Kāś. on P. I. 1.50.

प्रमाद inadvertence, negligence ; cf. प्रमादकृतमाचार्यस्य शक्यमकर्तुम् M. Bh. on P. IV. 2.70 ; cf. also अन्ये तु गौरादिष्वेतयोः प्रमादपाठमाहुः Kaiy. on P. I. 1.72 Vārt. 4.

प्रयतन the same as प्रयत्न; see प्रयत्न.

प्रयत्न (1) effort ; the word is used in connection with the effort made for producing sound ; cf. तुल्यास्यप्रयत्नं सवर्णम् P. I. 1.9 ; these efforts are described to be of two kinds बाह्य and आभ्यन्तर of which the latter are considered in determining the cognate nature of letters (सावर्ण्य); cf. आभ्यन्तर-प्रयत्नाः सवर्णसंज्ञायामाश्रीयन्ते; Kāś. on P. I. 1.9 ; (2) specific measure taken for a particular purpose such as marking a letter with a particular tone or accent or dividing a rule, or laying down a *modificatory rule or the* like ; cf. सैवानुवृत्तिः शब्देनाख्यायते प्रयत्नाधिक्येन पूर्वसूत्रेपि संबन्धार्थम् Kāś. on P. IV. 3.22.

प्रयुक्ताख्यातमञ्जरी a small treatise on verbal forms by सारङ्गकवि.

प्रयोग (1) employment or use of a word in language and literature about which, laying down rules is looked upon as the purpose of grammar ; cf. प्रयोगमूलत्वाद् व्याकरणस्मृतेः Kaiy. on P. V. 1.16, लोकतोर्थप्रयुक्ते शब्दप्रयोगे शास्त्रेण धर्मनियमो यथा लौकिकवैदिकेषु M.Bh. Āhnika 1. Vārt. 1 ; (2) use of speech ; utterance ; cf. मध्यमेन स वाक्प्रयोगः प्रणवात्मकः कर्तव्यः, T. Pr. XVIII. 4. (3) साधनयोग cp. Vāk. pad. II. 124.

प्रयोगनियम general rules or principles laid down regarding the use of words in language and literature such as (1) a word recognised as correct should always be used, cf. एवमिहापि समानायामर्थगतौ शब्देन चापशब्देन च धर्मनियमः क्रियते शब्देनैवार्थोभिधेयो नापशब्देनेति । एवं-क्रियमाणमभ्युदयकारि भवति M. Bh. on P. I. 1. Āhnika 1, (2) never a base alone or an affix alone should be used, but always a base with the necessary affix should be used ; cf. यावता समयः कृतो न केवला प्रकृतिः प्रयोक्तव्या न केवलः प्रत्ययः M. Bh. on P. I. 2.64 Vārt.

8, also on P. III. 1.94 Vārt. 3 ; (3) when the sense is already expressed by a word, a word repeating the sense should not be used; cf. उक्तार्थानामप्रयोग:. Besides these many minor regulations of the type of Paribhāṣās are laid down by grammarians. For details see Paribhāṣā-Saṁgraha Introduction.

प्रयोगपल्लव a small treatise in verses on the conjugation of roots, written by Bhavanātha Miśra, son of Ramāpati.

प्रयोगमुखमण्डन known also by the name प्रयोगविवेक, an elementary treatise on syntax, attributed to वररुचि, who must, of course, have been diffierent from the ancient grammarian वररुचि.

प्रयोगरत्नमाला name of a recognised treatise on grammar written by पुरुषोत्तमविद्यावागीश of Bengal in the fourteenth century. The treatise explains many words which, although current in language and literature, cannot be easily formed by rules of grammar. The author has tried to form them by applying rules of grammar given in the grammatical systems of Pāṇini and Kātantra. The alphabet given in this treatise is according to the system of the Tantra Śāstra which shows a scholarship of the author in that branch. The grammar was studied much in Bengal and Assam.

प्रयोगवाक्य a sentence which is actually in use among the people as opposed to प्रक्रियावाक्य, a sentence for technical purposes. cp. Vāk. pad. III. 14.615. cp. स्थितलक्षणार्थप्रत्यायकं तु प्रयोगवाक्यं, लौकिकं नैवंभूतम् । (हेला.)

प्रयोगविधि an elementary work on the three constructions which has no name of the author mentioned.

प्रयोगविषय sphere or domain of the use of words; the whole Vedic and classical recognized literature; cf. महान् हि शब्दस्य प्रयोगविषय: । सप्तद्वीपा वसुमती त्रयो लोका: चत्वारो वेदा: साङ्गा: सरहस्या: बहुधा विभिन्ना:, एकशतमध्वर्युशाखा:, सहस्रवर्त्मा सामवेद:, एकविंशतिधा बाह्वृच्यं, नवधाथर्वणो वेदो वाकोवाक्यमितिहास: पुराणं वैद्यकमित्येतावाञ्शब्दस्य प्रयोगविषय: M. Bh. Āhnika. 1. Vārt. 5.

प्रयोजक causing another to do; causal agent; cf. कुर्वाणं प्रयुङ्क्ते इति प्रयोजक: Kāś. on P. I. 4.55. also Vāk. pad. II. 399.

प्रयोजन object, motive or purpose in undertaking particular thing; the word is used although rarely, in the sense of a cause also; cf. इमान्यस्य प्रयोजनानि अध्येयं व्याकरणम् M. Bh. Āhnika 1. For the advantages of the study of Vyākaraṇa, see M. Bh. Āhnika 1. See also Vyākaraṇa Mahābhāṣya Vol. VII pp. 226, 227, D. E. Society's edition.

प्रयोज्य that which is employed or incited or urged; the word which is the subject in the primitive construction and becomes an object in the causal construction, and as a result, which is put in the accusative case being प्रयोज्यकर्म. As, however, the प्रयोज्यकर्म originally occupies the place of the subject in the primitive construction, the term प्रयोज्यकर्ता (प्रयोज्यश्चासौकर्ता च) is often used in connection with it, as contrasted with the term प्रयोजककर्ता which is used with respect to the subject in the causal construction; cf. इह च भेदिका देवदत्तस्य यज्ञदत्तस्य काष्ठानामिति प्रयोज्ये कर्तरि षष्ठी न प्राप्नोति । M. Bh. on P. III. 1.26 Vārt. 1; cf. also Kaiy. on P. I. 2.65.

प्रवचन (1) recital of Vedic texts; cf. अथैके प्राहुरनुसंहितं तत् पारायणे प्रवचनं प्रशस्तम्

R. Pr. XV. 16; also इति प्र बाभ्रव्य उवाच च क्रमं क्रमप्रवक्ता (बाभ्रव्यः) प्रथमं शशंस च, R. Pr. XI. 33; (2) the reading of the Saṁhitā text प्रावचनो वा यजुषि। प्रवचने भवः स्वरः प्रावचनः। प्रवचनशब्देनार्षपाठ उच्यते। V. Pr. I. 132.

प्रवण circumflex accent; possessed of svarita accent; cf. सर्वः प्रणव इत्येके। प्रकर्षेण वन्यते व्युत्क्षिप्यते इति प्रवणः स्वरितस्वरः T. Pr. I. I. 47; cf. also प्रवणे यष्टव्यम् M. Bh. on VI. 2.33.

प्रवर्तकोपाध्याय a grammarian who wrote an explanatory gloss named कैयटप्रकाशिका on the महाभाष्यप्रदीप written by Kaiyaṭabhaṭṭa.

प्रवर्तना incitement or inducement which is the sense of the 'liṅ' affixes in general; cf. प्रवर्तनायां लिङ्.

प्रवाद a grammatical explanation; detailed explanation by citing the gender, number, kṛt affix, tad. affix and the like; cf. लिङ्गसंख्यातद्धितकृतरूपभेदाः प्रवादाः। पाण्यादिशब्दानां प्रवादेषु प्रथमो (original) नकारो णत्वमाप्नोति स च प्राकृतः। T. Pr. XIII. 9. The word is explained as a change in the from of a word, as for instance, by the substitution of स् for विसर्ग where विसर्ग is, in fact, expected; cf. कवन्धं पृथु इत्येतेषां पदानां प्रवादा रूपभेदा उदये परत्रावस्थिताः दिव इत्येतस्य उपचारं जनयन्ति। यथा दिवस्कबन्धम्, दिवस्पृथुः Uvvaṭa on R. Pr. IV. 22; cf. also प्रवादाः पठिताः परे, R. Pr. IX. 18. In the Nirukta, the word is used in the sense of 'distinct mention'; cf. एवमन्यासामपि देवतानामादित्यप्रवादाः स्तुतयो भवन्ति (deities are mentioned under the name of Āditya) Nir II. 13; cf. also वैश्वानरीयाः प्रवादाः Nir. VII. 23.

प्रवादिनः scholars who explain the changes (प्रवाद) mentioned above; possibly the Padakāras or writers of the पदपाठ; cf. प्रवादिनो दूणाशदूढ्यदूलभान्...महाप्रदेशं स्वधितीव चानयेन्नुदेच्च R. Pr. XI. 20. Apparently प्रवादिनः (nom. sing.) seems to be the word in the explanation of Uvvaṭa.

प्रविग्रह separate or distinct utterance of several words of a sentence which are joined together by Saṁdhi rules in a compound (समास) or otherwise, with a very short pause (अवग्रह) after each word. e.g. उद् उ एति instead of उद्वेति; cf. प्रविग्रहेण मृदुग्रहेण चर्चयेयुः R. Pr. XV. 10, where Uvvaṭa remarks प्रविग्रहेषु प्रश्लिष्टं विश्लिष्टं कुर्यात्। कालाधिक्येन कुर्यात्। तथा च उद् उ एति इति पठेन्न तु उद्वेति.

प्रविभक्त made separate with their component parts shown clearly; split up into component parts in such a way that their meaning also is fully stated; cf. तद्धितसमासेष्वेकपर्वसु चानेकपर्वसु च पूर्वं पूर्वं अपरं अपरं प्रविभज्य निर्ब्रूयात्। दण्ड्यः पुरुषः। दण्डमर्हतीति वा दण्डेन संपद्यते इति वा। Nir. II. 2.

प्रविभाग the appearance of the supreme Word-Energy into manifold objects of the Universe which is described as the wakeful condition of the Word-Energy. cf. Vāk. pad. I. 128. cp. प्रविभक्तसाध्यसाधनरूपो हि शब्दब्रह्मणो विवर्तः। एवं ह्याह-प्रविभज्यात्मनात्मानं सृष्ट्वा भावान् पृथग्विधान्। सर्वेश्वरः सर्वमयः स्वप्ने भोक्ता प्रवर्तते। (स्वो.)

प्रवृत्त (1) complete; cf. अथ ये प्रवृत्ते अर्थे अमिताक्षरेषु ग्रन्थेषु वाक्यपूरणा आगच्छन्ति पदपूरणास्ते, Nir. I. 9; (2) which has presented itself, which has become applicable; the word is used in connection with a grammatical rule or operation; cf. एवं च कृत्वा धर्मशास्त्रं प्रवृत्तम्; M. Bh. on P. I. 2.64 Vārt. 39; समुदाये ब्राह्मणशब्दः प्रवृत्तोऽवयवेष्वपि वर्तते जातिहीने गुणहीने च। M. Bh. on II. 2.6; cf. दीर्घस्य यण् ह्रस्व इति प्रवृत्तं, M. Bh. on P. VI. 1.77; also cf. यद्यपि ङिच्चेत्ययमपवादः ... तातङि मन्थरं प्रवृत्तः परेण बाध्यते S. K. on P. VII. 1.35.

प्रवृत्ति (1) application or presentation of a rule as opposed to निवृत्ति; cf. क्वचित्प्रवृत्तिः क्वचिदप्रवृत्तिः क्वचिद्विभाषा क्वचिदन्यदेव। (2) working; function; cf. नान्तरेण साधनं क्रियायाः प्रवृत्तिर्भवति M. Bh. on P. II. 3.7.

प्रवृत्तिनिमित्त cause of the application of a word which is shown by the word when the affix त्व or ता is added to it; cf. तस्य भावस्त्वतलौ। शब्दस्य प्रवृत्तिनिमित्तं भावशब्देनोच्यते, Kāś. on P. V. 1.119. There are given four such causes जाति, गुण, क्रिया and संज्ञा.

प्रवृत्तिभेद difference regarding the cause of application; cf. पूर्वमिति वर्तमाने पुनः पूर्वग्रहणं प्रवृत्तिभेदेन नियमप्रतिपत्त्यर्थम्; Kāś. on P. VI. 2; 174.

प्रवृद्धादि a class of compound words headed by the word प्रवृद्ध in which the second word, which is a past pass. part., has its last vowel accented acute; cf. प्रवृद्धं यानम्, प्रयुक्ताः सक्तवः, खट्वारूढः। आकृतिगणश्च प्रवृद्धादिर्द्रष्टव्यः। तेन पुनरुत्स्यूतं वासो देयमित्यादि सिद्धं भवति Kāś. on P. VI. 2. 147.

प्रश्लिष्ट (1) an additional letter (vowel or consonant) read on splitting up a euphonic combination; cf. प्रश्लिष्टावर्णावेतौ M. Bh. on P. I. 1.9 Vārt. 2; (2) contracted combination; name of a Saṁdhi where two vowels coalesce into one single vowel, cf. R. Pr. II. 15-19.

प्रश्लिष्टनिर्देश mention of a thing in a coalescence, which when split up, shows a phonetic element or a letter which could not be known before the components were separated; अनुपसर्जनात्। प्रश्लिष्टनिर्देशोयम्। अनुपसर्जन अ अ अत् इति। M. Bh. on I. 1.27 Vārt. 6; cf. also M. Bh. on P. II. 3.69.

प्रश्लेष (1) coalescence of two vowels into one, as given in R. Pr. II. 6, and 7, corresponding to the गुण, वृद्धि and दीर्घ substitutes prescribed by the rules आद्गुणः P. IV. 1.87; अकः सवर्णे दीर्घः VI. 1.101; and वृद्धिरेचि VI. 1.88 which are stated under the jurisdiction of the rule एकः पूर्वपरयोः VI. 1.84; (2) finding out the presence of a letter in addition to the letters already present as coalesced, after splitting the combination into its different constituent letters. This practice of finding out an additional letter is resorted to by the commentators only to remove certain difficulties in arriving at some correct forms which otherwise could not be obtained; e.g. see क्ङिति च where क्ङ is believed to be a combination of ग्, क् and ङ्. See प्रश्लिष्ट and प्रश्लिष्टनिर्देश.

प्रष्ठ leader of a town (प्रष्ठोऽग्रगामिनि। Pā. VIII. 3.92); the word is quoted as a word which although declined generally in the masculine gender on account of its peculiar sense of leadership, has the feminine affix ङीष् (ई) applied to it in the sense of 'wife' (प्रष्ठादिशब्दाद्भार्यावगतिः। हेला०). cp. P. पुंयोगादाख्यायाम्। IV. 1.48.

प्रसंधान lit. linking up; joining; repeating a word in the Kramapāṭha and joining it with the following word; e.g. the second words ईळे पुरोहितम् etc. in अग्निं ईळे। ईळे पुरोहितम्। पुरोहितं यज्ञस्य।

प्रसक्त applicable, but not actually applied; the word is used in connection with a grammatical rule or operation that has become applicable, but has not been applied; cf. उत्सर्गस्य प्रसक्तस्यापवादो बाधको भवति, M. Bh. on P. II. 3.32, also प्रसक्तस्यादर्शनं लोपसंज्ञं भवति M. Bh. and S. K. on P. I. 1.60. The term प्रसक्त is opposed to the term अभिनिर्वृत्त.

प्रसक्तादर्शन Disappearance or absence of what should have been present, which is technically called 'Lopa'. cp. Vāk. pad. III. 14.132.

प्रसङ्ग applicability; possibility of being applied; the word is used with respect to a grammatical rule or operation which is on the point of being applied or taking place; the word प्राप्ति is also used in the same sense; cf. को हि शब्दस्य प्रसङ्गः यत्र गम्यते चार्थो न च प्रयुज्यते M. Bh. on P. I. 1.60; cf. also द्वौ प्रसङ्गौ अन्यार्थौ एकस्मिन् स विप्रतिषेधः, M. Bh. on P. I. 4.2; also cf. प्रसङ्गे सति सदृशतम आदेशः स्यात् S.K. on स्थानेन्तरतमः P. I. 1.50.

प्रसज्यप्रतिषेध prohibition of the possible application of a rule, generally laid down by the use of the negative particle न, together with, or connected with, a verbal activity e.g. न लुमताङ्गस्य P. I. 1.63, नामि P. VI. 4.3, न माङ्योगे VI. 4.74 etc. etc.; cf. प्रसज्यप्रतिषेधोऽयं क्रियया सह यत्र नञ्; cf. also प्रसज्यायं क्रियागुणौ ततः पश्चान्निवृत्तिं करोति M. Bh. on P. II. 2.6. In some cases the negative particle in a compound has also to be taken at stating a negation by प्रसज्यप्रतिषेधः; cf. M. Bh. on सुडनपुंसकस्य P. I. 1.43, सार्वधातुकमपित् I. 4.2, चादयोऽसत्त्वे I. 4.57.

प्रसव productivity, technically stated to be the characteristic mark of a male; masculineness. cp. Vāk. pad. III. 6.10; III. 13.27. cp. प्रसवः पुंस्त्वम्। (हेला.)

प्रसाद see प्रक्रियाप्रसाद by Viṭṭhaleśa.

प्रसारण a term used by ancient grammarians for संप्रसारण, i.e. the substitution of a corresponding vowel for a semivowel; e.g. इ for य्, उ for व्, ऋ for र् and ऌ for ल्; cf. रकि ज्यः प्रसारणम्। P. I. 1.4. Vārt. 6.

प्रसारणिन् that which gets, or is liable to get, the Prasāraṇa or Saṁprasāraṇa substitute; cf. कविधौ सर्वत्र प्रसारणिभ्यो डः P. III. 2.3 Vārt. 1.

प्रसिद्ध (1) established; in existence; cf. क्रमेण नार्थः पदसंहिताविदः पुराऽप्रसिद्धाश्रयपूर्वसिद्धिभिः, R. Pr. XI. 34 where the Kramapāṭha is said to be one which was not established before the Saṁhitāpāṭha; (2) known; cf. अनिटि प्रसिद्धे वसो भविष्यति M. Bh. on P. III. 1.45 Vārt 4, लोकत एते शब्दाः प्रसिद्धाः स्त्री पुमान् नपुंसकमिति M. Bh. on P. IV. 1.3; (3) brought about, accomplished, realized; तथास्य छः प्रसिद्धो भवति M. Bh. on P. IV. 1.89 Vārt. 2, सर्वत्रैव जश्त्वेन सिद्धं स्यात्, M. Bh. on P. VIII. 2.25.

प्रस्ताव context, topic, the same as प्रकरण which see above; cf. प्रस्तावः प्रकरणम्। यथा भोजनप्रकरणे सैन्धवमानयेति लवणे प्रतीतिर्गमनप्रकरणे त्वश्वे, Kaiy. on M. Bh. I. 1.23 Vārt. 4.

प्रस्वार a word or utterance in three mātrās or moras; cf. स ओमिति प्रस्वरति त्रिमात्रः प्रस्वारः स्थाने स भवत्युदात्तः R. Pr. XV. 3 whereon Uvvaṭa remarks त्रिमात्रः प्रस्वारः। See the word ओंकार.

प्राक् before a particular thing in place, or in recital, or in mention. The word is used generally to show the limit upto which a particular topic extends; cf. तसिलादयः प्राक् पाशपः; cf. also प्राक् कडारात्समासः P. I. 4.1; cf. also अथ आद्याः समाम्नायाधिकाः प्राग्निपितात् V. Pr. I. 33.

प्राकृत (1) original, primary, belonging to the Prakṛti as contrasted with a वैकृत modification or a modified thing; cf. प्रकृतिः स्वभावः, तत्संबन्धी प्राकृतः com. on T. Pr. XIV. 28; cf. एतद्विकारा एवान्ये, सर्वे तु प्राकृताः समाः R. Pr. XVII. 23; cf. also तर्हान्... पर्यूत्तकारपरः (नकारः) सकारं प्राकृतो नित्ये T. Pr. VI. 14; (2)

natural, which can be so ordinarily, without any specific effort ; cf. तस्मात् प्राकृतमेवैतत् कर्म यथा कटं करोति, M. Bh. on P. II. 3.5, cf. also M. Bh. on P. III. 1.5 Vārt. 8, 9.

प्राकृतसर्वस्व a treatise on the grammar of Prākṛta Languages attributed to Mārkaṇḍeya.

प्राक्क्रीतीय name given to a group of tad. affixes छ, यत् and others prescribed in the different senses (हित and others) given in rules upto तेन क्रीतम् P. V. 1.37 from तस्मै हितम् P. V. 1.5.

प्रागिवीय name given to tad. affixes mentioned in rules from P. V. 3.27 upto P. V. 3.95.

प्राग्घितीय name given to tad. affixes prescribed by rules beginning with प्राग्घिताद्यत् P. IV. 4.75 and ending with सोदराद्यः P. IV. 4.109.

प्राग्दिशीय name given to tad. affixes prescribed in rules from P. V. 3.1 to 25.

प्राग्दीव्यतीय name given to tad. affixes prescribed by rules beginning with तस्य विकारः P. IV. 3.134 and ending with the rule कंसीयपरशव्ययोर्यञञौ लुक् च P. IV. 3.168.

प्राग्देश districts of the east especially districts to the east of Ayodhyā and Pāṭaliputra, such as Magadh, Vaṅga and others; nothing can definitely be said as to which districts were called Eastern by Pāṇini and his followers Kātyāyana and Patañjali. A Vārttika given in the Kāśikā but not traceable in the Mahābhāṣya defines Prāgdeśa as districts situated to the east of शरावती (probably the modern river Rāvī or a river near that river); cf. प्रागुदञ्चौ विभजते हंसः क्षीरोदके यथा। विदुषां शब्दसिद्ध्यर्थं सा नः पातु शरावती॥ Kāś. on एङ् प्राचां देशे P. I. 1.75. There is a reading सरस्वती in some manuscript copies and सरस्वती is a well-known river in the Punjab near Kurukṣetra, which disappears in the sandy desert to the south ; a reading इरावती is also found and इरावती may stand for the river Rāvi. शरावती in Burma is simply out of consideration. For details see Vyākaraṇa Mahābhāṣya Vol. VII, pp. 202–204 and 141–142 D. E. Society's Edition.

प्राग्वतीय name given to tad. affixes prescribed in rules from P. V. 1.18 to 115.

प्राग्वहतीय name given to tad. affixes prescribed in rules from P. IV. 4.1 to 76.

प्राचीनमत the view or doctrine of the former or rather older grammarians. The word is used in many commentary books and the meaning of the word is to be decided according to the context. For example, in the works of Rāmacandra, the author of the Prakriyākaumudī and his followers, the word refers to the view given by the writers of the Kāśikāvṛtti and the commentaries thereon ; in the works of Bhaṭṭojī and his pupils, it refers to the writer of the Prakriyākaumudī in addition to the writers of the Kāśikā, while in the works of Nāgeśa it refers to the writings of Bhaṭṭojī and his pupils. For details see Vyākaraṇa Mahābhāṣya Vol. VII, pp. 23–24 D. E. Society's Edition.

प्राच्यपदवृत्ति succession of two vowels where the former vowel, which is either ए or ओ remains without coalescence with the following vowel अ, even though by rules it is liable to be changed ; e.g. सुजाते

अभ्यस्नुते । अध्वर्यो अद्रिभिः सुतम् । In such cases the vowel अ is pronounced ए. This view is held by the senior Śākalya (स्थविरशाकल्य); cf. प्राच्यपञ्चाल-उपधानिभोदयाः शाकल्यस्य स्थविरस्येतरा स्थितिः, R. Pr. II. 44; cf. also स पूर्वस्यार्धसदृश-मेकेषाम्, T. Pr. XI. 19 and the commentaries thereon; cf. also छन्दोगानां सात्यमुग्रिराणायनीया अर्धमेकारमर्धमोकारं चाधीयते । सुजाते ए अश्वसूनृते । अध्वर्यो ओ अद्रिभिः सुतम् । M. Bh. on Śiva Sūtra 3, 4 as also on P. I. 1.48.

प्राच्यवैयाकरण an eastern grammarian; the term प्राच्य (eastern) being a relative term, the east is to be taken with respect to the place in the context. The word प्राचां occurs many times in Pāṇini's Sūtras and the term प्राक् may refer to countries east of the river शरावती or सरस्वती in the Punjab. See प्राग्देश above. प्राचां is understood by some commentators as referring to time, in which case, the word may refer to ancient grammarians आपिशलि, शाकटायन, इन्द्र and others who lived before Pāṇini; cf. प्राचीनवैयाकरणतन्त्रे वाचनिकानि..*Par.* Śek. Pari. 1. The word प्राचीन is, of course, mostly used in the sense of ancient, rather than the word प्राच्. For specific peculiarities of the eastern grammarians see pp. 148-149 Vyākaraṇa Mahābhāṣya Vol. VII. D. E. Society's Edition.

प्राण air, which is instrumental in producing sound; cf. वायुः प्राणः कण्ठ्यमनु-प्रदानम् R. Pr. XIII. 1.

प्राणपणा *a gloss on the Mahābhāṣya of* Patañjali, written by the famous eastern grammarian Puruṣottamadeva of the 12th century A. D., of which only a fragment of a few pages is available. As the legend goes, the name प्राणपणा was given to the gloss as it was accompanied by an oath on the part of the author that his life was at stake if he did even the slightest injustice to the author of the Mahābhāṣya.

प्राण्यञ् the tad. affix अञ् prescribed by the rule प्राणिरजतादिभ्योऽञ् P. IV. 3. 154. cf. मयटः प्राण्यञ् विप्रतिषेधेन P. IV.3. 156 Vārt. 4.

प्रातिपदिक lit. available in everyword. The term प्रातिपादिक can be explained as प्रतिपदं गृह्णाति तत् प्रातिपदिकम् । cf. P. IV. 4.39. or पदं पदं प्रति प्रतिपदम् । प्रतिपदेषु भवम् । The original form of words. It originally included roots *also. Ancient works like Śabda* pārāyaṇa included them all. The term प्रातिपदिक, although mentioned in the Brāhmaṇa works, is not found in the Prātiśākhya works probably because those works were concerned with formed words which had been actually in use. The regular division of a word into the base (प्रकृति) and the affix (प्रत्यय) is available, first in the grammar of Pāṇini, who has given two kinds of bases, the noun-base and the verb-base. The noun-base is named Prātipadika by him while the verb-base is named Dhātu. The definition of Prātipadika is given by him as a word which is possessed of sense, but which is neither a root nor a suffix; cf. अर्थवदधातुरप्रत्ययः प्राति-पदिकम्. P. I. 2.45. Although his definition includes, the Kṛdanta words, the taddhitānta words and the compound words, still, Pāṇini has mentioned them separately in *the rule* कृत्तद्धितसमासाश्च *P. I. 2.45 to* distinguish them as secondary noun-bases as compared with the primary noun-bases which, are mentioned in the rule अर्थवदधातुरप्रत्ययः प्रातिपदिकम्. Thus, Pāṇini implies four kinds of Prātipadikas मूलभूत, कृदन्त, तद्धितान्त and समास. The Vārttikakāra appears to have given nine kinds

गुणवचन, सर्वनाम, अव्यय, तद्धितान्त, कृदन्त, समास, जाति, संख्या and संज्ञा. See Vārttikas 39 to 44 on P. I. 4. 1. Later on, Bhojarāja in his Śṛṅgāra-Prakāśa has quoted the definition अर्थवद्धातु० given by Pāṇini, and has given six subdivisions.; cf. नामाव्ययानुकरणकृत्तद्धितसमासाः प्रातिपदिकानि Śr. Prak. I. page 6. For the sense conveyed by a Prātipadika or noun-base, see प्रातिपदिकार्थ.

प्रातिपदिककार्य corresponding to अङ्गकार्य in the case of the declinables, which the Sūtrakāra mentions specifically with respect to the noun-base.

प्रातिपदिकग्रहण express mention by wording of a noun-base as in दित्यदित्यादित्य०, सुधातुरकङ् च etc., and not by description as अदन्त in अत इञ् (P. IV.1.95) or in a group of words (गण); cf. प्रातिपदिकग्रहणे लिङ्गविशिष्टस्यापि ग्रहणम् Par. Śek. Pari. 71, which recommends the feminine form of the base for an operation, provided the base is specifically expressed and not merely described e.g. युवतिः खलतिः युवखलतिः, चटकस्यापत्यं चाटकैरः, वह्वीनां पूरणी बहुतिथी etc.

प्रातिपदिकस्वर the general accent of the Prātipadika viz. the acute (उदात्त) for the last vowel as given by the Phiṭ-sūtra फिषः (प्रातिपदिकस्य) अन्त उदात्तः; cf. also प्रातिपदिकस्वरस्यावकाशः! आम्रः। M. Bh. on P. VI. 1.91 Vārt. 7.

प्रातिपदिकार्थ denoted sense of a Prātipadika or a noun-base. Standard grammarians state that the denotation of a prātipadika is five-old viz. स्वार्थ, द्रव्य, लिङ्ग, संख्या and कारक. The word स्वार्थ refers to the causal factor of denotation or प्रवृत्तिनिमित्त which is of four kinds जाति, गुण, क्रिया and संज्ञा as noticed respectively in the words गौः, शुक्लः, चलः and डित्थः. The word द्रव्य refers to the individual object which sometimes is directly denoted as in अश्वमानय, while on some occasions it is indirectly denoted through the genus or the general notion as in ब्राह्मणः पूज्यः; लिङ्ग the gender, संख्या the number and कारक the case-relation are the denotations of the case-terminations, but sometimes as they are conveyed in the absence of a case-affix as in the words पञ्च, दश, and others, they are stated as the denoted senses of the *Prātipadika*, while the case-affixes are said to indicate them; cf. वाचिका द्योतिका वा स्युः शब्दादीनां विभक्तयः Vākyapadīya.

प्रातिलोम्य in inverse order, antithesis, reverse sense; e.g. प्र and परा mean the reverse of आ, or प्रति means the reverse of अभि; cf. आ इत्यर्वागर्थे। प्र परेत्येतस्य प्रातिलोम्यम् etc. Nir. I.4.

प्रातिशाख्य a work on Vedic grammar of a specific nature, which is concerned mainly with the changes, euphonic and others, in the Pada text of the Saṁhitā as compared with the running text, the Saṁhitā itself. The Prātiśākhya works are neither concerned with the sense of words, nor with their division into bases and affixes, nor with their etymology. They contain, more or less, Vedic passages arranged from the point of view of Saṁdhi. In the Ṛk Prātiśākhya, available to-day, topics of metre, recital, phonetics and the like are introduced, but it appears that originally the Ṛk Prātiśākhya, just like the Atharva Prātiśākhya, was concerned with euphonic changes, the other subjects being introduced later on. The word प्रातिशाख्य shows that there were such treatises for

everyone of the several Śākhās or branches of each Veda many of which later on disappeared as the number of the followers of those branches dwindled. Out of the remaining ones also, many were combined with others of the same Veda. At present, only five or six Prātiśākhyas are available which are the surviving representatives of the ancient ones—the Ṛk Prātiśākhya by Śaunaka, the Taittiriya Prātiśākhya, the Vājasaneyi Prātiśākhya by Kātyāyana, the Atharva Prātiśākhya and the Ṛk Tantra by Śākaṭāyana, which is practically a Prātiśākhya of the Sāma Veda. The word पार्षद् or पारिषद was also used for the Prātiśākhyas as they were the outcome of the discussions of learned scholars in Vedic assemblies; cf. परिषदि भवं पार्षदम्. Although the Prātiśākhya works in nature, are preliminary to works on grammar, it appears that the existing Prātiśākhyas, which are the revised and enlarged editions of the old ones; are written after Pāṇini's grammar, each one of the present Prātiśākhyas representing, of course, several ancient Prātiśākhyas, which were written before Pāṇini. Uvvaṭa, a learned scholar of the twelfth century has written a brief commentary on the Ṛk Prātiśākhya and another one on the Vājasaneyi Prātiśākhya. The Taittirīya Prātiśākhya has got two commentaries —one by Somayārya, called Tribhāṣyaratna and the other called Vaidikābharaṇa written by Gopālayajvan. There is a commentary by Ananta Bhaṭṭa on the Vājasaneyi Prātiśākhya. These commentaries are called Bhāṣyas also.

प्रातिश्रुत्क places of echo or reverberation viz. chest and others, of sound which gets its origin at the navel but becomes reverberated at chest, throat, top of the mouth, mouth and nose; cf. तस्य (उत्पन्नस्याश्रवस्य शब्दस्य) प्रातिश्रुत्कानि भवन्ति उरः कण्ठः शिरो मुखं नासिके इति, T. Pr. II. 3.

प्रातिहत name given to the circumflex vowel, standing at the beginning of a word and following the final vowel of the previous word which is acute (उदात्त); cf. अपि चेन्नानापदस्थमुदात्तमथ चेत्संहितेन स्वर्यते स प्रातिहतः T. Pr. XX. 3.

प्राथमकल्पिक of the first type or kind; primary, as opposed to secondary; cf. अयं खल्वपि बहुव्रीहिरस्त्येव प्राथमकल्पिको यस्मिन्नैकपद्यमैकस्वर्यमेकविभक्तिकत्वं च, M. Bh. on P. I. 1.29, I. 1.30; I. 2. 42; cf. also अथवेह कौचित् प्राथमकल्पिकौ प्लक्षन्यग्रोधौ कौचित् क्रियया वा गुणेन वा M. Bh. on P. II. 2.29 Vārt. 15.

प्राथम्य first preference; first place; priority; cf. कुत; पुनः प्राथम्यं किं शब्दतः आहोस्विदर्थतः। M. Bh. on I. 3. 1. Vārt. 11.

प्रादि a group of words beginning with प्र, which are all prefixes or upasargas e.g. प्र, परा, अप etc. cf. कुगतिप्रादयः P. II. 2. 18.

प्रादिसमास a compound with प्र and others prescribed by the rule कुगतिप्रादयः P. II. 2.18 and explained in detail by the Vārttikas headed by the Vārttika प्रादयो गताद्यर्थे प्रथमया P. II. 2.18 Vārt. 4, which comes under the general head तत्पुरुष; the compound is also called प्रादितत्पुरुष; cf. कथं प्रभावो राज्ञः। प्रकृष्टो भाव इति प्रादिसमासो भविष्यति। Kāś. on P. III. 3.24. cf. also प्रान्तः पर्यन्तः। बहुव्रीहिरयं प्रादिसमासो वा Kāś. on P. VI. 2. 180.

प्रादेशिक belonging to the root; the word प्रदेश has here the peculiar sense of a root which has the mean-

ing of the noun (under discussion) cf. तद्यत्र स्वरसंस्कारौ समर्थौ प्रादेशिकेन गुणेन अन्वितौ स्यातां संविज्ञातानि तानि Nir. I. 12.

प्राधान्य preponderance, principal nature as opposed to the subordinate one (विशेषणत्व); cf. यत्र प्राधान्येन अल् आश्रीयते तत्रैव प्रतिषेधः स्यात् M.Bh. on P. I. 1.56. cf. also प्राधान्येन व्यपदेशा भवन्ति ।

प्रापक applying in the usual way; lit. leading to the injunction or विधिशास्त्र; cf. किं पुनरिदं नियमार्थं आहोस्वित् प्रापकम् M. Bh. on P. I. 1.70; cf. also M.Bh. on P. III. 4.110.

प्रापण reaching, arrival; cf. प्रत्यक्षमाख्यानमुपदेशो, गुणैः प्रापणमुद्देशः M. Bh. on P. I. 3.2.

प्राप्तविभाषा or प्राप्तविकल्पत्व, optional prescription of some operation or rule which otherwise is obligatory; cf. लोपे विभाषा। प्राप्तविभाषेयम्। किमर्थेन योगात् । Kāś. on P. VIII. 1.45; cf. also ह्रक्रोरन्यतरस्याम्। प्राप्तविकल्पत्वाद् द्वितीयैव । Kāś. on P. I. 4.53.

प्राप्ति application of a rule, arrival at a particular form; incidence, occurrence of a particular rule; cf. अनन्तरा या प्राप्तिः सा प्रतिषिध्यते M. Bh. on P. I. 1.48.

प्राप्तिज्ञ a person who knows only the application of a rule and the realization from it of the form that can be arrived at, as opposed to one who knows the form that is desired or current; cf. प्राप्तिज्ञो देवानांप्रियः न त्विष्टिज्ञः इष्यते एतद्रूपमिति। M. Bh. on II 4.56 Vārt. 1; cf. also किरतिं चर्करीतान्तं पचतीत्यत्र यो नयेत्। प्राप्तिज्ञं तमहं मन्ये प्रारब्धस्तेन संग्रहः । M. Bh. on VII. 4.92.

प्राप्य lit. which is arrived at; an object which is to be reached; cf. प्राप्यं कर्म; the word प्राप्य is used as a word qualifying the word कर्म, in which case it is called प्राप्यकर्म, as for example ग्रामं in ग्रामं गच्छति देवदत्तः or वेदमधीते माणवकः. The term प्राप्य is defined as क्रियाकृतविशेषानवगतौ कर्तुः क्रियया अनाश्रितं आश्रितं वा यदवाप्यते तत् प्राप्यं कर्म । cf. कर्तुरीप्सिततमं कर्म । तत्तु त्रिविधं निर्वर्त्यं विकार्यं प्राप्यमिति । यस्य क्रियाकृतानां विशेषाणां सर्वथानुपलब्धिः तत् प्राप्यम्. Śṛṅgāra Prakāśa IV.

प्राप्यकारिन् lit. beginning its activity after going to the object just as the sense of sight which accomplishes the activity of seeing on reaching the object. cf. Vāk. pad. I. 80.

प्रामाणिक authoritative; those that talk with authority; cf. प्रामाणिकमतमेतत्, a phrase often used by commentators.

प्रामाण्य authority; cf. यथोत्तरं मुनीनां प्रामाण्यम् S. K. on न बहुव्रीहौ P. I. 1.29; cf. also the usual expression वचनप्रामाण्यात् Kāś. on P. VII. 2.7.

प्रामादिक faulty, uttered or expressed with a fault; inaccurate.

प्राय general nature, general public; cf. प्राय इति लोको व्यपदिश्यते, M. Bh. on P. V. 1.16; cf. प्रायोर्थो वृत्तमित्येते पादज्ञानस्य हेतवः R. Pr. XVII. 16; cf. also, लौकिकी विवक्षा यत्र प्रायस्य संप्रत्ययः M. Bh. on P. V. 1.16.

प्रायिक optional, to be done at pleasure, common, usual; cf. प्रायिकं चैतत् ।

प्रायोक्त्र belonging to one who speaks or says; cf. अस्त्येव प्रायोक्त्री विवक्षा अस्ति लौकिकी । M. Bh. on P. V. 1.16.

प्रावचन accentuation, as noticed in the original Saṁhitāpāṭha; cf. प्रावचनो वा यजुषि। प्रवचनशब्देन आर्षपाठ उच्यते। तत्र भवः स्वरः प्रावचनः स च यजुषि भवति। तान्ते वा यज्ञकर्मणि । V. Pr. I. 132.

प्राश्लिष्ट name of the circumflex accent possessed by a vowel which has re-

sulted from the coalescence of two similar vowels, as for example in भिन्द्धीदम् । see प्रश्लिष्ट.

प्रासङ्गिक secondary to another thing which is to be principally dealt with. cp. Vāk. pad. II. 77. यदन्यदर्थमारब्धमन्यदपि एकेनैव प्रयत्नेन संभवलाघवाभ्यां निष्पादयति तत्प्रासङ्गिकम् । (पुण्य).

प्रासादवासिन्याय inclusion of a thing even though it possesses an additional factor, or consideration, other than what is referred to; cf. प्रासादवासिन्यायेन ग्रहणं भवति । तद्यथा केचित् प्रासादवासिनः । केचिद् भूमिवासिनः । केचिदुभयवासिनः । ये प्रासादवासिनः गृह्यन्ते ते प्रासादवासिग्रहणेन । ये भूमिवासिनः गृह्यन्ते ते भूमिवासिग्रहणेन । ये उभयवासिनः गृह्यन्ते ते प्रासादवासिग्रहणेन भूमिवासिग्रहणेन च । M. Bh. on P. I. 1.8.

प्रियादि a class of words headed by the word प्रिया which do not allow their previous word in a bahuvrīhi compound to take the masculine base by the rule स्त्रियाः पुंवत्...P. VI. 3.34; e.g. कल्याणीप्रियः; For details, see Kāś. on P. VI. 3.34.

प्रेक्षा (1) appearance, the being seen or understood; cf. दूतो निर्ऋत्या इदमाजगाम । पञ्चम्यर्थप्रेक्षा वा षष्ठ्यर्थप्रेक्षा वा । Nir. I. 17; (2) thoughtful consideration, cf. य एव मनुष्यः प्रेक्षापूर्वकारी भवति सोऽध्रुवेण निमित्तेन ध्रुवं निमित्तमुपादत्ते, M. Bh. on P. I. 1.26 Vārt. 5.

प्रेक्षादि a class of words to which the tad. affix इन् is added in the four senses given in P. IV. 2.67-70; e.g. प्रेक्षी, ध्रुवकी; cf. Kāś. on P. IV. 2.80.

प्रेप्सु desiderative adjective; a word formed by adding the affix उ in the sense of 'an agent' to a desiderative root by the rule सनाशंसभिक्ष उः P. III. 2.168. The term प्रेप्सु was used for such nouns by ancient grammarians.

प्रेषणी a term used by ancient grammarians for the imperative mood or लोट् of Pāṇini.

प्रैषादि the senses प्रैष 'order to do', *अतिसर्ग 'permission to do'*, and प्राप्तकालता 'fitness of time', as possessed by the potential passive participles; cf. विधीयन्ते प्रैषादिषु लोडादयः M. Bh. on P. III. 1.26.

प्रोक्तपुंस्क possessed of the masculine gender.

प्रौढमनोरमा popularly called मनोरमा also; the famous commentary on the Siddhāntakaumudī of Bhaṭṭojī Dikṣita written by the author himself to explain fully in a scholarly manner the popular grammar written by him; the word प्रौढमनोरमा is used in contrast with बालमनोरमा another commentary on the Siddhāntakaumudī by Vāsudevadīkṣita. On account of the difficult nature of it, it is usual to read the प्रौढमनोरमा upto the end of the Kārakaprakaraṇa only in the Sanskrit Pāthaśālās before the study of the Śabdenduśekhara and the Paribhāṣenduśekhara is undertaken.

प्रौढमनोरमाखण्डन (1) a grammatical work written by a grammarian named Cakrapāṇi of the Śeṣa family of grammarians. The work is meant to refute the arguments of Bhaṭṭojī Dīkṣita in his Prauḍhamanoramā; (2) a grammar work written by the famous poet and rhetorician Jagannātha in refutation of the doctrines and explanations given in the Prauḍhamanoramā by the stalwart Grammarian Bhaṭṭojī Dīkṣita. The work is not a scholarly one and it has got a tone of banter. It was written by Jagannātha to show that he could also write works

on Grammar and the bearded pedant Bhaṭṭojī should not be proud of his profound scholarship in Grammar. The work of Jagannātha was named मनोरमाकुचमर्दन possibly by his followers or even by himself.

प्रौढमनोरमाटीका a commentary on Bhaṭṭojī Dīkṣita's Prauḍhamanoramā written by Bhaṭṭojī's grandson Hari Dīkṣita. The commentary is called लघुशब्दरत्न or simple शब्दरत्न which is an abridgment of the author's work बृहच्छब्दरत्न. The Laghuśabdaratna is widely studied along with the Prauḍhamanoramā in the Pāṭhaśālās.

प्लक्षादि a class of words headed by the word प्लक्ष to which the tad. affix अण् is added in the sense of 'a fruit' e.g. प्लाक्षम्, ऐङ्गुदम् cf. Kāś. on P. IV. 3.164.

प्लाक्षायण an ancient Vedic scholar who presumably wrote a work on Vedic grammar (of the type of the Prātiśākhya works). For a difference of view he is quoted in the Taittirīya Prātiśākhya; cf. न प्लाक्षिप्लाक्षायणयोः T. Pr. IX. 6.

प्लाक्षि an ancient writer of a Prātiśākhya work quoted in the Taittirīya Prātiśākhya. See प्लाक्षायण above. The words प्लाक्षि and प्लाक्षायण as also प्लाक्षी (feminine) occur in the Mahābhāṣya also, but not in the Gaṇapāṭha of Pāṇini.

प्लुत protracted, name given to vowels in the protracted grade. The vowels in this grade which are termed protracted vowels are possessed of three mātrās and in writing they are marked with the figure 3 placed after them. In pronunciation they take a longer time than the long or दीर्घ vowels; cf. ऊकालोऽज्झ्रस्वदीर्घप्लुतः P. I. 2.27. The word is derived from प्लु (प्रु also) I Ātmane. to go, and explained as प्लवते इति. The word प्लवते is often found for प्लुतो भवति in the Prātiśākhya works; cf. also मात्रा ह्रस्वस्तावदवग्रहान्तरं, द्वे दीर्घस्तिस्रः प्लुत उच्यते स्वरः। अधः स्विदासी३दुपरि स्विदासी३द् अर्थे प्लुतिर्भौरिव विन्दतीश त्रिः॥ R. Pr. I. 16.

प्लुति prolation or protraction of a vowel when it is possessed of three mātrās; cf. R. Pr. I. 31. See प्लुत above; cf. अविद्वांसः प्रत्यभिवादे नाम्नो ये न प्लुतिं विदुः। कामं तेषु तु विप्रोष्य स्त्रीष्विवायमहं वदेत् M. Bh. on P. I. 1 Āhnika 1.

प्वादि a class or roots headed by the root पू which get their vowel shortened in the four conjugational tenses as also before the pers. part. affix; e.g. पुनाति, पुनानः, लुनाति, लुनन् etc.; cf. Kāś. on P. VII. 3.80.

फ

फ् hard labial consonant, aspirate of प्, possessed of properties श्वास, घोष, महाप्राणता, and कण्ठविवृतता.

फ (1) the letter or sound फ्, the vowel अ being added for facility of pronunciation; (2) the affix फ for which आयन is always substituted as given by Pāṇini in P. VII. 1.2.

फक् (1) tad. affix फ marked with mute क् for effecting the वृद्धि substitute for the initial vowel of the word to which it is applied. The initial letter फ् of all the affixes beginning with फ् in Pāṇini's grammar is always changed into आयन्. The tad. affix फक् is affixed (1) in the sense of गोत्रापत्य grandchild and his issues, to the word नड and others as also to the words ending with the affixes यञ् and इञ् and words शरद्वत्, दर्भ, द्रोण etc. e.g. नाडायनः, शालङ्कायनः, दाक्षायणः, प्लाक्षायणः, द्रोणायनः, वैदः, और्वः etc.; cf. P.

IV. 1.99-103; (2) as a cāturarthika affix in the four senses mentioned in P. IV. 2.67-70 to the words पक्ष and others e.g. पाक्षायणः, तौषायणः; cf. P. IV. 2.80.

फञ् tad. affix फ marked with ञ् causing the Vṛddhi substitute for the initial vowel of the word, applied in the sense of grandchildren and their issues to words अश्व and others, as also to the word भर्ग; e.g. आश्वायनः, आश्मायनः, भार्गायणः cf. अश्वादिभ्यः फञ् and भर्गात् त्रैगर्ते; cf. P. IV. 1.110 and 111.

फणादि a class of seven roots headed by the root फण्, which belong to the first conjugation and which have optionally their vowel अ changed into ए and the reduplicative syllable (अभ्यास) dropped, in the forms of the perfect tense before the affix इथ and weak affixes; e.g. फेणतुः, फेणुः, फेणिथ, फफणतुः, पफणुः, पफणिथ etc. cf. P. VI. 4.125.

फल (1) fruit or benefit of an action which goes to the agent; cf. फलव्यापारयोर्धातुः Vaiyākaraṇa-bhūṣana. A root which is given as Ubhayapadin in Pāṇini's Grammar takes the Ātmanepada affixes when the fruit of the activity is meant for the agent, while otherwise it takes the Parasmaipada affixes; (2) The word फल also means the result of a grammatical operation or grammatical injunction.

फि a common term for the affixes फिन् and फिञ्.

फिञ् tad. affix आयनि applied to the word मिमत in the sense of offspring e.g. मैमतायनिः; cf. P. IV. 1.150; it is also added in the same sense of (offspring) to the words तिक and others as also to the word कौसल्य, two-syllabled words ending with अण् and to words वाकिन and others; e.g. तैकायनिः, कौसल्यायनिः, वाकिनकायनिः etc. cf. P. IV. 1.159.

फिट्सूत्र a small work on accents attributed to Śāntanava, an ancient Vedic scholar who lived before Patañjali if not before Pāṇini, as the latter has not referred to him. There is an anonymous commentary upon it.

फिन् tad. affix आयनि in the sense of offspring added according to the Eastern grammarians to words not beginning with आ; ऐ or औ, e.g. ग्लुचुकायनिः, cf. IV. 1.160.

फुल्लराज a *little known* commentator of Vākyapadīya. To fill up the gaps created by the loss of Helārāja's commentary on Vāk. pad. III. 7.34 to 47, remarks of this commentator have been put and the scribes write इतो ग्रन्थपातसंधानाय फुल्लराजकृतिर्लिख्यते। Again the commentary beginning with the words कुतश्चित्सदमध्याहृत्य on Vāk. pad. III. 7-65 also belonged to Phullarāja. Nothing is known about him.

फॅडेगन् [FADDEGON, BAREND] a scholar of Sanskrit Grammar, who has written a book 'Studies in *Pāṇini's Grammar*'.

ब

ब् third letter of the labial class which is soft and inaspirate.

ब or बकार the letter ब्, the vowel अ as also the word कार being added for facility of utterance; cf. T. Pr. I. 17.21. The letter ब् is sometimes used for व् especially when it stands at the beginning of a word, for which scholars use the expression बवयोरभेदः.

बर्नेल् [BURNELL, Dr.] a European Sanskrit scholar who has written a learned booklet 'Aindra School of Sanskrit Grammarians' which discusses the problem of the Aindra grammar. See ऐन्द्र.

बर्बरता a fault in pronunciation of the type of roughness or barbarousness in the utterance of the letter र्; cf. बर्बरता असौकुमार्यं रेफे Uvvaṭa on R. Pr. XIV. 8.

बर्स्व्य (written as बत्स्र्य or बर्स्य possibly through mistake in the printed Calcutta Edition) ; connected with the socket of the teeth. As the utterance of र् proceeds from the socket of the teeth, र् is called बर्स्व्य. cf. उपसंहृततरे च जिह्वाग्रमृकारर्कारल्कारेपु बर्स्वे-पूपसंहरति T. Pr. II. 18. बर्स्व is explained here by the commentator as दन्तपङ्क्तेरुपरिष्टादुच्चपदेशेपु ऋकारस्य ॠकारस्य ऌकारस्य च बर्वाः स्थानम्। The word उपरिष्टात् in the explanation given above is questionable ; the explanation given by Uvvaṭa in his comment on बर्स्यमेकं इच्छन्ति रेफम् R. Pr. I. 20. viz. बर्सशब्देन दन्तमूलादुपरिष्टादुच्छूनः प्रदेश उच्यते appears better although apparently बर्स is written in the text for बर्स्व or बर्स्वे.

बलराम writer of a gloss named धातुप्रकाश on the Dhātupāṭha of Pāṇini. He is also known as Balarāma Pañcānana. He wrote Prauḍhaprakāśa, a Śaiva-oriented grammar work where vowels are called Śiva and consonants are called Śakti.

बलादि (1) a class of words headed by the word बल, to which the tad. affix य is added in the four senses given by Pāṇini in IV. 2.67-70. e g. बल्य:, कुल्यम् , तुल्यम्, वन्यम् etc. cf. Kāś. on P. IV. 2.80 ; (2) a class of words headed by बल which take the possessive tad. affix मत् optionally with the regular affix इन् ; e.g. बलवान्, बली; cf. Kāś. on P. V. 2.136.

बलीयस्त्व relative superiority in strength possessed by rules of grammar or by operations based on rules of grammar. This superiority is decided generally on any one or more of the four recognized criteria such as परत्व, नित्यत्व, अन्तरङ्गत्व and अपवादत्व. The phrase अन्तरङ्गबलीयस्त्वात्, very frequently occurs in the Vārttikas and in the Mahābhāṣya ; cf. M. Bh. on P. III. 1.67, VI. 1.17, 85 Vārt. 15, VI. 4.62 and VII. 1.1.

बश् short term or pratyāhāra for the consonants from ब to mute श् in the Māheśvara sūtra i.e. the consonants ब्, ग्, ड् and द्.

बहिरङ्ग a rule or operation which is बहिरङ्ग (lit. external) ; the word बहिरङ्ग is used in grammar in connection with a rule or operation, the cause (निमित्त) of which occurs later in place or time than the cause of the other which is called अन्तरङ्ग. For the various kinds of बहिरङ्गत्व see the word अन्तरङ्ग where the kinds of अन्तरङ्गत्व are given.

बहिरङ्गपरिभाषा the Paribhāṣā or the maxim असिद्धं बहिरङ्गमन्तरङ्गे (Par. Śek. Pari. 50) which cites the comparative weakness of the rule or operation which is Bahiraṅga.

बहिरङ्गलक्षण an operation or rule which is characterized as बहिरङ्ग ; cf. असिद्धं बहिरङ्गलक्षणमन्तरङ्गलक्षणे M. Bh. on P. I. 1.57 ; cf. also M. Bh. on P. I. 4.2 Vārt. 21.

बहिरङ्गासिद्धत्व invalidity i.e. non-occurrence or non-application of a bahiraṅga rule or operation before the antaraṅga operation which is looked upon as stronger occurring earlier to the mind, or in the wording, as it does.

बहु plural, many, the word is used in the sense of abundance also; cf. बहुषु बहुवचनम् P. I. 4.21 and बहोर्लोपो भू च बहोः VI. 4.158.

बहुच् tad. suffix बहु which is always prefixed to a noun in the sense of 'almost complete', 'almost full', 'to a considerable extent'; e.g. बहुगुडा द्राक्षा; cf. विभाषा सुपो बहुच् पुरस्तात्तु P. V. 3.68.

बहुप्रकृति (1) consisting of a large number of verbal parts in derivation; बह्व्यः प्रकृतयो यत्र; (2) a compound in which the constituent words are all in the plural number, cf. सर्वो द्वन्द्वो विभाषैकवद्भवति । बहुप्रकृतिरिति वक्तव्यम् M. Bh. on P. II. 4.12 Vārt. 1; (3) a compound word (पद) made up of many constituent words; cf. बहूनि पदानि यत्र तद् बहुप्रकृति पदम् Vāj. Prāt. V. 7.

बहुमध्यगत a word which has entered between two constituent words of a compound by splitting in a way the compound e.g. the word च in ईयते नरा च शंसं दैव्यम् Rg. Veda IX. 86.42; cf. एतानि परिगृह्णीयात् बहुमध्यगतानि च। R. Pr. X. 7. explained by Uvvaṭa as बहूनां पदानां मध्यगतानि च यानि पदानि तानि अतिक्रम्य परिगृह्णीयात् ।

बहुल lit. variously applicable; the word is used in the rules of Pāṇini in connection with a grammatical rule or affix or the like that is seen necessarily applied in some cases, optionally applied in a few other cases and not at all applied in the other cases still. The word बहुलम् is used by Pāṇini in all such cases. See P. II. 1.32, 57; II. 3.62; II. 4.39, 73,76, 84; III. 1.34 etc.; cf. the usual explanation of बहुलम् given by grammarians in the lines क्वचित्प्रवृत्तिः क्वचिदप्रवृत्तिः क्वचिद्विभाषा क्वचिदन्यदेव । विधेर्विधानं बहुधा समीक्ष्य चतुर्विधं बाहुलकं वदन्ति Com. V. Pr. III. 18.

बहुलपाद name given by grammarians to the third pāda of the third adhyāya of the Aṣṭādhyāyī.

बहुवचन the plural number; the affixes of the plural number applied to noun-bases as also to roots; cf. बहुषु बहुवचनम् P. I. 4.21.

बहुव्रीहि a compound similar in meaning to the word बहुव्रीहि (possessed of much rice) which, in sense shows quite a distinct object than those which are shown by the constituent members of the compound; a relative or adjective compound. There are various kinds of the Bahuvrihi compound such as समानाधिकरणबहुव्रीहि, व्यधिकरणबहुव्रीहि, संख्याबहुव्रीहि, दिग्बहुव्रीहि, सहबहुव्रीहि, नञ्बहुव्रीहि, and अनेकपदबहुव्रीहि which depend upon the specific peculiarity noticed in the various cases. Pāṇini in his grammar has not given any definition of बहुव्रीहि, but has stated that a compound other than those already given viz. अव्ययीभाव, द्वन्द्व and तत्पुरुष, is बहुव्रीहि, and cited under Bahuvrīhi all cases mentioned above; cf. शेषो बहुव्रीहिः II. 3.23-28; also cf. अन्यपदार्थप्रधानो बहुव्रीहिः M. Bh. on P. II. 1 6; II. 1.20; II. 1.49.

बहुव्रीहिपाद conventional term used for the second pāda of the sixth adhyāya of Pāṇini's Aṣṭādhyāyī.

बहुव्रीहिप्रकृतिस्वर the accent peculiar to, or specifically mentioned in the case of the Bahuvrīhi compound viz. the retention of its own accents by the first member, in spite of the general rule that a compound word has the last vowel accented acute i.e. उदात्त. cf. बहुव्रीहौ प्रकृत्या पूर्वपदम्. P. VI. 2.1. The expression बहुव्रीहिस्वर in this very sense is used in the Mahābhāṣya cf. बहुव्रीहिस्वरं शास्ति समासान्तविधेः सुकृत् M. Bh. on P. VI. 2.1.

बह्वच् multisyllabled, a word which contains three, or more than three vowels; the word occurs many times in the sūtras of Pāṇini. cf. P. II. 4.66, IV. 2.73, IV. 2.109, IV. 3.67; V. 3.78, VI. 2.83, VI. 3.118.

बह्वपेक्ष lit. depending on many; the word is used in the sense of depending on many causal factors (निमित्तानि) and given as the definition of a kind of बहिरङ्ग by some grammarians; cf. अल्पापेक्षमन्तरङ्गं बह्वपेक्षं बहिरङ्गम्. This kind of अन्तरङ्गबहिरङ्गत्व, cited by Kaiyaṭa is, however, disapproved by Nāgeśabhaṭṭa; cf. बहिरङ्गान्तरङ्गशब्दाभ्यां बह्वपेक्षत्वाल्पापेक्षत्वयोः शब्दमर्यादया अलाभाच्च। तथा सति असिद्धं बह्वपेक्षमल्पापेक्षे इत्येव वदेत्। Par. Śek. on Pari. 50.

बह्वर्थ lit. the meaning of the word बहु. There are many senses of the word बहु out of which 'plurality' is the sense usually seen. The word also means 'collection;' cf. ग्रामशब्दोऽयं बह्वर्थः। अस्त्येव शालासमुदाये वर्तते। तद्यथा। ग्रामो दग्ध इति। M. Bh. on P. I. 1.8, 21.

बह्वादि a class of words headed by बहु to which the fem. affix ई (ङीप्) is added to form the feminine base; the words ending in अ in this class take the fem. affix आ (टाप्) in case ई which is optional, is not added; other words remain as they are, if ई, is not added; e.g. बह्वी, बहुः, पद्धतिः; पद्धती, गतिः, गती, चण्डी, चण्डा; etc. cf. Kāś. on P. IV. 1.45.

बाध sublation, setting aside; सामान्यशास्त्रस्य विशेषशास्त्रेण बाधः Par. Śek. on Pari. 51.

बाधक lit. that which sublates or sets aside; generally a special rule which sets aside a general rule; cf. येन नाप्राप्ते यो विधिरारभ्यते स तस्य बाधको भवति, Pari. Pāṭha of पुरुषोत्तमदेव Pari. 51; cf. also नैतज्ज्ञापकसाध्यं अपवादैरुत्सर्गा बाध्यन्त इति। बाधकेनानेन भवितव्यं सामान्यविहितस्य विशेषविहितेन। M. Bh. on P. II. 1.24. Vārt. 5. बाधक is used as a synonym of अपवाद. cf. अपवादशब्दोऽत्र बाधकपरः। Par. Śek. Pari. 58.

बाधकत्व the same as बाध; sublation; setting aside; this sublation is described to be of two types—(1) complete sublation when the rule set aside, is for ever set aside and cannot, by the maxim called तक्रकौण्डिन्यन्याय, be applied again; cf. दधि ब्राह्मणेभ्यो दीयतां तक्रं कौण्डिन्यायेति सत्यपि संभवे दधिदानस्य तक्रदानं निवर्तकं भवति। cf. M.Bh. on P. I. 1.47; VI. 1.2; VI. 2.1; etc.; (2) temporary sublation when the rule set aside, can be applied, if possible after the special, rule has been applied; cf. सर्वथा अनवकाशत्वादेव बाधकत्वे स्वस्य (अनवकाशशास्त्रस्य) पूर्वप्रवृत्तिरित्येव बाधः। तत्र बाधके प्रवृत्ते यद्युत्सर्गप्राप्तिर्भवति तदा भवत्येव यथा तत्रैव याडादयः Par. Śek. on Pari. 57. The sublation or बाधकत्व is not only in the case of सामान्यविशेषभाव and अनवकाशत्व as given above, but a rule or operation which is पर (cited later), or नित्य, or अन्तरङ्ग sets aside the rule or operation which is पूर्व, or अनित्य, or बहिरङ्ग respectively. This बाध्यबाधकभाव occupies a very important position in respect of the application of grammar rules for arriving at the correct forms (इष्टरूपसिद्धि) and grammarians have laid down a number of Paribhāṣās in the field of बाध्यबाधकभाव.

बाधा a refuting statement; the word is used, rather rarely, almost in the place of the usually used word बाध. cf. Vāk. pad. II. 77. cp. अर्थित्वात्तत्सामान्योपदेशाद्वा सति प्रवृत्तिसंभवे दृष्टादृष्टार्थप्राप्त्यनुमानं यत्र सा बाधा। (पुण्य). In बाध the general rule is actually stated before, while in बाधा the presence of it is to be inferred.

बाधासमुद्देश a section of the third Kāṇḍa of Vākyapadīya. Along

with लक्षणसमुद्देश it was lost early, probably a few years after Bhartṛhari's death. cp. Puṇyarāja on Vāk. pad. II. 77.

बालंभट्ट (बालंभट्ट) surnamed Pāyaguṇḍa or Pāyaguṇḍe, who has written a commentary on the commentary Mitākṣarā on the याज्ञवल्क्यस्मृति. Some scholars say that he was also a great grammarian and identical with वैद्यनाथ पायगुंडे who has written the commentary काशिका or गदा on the Paribhāṣenduśekhara, the Cidasthimālā on the Laghuśabdenduśekhara and commentaries on the Vaiyākaraṇabhūṣana, Śabdakaūstubha and Bhāṣyapradīpoddyota. Other scholars believe that Bālaṁbhaṭṭa was the son of Vaidyanātha and that he wrote only the commentary on Mitākṣarā called Bālaṁbhaṭṭī after him. (2) There was also a comparatively modern grammarian of Tanjore who has written small grammar works बालबोधिनी and बालरञ्जनी.

बालबोधिनी (1) name of a grammatical work ascribed to Bālaṁbhaṭṭa of Tanjore. (2) name of a commentary by Jagaddhara on the Kātantrasūtra.

बालमनोरमा name of a commentary on the Siddhānta-kaumudī of Bhaṭṭojī Dīkṣita by Vāsudeva Dīkṣita, a grammarian of Tanjore. There is also another commentary called Bālamanoramā written by Anantadeva on the Siddhānta-kaumudī.

बालरञ्जनी name of a grammar work written by Bālaṁbhaṭṭa of Tanjore. See बालंभट्ट (2).

बालावबोध (1) a popular recast of the Cāndra by Kāśyapa studied in Ceylon. It is like Laghusiddhānta-kaumudī. (2) a small grammatical manual for beginners by Narahari.

बाहुलक the application of a grammatical rule as a necessity to arrive at some forms in literature especially in the Vedic Literature as also in the works of standard writers, which cannot be explained easily by the regular application of the stated rules; cf. सुप्तिङुपग्रहलिङ्गनराणां कालहलच्स्वरकर्तृयङां च । व्यत्ययमिच्छति शास्त्रकृदेषां सोऽपि च सिध्यति बाहुलकेन M. Bh. on P. III. 1.85; also cf. बाहुलकं प्रकृतेस्तनुदृष्टेः प्रायसमुच्चयनादपि तेषाम् । कार्यसशेषविधेश्च तदुक्तं नैगमरूढिभवं हि सुसाधु M. Bh. on P. III. 3.1. In many sūtras, Pāṇini has put the word बहुलम् to arrive at such forms; e.g. see P. II. 1.32, 57; II. 3.62, II. 4.39, 73, 76, 84 etc.

बाहुलेय a word which is given along with the word शाबलेय to show that the presence of one particular word in language, as for instance, शाबलेय does not necessarily mean the absence of another word such as बाहुलेय, although as a matter of fact, शाबलेय which is found in the शुभ्रादिगण shows that the word शबल can have the affix ढक् (एय) added to it in the sense of an offspring, while बहुल cannot have it. cp. Vāk. pad. III. 3.75; III. 14.149.

बाह्य (प्रयत्न) external effort; the term is used many times in connection with the external effort in the production of articulate sound, as different from the internal effort आभ्यन्तरप्रयत्न. The external effort is described to be consisting of 11 kinds; cf. बाह्यप्रयत्नस्त्वेकादशधा । विवारः संवारः श्वासो नादो घोषोऽघोषोऽल्पप्राणो महाप्राण उदात्तोऽनुदात्तः स्वरितश्चेति । S.K. on P.I. 1.9.

बाह्वादि a class of words headed by the word बाहु to which the tad. affix इ (इञ्) is added in the sense of a

descendant; e.g. बाहविः, पौष्करसादिः, पाञ्चिः etc. The class called बाह्वादि is looked upon as आकृतिगण on the strength of the word च in the rule, so that similar words, not included in the class, could be explained; cf. Kāś. on P. IV. 1.96.

बिदादि a class of words headed by the word बिद to which the affix अ (अञ्) is added in the sense of a grandchild and further descendants; e.g. बैदः, और्वः, काश्यपः, कौशिकः etc. The words in this class are mostly names of sages. In the case of such words as are not names of sages, the affix अ is added in the sense of the offspring and not any descendant. e.g. पौत्रः, दौहित्रः etc.; cf. Kāś. on P. IV. 1.104.

बिन्दु anusvāra, letter pronounced only through the nose; a dot to indicate the nasal phonetic element shown in writing above or sometimes after that letter or vowel, after which it is uttered; cf. अं इत्यनुस्वारः। अकार इह उच्चारणार्थः इति बिन्दुमात्रो वर्णोऽनुस्वारसंज्ञो भवति ॥ Kāt. I. 1.19.

बिल्वकादि a class of words headed by the word बिल्वक the affix ईय (छ) placed after which is elided when another tad. affix such as अण् or the like is placed after them; cf. बिल्वा यस्यां सन्ति बिल्वकी तस्यां भवाः बैल्वकाः Kāś. on P. VI. 4.153.

बिल्वादि a class of words headed by the word बिल्व, to which the tad. affix अ (अण्) is added in the sense of 'a product' or 'a part'; e.g. बैल्वः, मौद्गः, वैणवः etc.; cf. Kāś. on P. IV. 3.136.

बीज latent force, potency, seed. cp. Vāk. pad. I. 84. cp. व्यक्तपरिच्छेदानुगुणसंस्कारभावना बीजानि। (स्वो.)

बुइस्कूल [BUISKOOL H. E.] A European grammarian who has written an essay on the last three Pādas of Pāṇini's Aṣṭādhyāyī (त्रिपादी) under the title 'The Tripādī'.

बुद्धि notion, mental understanding; mental inclination; cf. बुद्धिः संप्रत्यय इत्यनर्थान्तरम्। or अस्तेर्भूर्भवतीत्यस्तिबुद्ध्या भवतिबुद्धिं प्रतिपद्यते M. Bh. on P. I. 1.56 Vārt. 14; (2) mental inclusion; cf. यां यां विभक्तिं आश्रयितुं बुद्धिरुपजायते सा साश्रयितव्या M. Bh. on P. I. 1.57; cf. अथ बुद्धिः अविशेषात्स्मपुरा हेतू, M. Bh. on III. 2. 118 Vārt. 4.

बुद्धिकर्मन् activity of the mind of the type of understanding as contrasted with the activity of the sense organs; cf. इन्द्रियकर्म समासादनं बुद्धिकर्म व्यवसायः। M. Bh. on P. III. 3.133 Vārt. 8.

बुद्धिसागर a Jain writer of a grammar work who lived in the eleventh century. He belonged to the Śvetāmbara sect and was a resident of Jābalipura. His grammar is called Pañcagranthī Vyākaraṇa as it has Dhātu, Sūtra, Gaṇa, Uṇādi and Liṅgānuśāsana sections. His work is available in mss. found in Gujarat.

बुद्ध्यनुसंहार mental concept; mental image given as an explanation of काल or Time by the Buddhists who say that Time is not an independent principle, but it is only the recapitulation of different events occurring one after another cp. Vāk. pad. III. 9.57. cp. भिन्नाः क्रियालक्षणाः संकलनाः बुद्ध्या अनुसंहियमाणाः संकल्यमानाः चिरक्षिप्रादिव्यपदेशस्य निमित्तं भवन्ति। एवमहोरात्रादि व्यपदेशस्य। (हेला.)

बुद्ध्यनुसंहति a single united mental concept of the different senses of several individual words spoken as connected together; this single mental concept is the internal word

आन्तरस्फोट according to some philosophers of grammar, and it is stated as a definition of वाक्य. cp. Vāk. pad. II. 1.

बृंहण keeping ; preservation ; cf. क्रमादृतोऽप्यृग्यजुषां च बृंहणम्। बृंहणं संधारणम्; Uvvaṭa on R. Pr. XI. 37.

बृहच्छब्दरत्न a learned commentary on the commentary मनोरमा of भट्टोजिदीक्षित; the commentary was written by हरिदीक्षित the grandson of Bhaṭṭoji. The work is called बृहच्छब्दरत्न in contrast with the लघुशब्दरत्न of the same author (हरिदीक्षित) which is generally studied at the Pāṭhaśālās all over the country. The work बृहच्छब्दरत्न is only in a Manuscript form at present. Some scholars believe that it was written by Nāgeśabhaṭṭa, who ascribed it to his preceptor Hari Dīkṣita, but the belief is not correct as proved by a reference in the Laghuśabdaratna, where the author himself remarks that he himself has written the बृहच्छब्दरत्न, and internal evidences show that लघुशब्दरत्न is sometimes a word-for-word summary of the बृहच्छब्दरत्न. cf. विस्तरस्तु असत्कृते बृहच्छब्दरत्ने मदन्तेवासिकृतलघुशब्देन्दुशेखरे च द्रष्टव्यः। Laghuśabdaratna. For details see Bhandarkar Ins. Journal Vol. 32, pp. 258-260.

बृहच्छब्दरत्नटीका called बृहच्छब्दरत्नव्याख्या written by भवदेव.

बृहती a Vedic metre consisting of four pādas and 36 syllables. There are three pādas of eight syllables and the fourth has twelve syllables. It has got further subdivisions known as पुरस्ताद्बृहती, उपरिष्टाद्बृहती, न्यङ्कुसारिणी or उरोबृहती, ऊर्ध्वबृहती, विष्टारबृहती, पिपीलिकमध्यमा and विषमपदा. For details see R. Pr. XVI. 31-37.

बृहत्क a gem appearing big on account of its powerful light although it is small. cp. Vāk. pad. III. 14.618, 620. cp. कन्प्रकरणे चञ्चद्बृहतोरुपसंख्यानम् वा० । on Pā. 5.4.3.

बृहत्संज्ञा the same as महत्संज्ञा or महती संज्ञा ; a bigger terminology as contrasted with लघुसंज्ञा brief terminology such as टि, घु, भ etc. for which (latter) Pāṇini is very particular. The bigger terms such as सर्वनाम, आत्मनेपद, परस्मैपद and others are evidently borrowed by Pāṇini from the ancient grammarians who lived before him.

बृहद्दर्पणा name of a commentary on Koṇḍabhaṭṭa's Vaiyākaraṇabhūṣaṇasāra by Mannudeva, who was called also Mantudeva, who lived in the latter half of the eighteenth century.

बृहद्वृत्ति (i) Hemacandra's detailed commentary on his own Śabdānuśāsana. There are different Nyāsa works on it, as well as abridgements. (ii) name of a gloss on Kātantra sūtras by Śarvavarman.

बृहद्व्याकरणसिद्धान्तमञ्जूषा a grammar work written by Rāmanātha Chobhe.

बृहस्पति a traditional writer of Śabdapārāyaṇa, an ancient list of basic words. cp. Mahābhāṣya, paspaśāhnika. Bhartṛhari in his Mahābhāṣyadīpikā calls it a work, cp. शब्दपारायणं नाम ग्रन्थः।

बेलवलकर [SHRIPAD KRISHNA BELVALKAR] a well-known Sanskrit scholar of the present day who has been the General Editor of the Mahābhārata published by the Bhandarkar Oriental Research Institute, Poona. He has written a book on grammar reviewing very briefly the various systems of Sanskrit grammar, which is named ' Systems of Sanskrit Grammar '.

वैजि name of an old grammarian who is supposed to have attacked by means of logical quibblings the traditional explanations given in Patañjali's Mahābhāṣya and Vyādi's Saṁgraha. cf. Vāk. pad. II. 481.

बोथलिंक [BOHTLINGK, OTTO] a German Sanskrit scholar and Grammarian of St. Petersberg, who has written a short gloss in German on Pāṇini's Aṣṭādhyāyī under the title " Pāṇini's Grammatik " with an introduction and various indexes at the end. He has also critically edited Mugdhabodha of Bopadeva.

बोध्य a technical term for the vocative case in the Jainendra Vyākaraṇa.

बॉप [BOPP, FRANZ] a German Sanskrit scholar who has written the famous volumes of 'The comparative Sanskrit Grammar'.

बोपदेव a great Sanskrit scholar and grammarian belonging to Devagiri in the greater Mahārāṣtra who was supported by Hemādri of Devagiri. He resided at सार्थग्राम on the river Varadā in the first half of the thirteenth century. He wrote a short treatise on Sanskrit Grammar, which has a number of peculiar abbreviations for the usual well-known grammatical terms. His grammar had a wide spread in Bengal and it is today a very common text on Grammar in Bengal. On this account some scholars believe that he lived in Bengal. He was the son of Keśava and pupil of Dhaneśa. He is also the author of the well-known work कविकल्पद्रुम on which he has written a commentary named कामधेनु or काव्यकामधेनु. He tried to improve upon Pāṇini's grammar.

ब्यूलर [Bühler, George] a versatile German scholar who also wrote on Grammar topics.

ब्रह्मकाण्ड name given to the first section or Kāṇḍa of Bhartṛhari's Vākyapadīya. It deals with Sphoṭa, and in a way it contains in a nutshell the philosophy of Sanskrit Grammar.

ब्रह्मराशि the sacred Sanskrit alphabet given in the fourteen sūtras of Maheśvara, named Akṣarasamāmnāya which is called ब्रह्मराशि as it contains the basic letters of शब्द which is Brahma according to Grammarians; cf. सोऽयमक्षरसमाम्नायो वाक्यसमाम्नायः पुष्पितः फलितश्चन्द्रतारकवत् प्रतिमण्डितो वेदितव्यो ब्रह्मराशिः। M. Bh. Āhnika 2 end; cf. also एते पञ्चपष्टिवर्णा ब्रह्मराशिरात्मवाचः। V. Pr. VIII. 25.

ब्राह्मणश्रुति a sentence expressing an activity similar to that of a Brāhmaṇa e.g. ब्राह्मणवदधीते क्षत्रियः। cp. Vāk. pad. III. 14.492–494, 542.

ब्राह्मणादि a class of words headed by the word ब्राह्मण to which the tad. affix य (ष्यञ्) is added in the sense of 'nature' or 'duty'; e.g. ब्राह्मण्यं (ब्राह्मणस्य भावः कर्म वा); cf. ब्राह्मणादिराकृतिगणः आदिशब्दः प्रकारवचनः। Kāś. on P. V. 1.124.

भ

भ् fourth letter of the labial class which is possessed of the properties कण्ठसंवृतता, नादानुप्रदान, घोष, and महाप्राणत्व.

भ (1) the letter or sound भ् with the vowel अ added for facility of utterance; (2) a technical term in the Grammar of Pāṇini given to a noun-base before such case and taddhita affixes as begin with any

vowel or with the consonant य्. The utility of this designation of भ to the base is (1) to prevent the substitutes which are enjoined for the final vowel or consonant of a pada (a word ending with a case-affix or a base before case and tad. affixes beginning with any consonant excepting य्) just as the substitution of *Visarga*, *anusvāra*, the first or third consonant, and others given in P. VIII. 4 37 and the following. For the various changes and operations for a base termed भ see P. VI. 4.129 to 175.

भकार the consonant भ् with the vowel अ and the affix कार added for facility of utterance; cf. T. Pr. I. 17, 21.

भक्त forming a part or portion (of something in connection with which it has been prescribed as an augment) cf. तद्भक्तास्तद्ग्रहणेन गृह्यन्ते Vyāḍi Pari. 17; cf. also आम: नुडयं भक्त आम्ग्रहणेन ग्राहिष्यते । M. Bh. on P. VII. 1.33.

भक्तल् tad. affix भक्त applied to the words भौरिकि and others in the sense of 'a place of residence'; cf. P. IV. 2.54.

भक्ति (1) name given to two of the five divisions of a Sāman which are प्रस्तावभक्ति, उद्गीथ, प्रतिहार, उपद्रव and निधानभक्ति; (2) the vowel portion surrounding, or placed after, the consonant र् or ल् which (consonant) is believed to be present in the vowel ऋ or ऌ respectively, forming its important portion, but never separately noticed in it. The vowels ऋ and ऌ are made up of one mātrā each. It is contended by the grammarians that the consonants र् and ल्, forming respectively the portion of ऋ and ऌ, make up half-a-mātrā, while the remaining half is made up of the भक्ति of the vowel surrounding the consonant or situated after the consonant. The word which is generally used for this 'bhakti' is 'ajbhakti' instead of which the word स्वरभक्ति is found in the Prātiśākhya works; cf. यत्तद्रेफात्परं भक्तेस्तेन व्यवहितत्वान्न प्राप्नोति।........ यच्चात्र रेफात्परं भक्तेर्न तत् क्वचिदपि व्यपवृक्तं दृश्यते। M. Bh. on P. VIII. 4.1. Vārt-2; cf. स्वरभक्तिः पूर्वभागक्षरार्धं R. Pr. I. 17; also cf. रेफात्स्वरोपहिताद् व्यञ्जनोदयाद् ऋकारावर्णा स्वरभक्तिरुत्तरा। R. Pr. VI. 13.

भक्षित lit. eaten up; a fault in pronunciation when a letter is so hurriedly pronounced that it appears to have been dropped.

भक्ष्यनियम a restriction regarding edibles of a particular kind. The word is quoted to illustrate the नियमविधि or restrictive rule in grammar. Although the restriction in the instance पञ्च पञ्चनखा भक्ष्याः is of the kind of परिसंख्या and called परिसंख्या, and not नियम, by the Mīmāṁsakas, the grammarians call it a niyamavidhi. There is no परिसंख्याविधि according to grammarians; they cite only two kinds of vidhi, viz. simple vidhi or apūrva vidhi and niyamavidhi.

भट्टोजि surnamed Dīkṣita; a stalwart grammarian of the Pāṇini system who flourished in the first half of the seventeenth century and wrote many independent books and commentaries such as the Siddhānta-kaumudī, the Prauḍhamanoramā, the Vaiyākaraṇasiddhāntakārikā, the Śabdakaustubha and others. The most reputed work out of these, however, is the Siddhānta-kaumudī, which is very popular even today and which has almost set aside other works of its kind such as the Prakriyākaumudī and others. Bhaṭṭoji was a Telugu

Brāhmaṇa, as is generally believed, and although he belonged to the South, he made Vārāṇasī his home where he prepared a school of learned Grammarians. Although he carried on his work silently in Vārāṇasī, he was envied by the reputed rhetorician of his time Paṇḍita Jagannātha, who criticised his work (Bhaṭṭoji's work) named Manoramā very severely, See प्रौढमनोरमा above. The Siddhāntakaumudī has got many commentaries of which the Tattvabodhinī written by Bhaṭṭoji's pupil Jñānendrasarasvatī is appreciated much by learned grammarians.

भत्व the nature or quality of being called भ which causes many grammatical operations which are given together by Pāṇini in VI. 4.129 to 175. See the word भ above.

भरतमल्ल a grammarian of Bengal who lived in the sixteenth century and wrote उपसर्गवृत्ति, द्रुतबोध and other works on grammar.

भर्गादि a class of words headed by भर्ग which are generally names of countries, the taddhita affixes अण् and others added to which are not elided e.g. भार्गी, कैकेयी, काश्मीरी; cf. Kāś. on IV. 1.178.

भर्तृहरि a very distinguished Grammarian who lived in the fifth century A.D. Kāśikā on Pā. IV. 3.88. mentions his work viz. Vākyapadīya, "शब्दार्थसंबंधीयं प्रकरणम् वाक्यपदीयम्। Vākyapadīya is divided into three books (Kāṇḍas), viz. Brahma, Vākya and Prakīrṇa. The work is very widely quoted by Brahmanical, Buddhist and Jain philosophers beginning from Diṅnāga till Nāgeśa. The work is an authoritative and scholarly work on Philosophy of Grammar. He has written an auto-commentary. (Svopajñavṛtti) on the first two kāṇḍas of Vākyapadīya. Grammarian Bhartṛhari is differnt from Bhaṭṭi, poet Bhartṛhari or yogin Bhartṛhari of the 'Kānfaṭṭā' sect. Nothing is known about his birthplace or personal history. Another important work of Bhartṛhari is Mahābhāṣyadīpikā, a scholarly commentary on Mahābhāṣya upto seven Āhnikas (Mahābhāṣya on P. 1.1. 57). He was a great scholar of Veda, Mīmāṁsā and Vedānta. Three other works viz. Mimāṁsābhāṣya, a Vedāntasūtravṛtti and Śabdadhātusamīkṣā are fathered on him. A number of modern Indian grammarian scholars prominent among them being Profs. Abhyankar, Limaye, and S. Iyer have edited and studied his two major works.

भवत् (भवन्त्) ancient term for the present tense found in the Bṛhaddevatā and other works. The term 'vartamānā' for the present tense was also equally common. The word is found in the Mahābhāṣya, the Uṇādisūtravṛtti of Ujjvaladatta and in the Grammar of Jainendra cf. P. II. 3.1 Vārt. 11, Uṇādi. III. 50 Jain Vyāk. I. 1.471.

भवदेव a scholar of grammar who has written a commentary on the Bṛhacchabdaratna of Hari Dīkṣita.

भवन्ती ancient term for the present tense or लट् according to Pāṇini cf. अस्तिर्भवन्तीपरः प्रथमपुरुषः अप्रयुज्यमानोप्यस्ति M. Bh. on P. II. 3.1. Vārt. 4; cf. also प्रवृत्तस्याविरामे शासितव्या भवन्ती। इहाधीमहे। इह वसामः। इह पुष्यमित्रं याजयामः। M. Bh. on P. III. 2.123. See भवत् (भवन्त्).

भविष्यत् ancient term for the future tense in general; cf. भविष्यति गम्यादयः। भविष्यतीत्यनद्यतन उपसंख्यानम् P. III. 3.3

Vārt. 1 ; cf. also the words भविष्यत्काल, भविष्यत्प्रतिषेध, भविष्यदधिकार.

भविष्यन्ती ancient term for the future tense in general; cf. परिदेवने श्वस्तनी भविष्यन्त्यर्थे P. III. 3.15. Vārt. 1; cf. also Kāt. III. 1.15; Hem. III. 3.15.

भष् short term (प्रत्याहार) for the consonants भ्, घ्, ढ्, ध्; cf. एकाचो बशो भष्० P. VIII. 2.37.

भष्भाव the substitution of the third consonants respectively for the fourth consonants भ्, घ्, ढ् and ध्; cf. P. VI. 1.13. Vārt. 13.

भस्त्रादि a class of words headed by the word भस्त्रा to which the tad. affix इक (ष्ठन्) is added in the sense of 'carrying by'; e.g. भस्त्रिकः, भस्त्रिकी cf. Kāś. on P. IV. 4.16.

भसंज्ञा the term भ applied to the noun-base in contrast with the term पद. For details see the word भ.

भागवत हरिशास्त्री a modern scholar of grammar who has written a commentary named Vākyārthacandrikā on the Paribhāṣenduśekhara of Nāgeśa; he lived in the first half of the eighteenth century.

भागवृत्ति one of the oldest commentaries on the Sūtras of Pāṇini, which, although not available at present, has been profusely quoted by Puruṣottamadeva Śaraṇadeva, Sīradeva and other Eastern Grammarians of the twelfth and later centuries including Kaiyaṭa, Haradatta, Ujjvaladatta, Bhaṭṭoji, Nāgeśa and so on. A grammarian Śridhara is said to have commented upon this Bhāgavṛtti. The authorship of the work is attributed to Bhartṛhari, but the point is doubtful as Sīradeva in his Paribhāṣāvṛtti on Pari. 76 has stated that the author of the Bhāgavṛtti has quoted from Māghakāvya; cf. अत एव तत्रैव सूत्रे भागवृत्तिः पुरातनमुनेर्मुनितामिति पुरातनीर्नदीरिति च प्रमादपाठावेतौ गतानुगतिकतया कवयः प्रयुञ्जते न तेषां लक्षणे चक्षुरिति। Some scholars attribute its authorship to Vimalamati. Whosoever be the author, the gloss (भागवृत्ति) was a work of recognised merit; cf. काशिका-भागवृत्त्योश्चेत् सिद्धान्तं वेत्तुमस्ति धीः। तदा विचिन्त्यतां भ्रातर्भाषावृत्तिरियं मम॥ Bhāṣāvṛtti at the end. सृष्टिधर in his commentary on the Bhāṣavṛtti also says "सा हि द्वयोर्विवरणकर्त्री."

भागुरि a famous ancient grammarian referred to by later writers like Jinendrabuddhi (Nyāsa on Kāśikā on P. 6-2-37) and Jagadisha Tarkālaṅkāra. Patañjali refers to one भागुरी (on P. 7-3-45) possibly a scholarly sister of भागुरि. A number of uncomfirmed references to his works on lexicography, poetics, Brāhmaṇa-exegesis, politics, are found. The famous verse वष्टि भागुरिरल्लोपमवाप्योरुपसर्गयोः। आपं चैव हलन्तानां यथा वाचा निशा दिशा॥ is found in grammar works.

भाण्डारकर [Sir Ramakrishna Gopal Bhandarkar 1837–1925 A.D.] a well-known scholar of Sanskrit Grammar who has written learned articles on many grammatical topics. He was a distinguished Professor of Sanskrit in the latter half of the nineteenth century. He was one of the pioneers of Sanskrit studies in India.

भारद्वाज (1) an ancient grammarian quoted by Pāṇini in his rules to show differences of opinion; cf. ऋतो भारद्वाजस्य VII. 2.63; (2) name of a country in the days of Pāṇini cf. कृकणपर्णाद्भारद्वाजे P. IV. 2.145.

भारद्वाज शिक्षा a Śikṣā work of the Taittirīya school of the Black Yajurveda. It was composed some-

time around Thirteenth century A.D.

भारद्वाजीय scholars and grammarians belonging to or following the Bhāradwāja School of Grammar whose views are often quoted in the Mahābhāṣya ; भारद्वाजीयाः पठन्ति M. Bh. on P. I. 1.20 Vārt. 1, I. 1.56 Vārt. 11 ; I. 2.22 Vārt. 3 ; I. 3,67 Vārt. 4, III. 1.38 Vārt. 1, III 1.48 Vārt. 3 ; III 1.89 Vārt. 1, IV. 1.79, VI. 4. 47 and VI. 4.155.

भाव (1) becoming ; existence. The word is used many times in the sense of धात्वर्थ–the sense of a root which is 'incomplete activity' of 'process of evolving'; cf. तदाख्यातं येन भावं स धातुः R. Pr. XII. 5 ; cf. also षड् भावविकारा भवन्ति Nir. I 36; पूर्वापरीभूतं भावमाख्यातेन आचष्टे व्रजतिपचतीत्युपक्रमप्रभृति अपवर्गपर्यन्तम् Nir. I. 1 ; (2) activity as opposed to instruments (साधन or कारक) ; cf. भावगर्हायाम्। धात्वर्थगर्हायाम् Kāś. on P. III. 1.24 ; cf. also भावः क्रिया, Kāś. on यस्य च भावेन भावलक्षणम् P. II. 3.37 ; (3) completed action which is shown, not by a verb, but by a verbal derivative noun ; cf. धात्वर्थश्च धातुनैवोच्यते । यस्तस्य सिद्धता नाम धर्मस्तत्र घञादयः प्रत्यया विधीयन्ते । Kāś. on 'भावे' P. III. 3.18 ; cf. also कृदभिहितो भावो द्रव्यवद्भवति. M. Bh. on P. II. 2.19, III. 1.67, IV. 1 3, V. 4.19 ; cf. also भावस्त्वेकः M. Bh. on P. III. 1.67 ; (4) the radical factor for the use of a word ; प्रवृत्तिनिमित्त ; cf. भवतोरमादभिधानप्रत्ययौ इति भावः। शब्दस्य प्रवृत्तिनिमित्तं भावशब्देनोच्यते । अश्वत्वम् । अश्वता । Kāś. on P. 5.1.119 ; (5) thing, object cf. सिद्धशब्दः कूटस्थेषु भावेष्वविचालिषु वर्तते M. Bh. I. 1. Āhnika 1 ; (6) transformation, substitution ; change into the nature of another ; cf. तत्र प्रथमास्तृतीयभावम् R. Pr. II. 4. cf. also the words मूर्धन्यभाव, अभिनिधानभाव etc. (7) possession of the qualities, nature ; तदर्थस्य भावः तादर्थ्यम् ; M. Bh. on P. II. 3.13 ; (8) relationship ; cf. गुणप्रधानभाव, प्रकृतिविकृतिभाव etc.

भावकर्तृक having for its subject a verbal derivative in the sense of the भाव or the root activity. The word भाववचन is explained as भावकर्तृक in the Kāśikāvṛtti. e.g. the word रोगः in चौरस्य रुजति रोगः Kāś. on P. II. 3.54 : cf. भाववचनानां भावकर्तृकाणां Kāś. on P. II. 3.54.

भावदीप name of a commentary on the Śabdakaustubha by कृष्णमिश्र.

भावदेव a grammarian who has written a commentary on the Bṛhacchabdaratna of Hari Dīkṣita ; possibly the same as भवदेव. See भवदेव.

भावना effort, activity. It also has the sense of thought or reflection. Bhāvanā as a theory is discussed by Bhartṛhari, cp. Vāk. pad. II. 116.

भावप्रकाश name of a commentary on the शब्दकौस्तुभ by वैद्यनाथ पायगुण्डे.

भावप्रकाशिका name of a commentary on Śabdaratna, by Vaidyanātha.

भावप्रत्यय an affix in the sense of quality such as त्व, ता etc.; cf. न ह्यन्तरेण भावप्रत्ययं गुणप्रधानो भवति निर्देशः.

भावप्रधान description of a verb or verbal form in which activity plays the main part as opposed to a noun in which completed activity (सत्त्व) is predominant.

भावभेद the different activities such as igniting a hearth, placing a rice-pot on it, pouring water in it etc., which form the different parts of the main activity viz. cooking ; cf. उक्तो भावभेदो भाष्ये M. Bh. on P. III. 3.19, III. 4.67.

भाववचन (1) expressive of भाव or the completed verbal activity ; e.g. the word भाव itself, as also कृती, राग, and others ; (2) having for their subject a verbal derivative in the form of the verbal activity. See भावकर्तृक.

भावविकार kinds of verbal activity which are described to be six in number viz. production, existence, transformation, growth, decay and destruction. These six modes of existence first mentioned by Vārṣyāyaṇi and quoted by Yāska are explained philosophically by Bhartṛhari as a mere appearance of the Śabdabrahman or Sattā when one of its own powers, the time factor (कालशक्ति) is superimposed upto it, and as a result of that superimposition, it (i.e. the Śabdabrahman) appears as a process; cf. षड् भावविकारा भवन्ति इति वार्ष्यायणिः । जायते अस्ति विपरिणमते वर्धते अपक्षीयते विनश्यति इति । Nir. I.2 ; cf. also Vākyapadīya III. 30.

भावशर्मन् the author of the कातन्त्रपरिभाषावृत्ति, a work on the Paribhāṣās in grammar which are utilized in explaining the rules of the कातन्त्रव्याकरण by Śarvavarman.

भावसाधन (1) a word in the sense of भाव or completed verbal activity अस्ति भावसाधनो विधिशब्दः । विधानं विधिरिति M. Bh. on P. I. 1.57; (2) an affix applied for the formation of a word in the sense of verbal activity; cf. प्रयतनं प्रयत्नः । प्रपूर्वाद्यततेर्भावसाधनो नङ् प्रत्ययः M. Bh. on I. 1.9.

भावसिंहप्रक्रिया a grammar manual of Bhaṭṭa Vināyaka for prince Bhāvasiṁha. He is believed to have written a work named Śākaṭāyanaṭīkā.

भावसेन a grammarian of the Kātantra school who wrote the works Kātantrarūpamālā and Śākaṭāyanaṭīkā.

भावित designated by a technical term; cf. किं पुनरिदं तद्भावितग्रहणं वृद्धिरित्येवं ये आकारैकारौकारा विहिता भाव्यन्ते तेषां ग्रहणं आहोस्विद् आदैज्मात्रस्य, M. Bh. on P. I. 1.1.

भाविन् which is to come into being; of future time; cf. भावि कृत्यमासीत् M. Bh. on III. 4. 1; cf. भाविनः सुट आदेशो विधीयते M. Bh. on P. VII. 1. 33; cf. also एवं तर्हि भाविनीयं संज्ञा विज्ञास्यते M. Bh. on P. I. 1.45.

भावेप्रयोग impersonal form of a sentence when there is no activity mentioned on the part of the agent nor resulting upon the object, but there is a mere mention of verb-activity.

भाव्य that which is to be produced; cf. Jain. Vyāk. I. 1.72. See भाव्यमान.

भाव्यमान lit. which is to be produced; which is prescribed by a rule, like an affix; hence, an affix or an augment or a substitute prescribed by a rule as contrasted with the conditions or the original wording for which something is substituted, or after which an affix is placed, or to which an addition is made, or which is deleted; cf. भाव्यमानेन सवर्णानां ग्रहणं न Par. Śek. Pari. 19; also cf. M. Bh. on P. I. 1.50, I. 1.69, VI. 1.85, VI. 4. 160.

भाषा spoken language as opposed to the archaic Vedic Language; cf. भाषायां सदवसश्रुवः; P. III. 2.108; प्रत्यये भाषायां नित्यम्. P. VIII. 4.45 Vārt. 1; cf. also R. T. 96, 212; cf. also नेति प्रतिषेधार्थीयो भाषायाम् । उभयमन्वध्यायम् Nir. 1.4.

भाषानुशासन a work on language attributed to यशःकवि.

भाषामञ्जरी a small treatise on grammar written by Vyaṅkaṭa Subbā-Shāstrī.

भाषावृत्ति a short gloss on the Aṣṭādhyāyī of Pāṇini in the 12th century by Puruṣottamadeva, a reputed scholar belonging to the Eastern school of grammarians which flourished in Bengal and Behar in the

10th, 11th and 12th centuries. The gloss is very useful for beginners and it has given a clear explanation of the different sūtras without going into difficult niceties and discussions. The treatise does not comment upon Vedic portions or rules referring to Vedic Language because, as the legend goes, king Lakṣmaṇa Sena, for whom the gloss was written, was not qualified to understand Vedic Language; cf. वैदिकभाषानर्हत्वात् Com. on Bhāṣāvṛtti by Sṛṣṭidhara. There is a popular evaluation of the Bhāṣāvṛtti given by the authcr himself in the stanza "काशिकाभागवृत्त्योश्चेत्सिद्धान्तं बोद्धमस्ति धीः। तदा विचिन्त्यतां भ्रातर्भाषावृत्तिरियं मम ॥" at the end of his treatise; for details see पुरुषोत्तमदेव.

भाषावृत्तिटीका a learned commentary on Purusottamadeva's Bhāṣavṛtti by Sṛṣṭidhara, a learned grammarian of the sixteenth century.

भाषिक belonging to, or used in spoken language as contrasted with the Vedic Langnage or निगम; cf. अथापि भाषिकेभ्यो धातुभ्यो नैगमाः कृतो भाष्यन्ते Nir. II.2.

भाषितपुंस्क a word or a noun-base which has the same sense in the masculine gender as in the neuter gender; generally words of quality or adjectives like शुचि, मधु etc. fall in this category; cf. तृतीयादिषु भाषितपुंस्कं पुंवद्गालवस्य P. VII. 1.74; cf. also भाषितः पुमान् यस्मिन्नर्थे प्रवृत्तिनिमित्ते स भाषितपुंस्कशब्देनोच्यते। तद्योगादभिधेयमपि यन्नपुंसकं तदपि भाषितपुंस्कम्। तस्य प्रतिपादकं यच्छब्दरूपं तदपि भाषितपुंस्कम्। Kāś. on VII. 1.74.

भाष्य a learned commentary on an original work, of recognised merit and scholarship, for which people have got a sense of sanctity in their mind; generally every Sūtra work of a branch of technical learning (or Śāstra) in Sanskrit has got a Bhāṣya written on it by a scholar of recognised merit. Out of the various Bhāṣya works of the kind given above, the Bhāṣya on the Vyākaraṇa sūtras of Pāṇini is called the Mahābhāṣya, on the nature of which possibly the following definition is based "सूत्रार्थो वर्ण्यते यत्र पदैः सूत्रानुकारिभिः। स्वपदानि च वर्ण्यन्ते भाष्यं भाष्यविदो विदुः॥". Parāśara Purāṇa XVIII. 15. In books on Sanskrit Grammar the word भाष्य is used always for the Mahābhāṣya. The word भाष्य is sometimes used in the Mahābhāṣya of Patañjali (cf. उक्तो भावभेदो भाष्ये III. 3.19, IV. 4.67) where the word may refer to a work like लघुभाष्य which Patañjali may have written, or may have got available to him as written by somebody else, before he wrote the Mahābhāṣya.

भाष्यकार Patañjali, the author of the Pātañjala Mahābhāṣya; the term, in this sense, frequently occurs in works on Grammar. See भाष्य.

भाष्यसूत्र the brief pithy statements in the Mahābhāṣya of the type of the Sūtras or the Vārttikas. These assertions or statements are named 'iṣṭi' also.

भाष्येष्टि the brief pithy assertions or injunctions of the type of Sūtras given by Patañjali in a way to supplement the Sūtras of Pāṇini and the Vārttikas thereon. See the word इष्टि above and the word भाष्यसूत्र also.

भास्करशास्त्री surnamed Abhyankar (1785-1870) a great grammarian in the line of the pupils of Nāgeśa who was educated at Poona and lived at Sātārā. He taught many pupils, a large number of whom

helped the spread of Vyākaraṇa studies even in distant places of the country, such as Vārāṇasī and others. For details see Vyākaraṇa Mahābhāṣya, Vol. VII. pp. 27–29, D. E. Society's Edition.

भिक्षादि a class of words headed by the word भिक्षा to which the tad. affix अ (अण्) is added in the sense of collection; e.g. भैक्षम्, यौवतम्, पादातम्; cf. Kāś. on P. IV. 2.38.

भिदादि a class of roots headed by the root भिद् to which the kṛt affix अ (always in the fem. gender as आ) is added in the sense of verbal activity; e.g. भिदा, गुहा, श्रद्धा, मेधा etc. cf. Kāś. on P. III. 3.104.

भिस् affix of the instrumental plural before which the base is looked upon as a Pada and sometimes split up in the Padapāṭha, especially when the preceding word has got no change for its last letter or syllable.

भीमभट्ट writer of the commentary, named भैमी after him, on the Paribhāṣenduśekhara of Nāgeśa.

भीमसेन called भीमदास also, who flourished in the fourteenth century. According to Maitreya, Bhaṭṭoji and Nāgeśa, he gave meanings to Pāṇinīya Dhātupāṭha.

भीमादि a class of words headed by the word भीम in which the Uṇādi affixes म and others, as prescribed by specific Uṇādi sūtras, are found added in the sense of the 'apādāna' case-relation; e.g. भीम: in the sense 'बिभेति अस्मात्'. Similarly भीष्म:. भूमि:, रज: etc. cf. Kāś. on P. III. 4.74.

भुक्त lit. swallowed or eaten up; the term is used in connection with letters that are uttered imperfectly on account of the proximity of similar letters.

भुग्न name of a Saṁdhi or coalescence given by the writers of the Prātiśākhya works where the diphthong vowels ओ and औ, followed by any vowel which is not labial, are turned respectively into अव् and आव्; e.g. ऋतेन मित्रावरुणावृतावृधावृतस्पृशा (R. Saṁh. I. 2.8); cf. ओष्ठ्ययोन्योर्भुग्नमनोष्ठ्ये वकारौत्रान्तरागम: । यथा ऋतेन मित्रावरुणावृतावृधावृतस्पृशा । अनोष्ठ्ये इति किम् । वायो उक्थेभि: 2.2. (R. Saṁh. I. 2.2). इत्यत: वाय उक्थेभि cf. R. Pr. II. 11.

भुरिक् more by one syllable; the word is used as an adjective to the name of a Vedic metre which has got one syllable more than the normal; cp. एकह्रूनाधिका सैव निचृदूनाधिका भुरिक् । Ṛkprāti. xvii. 1.

भूत lit. what has become or happened. The word is used in books on grammar in the sense of past tense in general, which has been subdivided into (a) unseen past (परोक्षभूत or लिट्), (b) past, not of today (अनद्यतनभूत or लङ्) and (c) past in general (सामान्यभूत or लुङ्), cf. भूते P. III. 2.84, परोक्षे लिट् P. III. 2.116 and अनद्यतने लङ् P. III. 2.111.

भूतपूर्वगति lit. denotation of something which formerly was existing; a consideration of that form of a word which was formerly present. The word is used frequently by commentators when they try to apply a rule of grammar to a changed wording under the plea that the wording required by the rule was formerly there; cf. भूतपूर्वगत्या (पकारलोपे कृतेपि) दाप् भविष्यति, M. Bh. on P. I. 1. 20 Vārt. 9; cf. also M. Bh. on P. I. 1.56, VII. 1.9 and VII. 3.103; cf. also सांप्रतिकाभावे भूतपूर्वगति: Par. Śek. Pari. 76.

भूपाद name popularly given by Sīradeva and other grammarians to the third pāda of the first adhyāya of

Pāṇini's Aṣṭādhyāyī as it begins with the Sūtra भूवादयो धातवः P. I. 3.1.

भूमन् plurality of the individuals referred to ; cf. बहोर्नञ्वदुत्तरपदभूम्नि P. VI. 2.175.

भूमादि the limited senses भूमन् (plurality) and others in which मतुप् and other possessive taddhita affixes should take place, and not in the general sense of the 'presence at one place' as also 'the possession by some individual'; cf. भूमनिन्दाप्रशंसासु नित्ययोगेतिशायने । संसर्गेस्तिविवक्षायां भवन्ति मतुबादयः ॥ M. Bh. on V. 2.94.

भूयोद्रव्यसमुद्देश name given to the fourth section of the third kāṇḍa of Vākyapadīya. It deals with the nature of द्रव्य or individual substance.

भूवादि lit. headed by भू, or headed by भू and वा as some scholars like to explain ; the term means roots in general, which have भू as the first root in Pāṇini's list of roots ; cf. भूवादयो धातवः P. I. 3.1 ; The word भूवादि denoting roots stands in contrast with the word भ्वादि which stands for the roots of the first conjugation. भूवादीनां वकारोयं मङ्गलार्थः प्रयुज्यते । भुवो वार्थं वदन्तीति भ्वर्था वा वादयः स्मृताः ॥ Kāś. on P. I. 3.1.

भृशादि a class of nouns headed by भृश to which the denominative affix य is added in the sense of 'being or becoming what they were not before'; e.g. अभृशो भृशो भवति भृशायते; similarly शीघ्रायते, मन्दायते उन्मनायते, दुर्मनायते etc. cf. Kāś. III. 1.13.

भेत्तव्य that which is to be distinguished by means of adjectives. cp. Vāk. pad. II. 183. भेत्तव्यो विशेष्यो भवति । (पुण्य.)

भेद (i) difference, cause of difference, such as a special feature ; differentiating principle which causes an individually different treatment. cp. Vāk. pad. II. 77, 85, 44.

(ii) difference, differentiation ; cf. सति भेदे किंचित्समानमिति कृत्वा सवर्णसंज्ञा भविष्यति M. Bh. on P. I. 1.9, Vārt. 2.

भेदक (1) lit. distinguishing ; differentiating; cf. भेदकत्वात्स्वरस्य । भेदका उदात्तादयः M. Bh. on P. I. 1.1 Vārt. 13 ; (2) adjective ; cf. भेदकं विशेषणं भेद्यं विशेष्यम्। Kāś. on P. II. 1.57 ; (3) variety ; kind ; cf. सामान्यस्य विशेषो भेदकः प्रकारः Kāś. on P. V. 3.23 ; (4) indicating, suggesting, as contrated with वाचक; cf संबन्धस्य तु भेदकः Vākyapadīya.

भेदानुकार imagined difference in knowledge caused by difference noticed in objects which are known. cp. Vāk. pad. I. 86.

भेद्य that which is distinguished ; the word which is qualified ; cf. भेद्यं विशेष्यम् Kāś. on P. II. 1.57.

भैमव्याकरण a grammar treatise written by भीमसेन in the fourteenth century A. D.

भैमी name of a commentary on the Paribhāṣenduśekhara of Nāgeśa written by Bhīmabhaṭṭa in the latter half of the eighteenth century.

भैरवमिश्र one of the reputed grammarians of the latter half of the eighteenth century and the first half of the nineteenth century who wrote commentaries on several prominent works on grammar. He was the son of भवदेव and his native place was Prayāga. He has written the commentary called Candrakalā on the Laghuśabdenduśekhara, Parikṣā on the Vaiyākaraṇabhūṣanasāra, Gadā called also Bhairavī or Bhairavīgadā on the Paribhāṣenduśekhara and commentaries (popularly named Bhairavī)

on the Śabdaratna and Liṅgānuśāsana. He is reported to have visited Poona, the capital of the Peśawas and received magnificent gifts for exceptional proficiency in Nyāya and Vyākarana. For details see pp. 24 and 25 Vol. VII. Pātañjala Mahābhāṣya D. E. Society's Edition.

भैरवी name given to a commentary in general written by Bhairavamiśra, which see above. The commentary on the Paribhāṣenduśekhara is more popularly known as Bhairavī.

भौगीनर् tad. affix भौगीनर् suggested by the Vārttikakāra to form words like राजभौगीन, आचार्यभौगीन which are derived by the rule आत्मन्विश्वजनभोगोत्तरपदात् खः P. V. 1.9.

भोज the well-known king of Dhārā who was very famous for his charities and love of learning. He flourished in the eleventh century A. D. He is said to have got written or himself written several treatises on various śāstras. The work Sarasvatīkaṇṭhābharaṇa which is based on the Aṣṭādhyāyī of Pāṇini, but which has included in it the Vārttikas and Paribhāṣās also, has become in a way a Vyākaraṇa or a general work on grammar and can be styled as Bhoja-Vyākaraṇa. He wrote a commentary on his Sūtras. There are commentaries like Hṛdayahāriṇī by Nārāyaṇa Daṇḍanātha and Ratnadarpaṇa by Rāmasiṁha also.

भोलानाथ a grammarian who has written a commentary named Sandarbhāmṛta on Bopadeva's Mugdhabodha.

भौतपूर्व्य the consideration that a thing was such and such a one formerly, and hence liable to undergo grammatical operations on that ground; cf. कृत एत्वे भौतपूर्व्यात्। भिस ऐस् । M. Bh. on P. VII. 1.9.

भौवादिक belonging to the class of roots headed by भू; a root of the first conjugation; cf. अट्ट्र् ह्यासौ भौवादिकः Kāś. on P. III. 1.75.

भ्यस् case-affix of the dative and ablative plural; cf. स्वौजसमौट्० P. IV. 1.2.

भ्याम् case-affix of the instrumental, dative and ablative dual; cf. स्वौजसमौट्० P. IV. 1.2.

भ्रटच् tad. affix भ्रट applied to the prefix अव in the sense of depression of the nose; e.g. अवभ्रटः पुरुषः, अवभ्रटा नासिका अवभ्रटम् (depression of the nose नासिकाया नतत्वम्); cf. Kāś. on नते नासिकायाः संज्ञायां टीटच् नाटच् भ्रटचः P. V. 2.31.

भ्रष्टावसर lit. a person or a thing of which the proper occasion has passed; the word is used in connection with the application of a rule even though the proper time of its application is gone, on the analogy of a man who is paid his Dakṣiṇā although the proper time has gone (भ्रष्टावसरन्यायेन दक्षिणा दीयते); cf. न च पुनर्दुकृशाग्नं प्रवर्तते भ्रष्टावसरत्वात् Kāś. on P. VII. 2.101.

भ्राज stray or spurious verses or stanzas whose authorship cannot be traced, but which are commonly quoted by scholars; cf. भ्राजा नाम श्लोकाः M. Bh. on I. 1 Āhnika 1; the word भ्राज is explained as 'composed by Kātyāyana' by Nāgeśabhaṭṭa in his Uddyota.

भ्रूमध्य lit. centre of the brows, or eyebrows which is described as the place of air (which produces utterance or speech) at the time of the evening soma-pressing or sacrifice;

cf. प्रातःसवनमाध्यन्दिनसवनतृतीयसवनक्रमेण उरःकण्ठभ्रूमध्यानि त्रीणि स्थानानि वाचोर्भवन्ति । Vāj. Prāt. I. 30; cf. also भ्रुवोर्मध्ये प्राणमावेश्य सम्यक्. Bh. Gītā. VIII. 10.

भ्वादिगण the class of roots headed by भू; *the first conjugation of roots.*

म

म् (1) fifth letter of the labial class of consonants which is possessed of the properties नादानुप्रदान, घोष, कण्ठसंवृतत्व, अल्पप्राणत्व and आनुनासिक्य; (2) substitute म् (मश्) for अम् of the 1st. pers. sing. in Vedic literature; e.g. वधीं वृत्रम्। cf. अमो मश् P. VII. 1.40;

म (1) the consonant म् with the vowel अ added for facility of utterance; cf. T. Pr. I. 2.1; (2) The substitute म for मस of the 1st pers. pl. in the perfect tense cf. परस्मैपदानां .. णल्वमाः P. III. 4.82 and in the present tense also in the case of the root विद्; (3) tad. affix म added to the word मध्य in the Śaiṣika senses, and to the words द्यु and द्रु in the sense of possession; cf. P. IV. 3.8, V. 2. 108.

मकरन्द (1) name of a commentary by Raṅganātha on the Padamañjarī of Haradatta; (2) name of a commentary on the Supadma Vyākaraṇa by Viṣṇumiśra.

मकार the consonant म् with the vowel अ and the affix कार added for facility of use and pronunciation; cf. T. Pr. I. 17 and 21.

मङ्गलार्थे for the sake of auspiciousness at the beginning of a treatise or work; cf. भूवादीनां वकारोयं मङ्गलार्थः प्रयुज्यते M. Bh. on P. I. 3.1.; cf. मङ्गलादीनि हि शास्त्राणि। M. Bh. on P. I. 1.1.

मट् tad. affix म applied to a numeral, not preceded by another numeral in the sense of completion; e.g. पञ्चमः, सप्तमः; cf. नान्तादसंख्यादेर्मट् P. V. 2.49.

मण् tad. affix म, causing vṛddhi for the word मध्य, in the sense of 'present therein' (तत्र भवः); e.g. माध्यमः; cf. मण्मीयौ चापि प्रत्ययौ, P. IV. 3.60 Vārt.2.

मण्डूकगति lit. the gait of a frog; jump; the continuation of a word from a preceding Sūtra to the following Sūtra or Sūtras in the manner of a frog by omitting one or more Sūtras in the middle; the word मण्डूकप्लुति is also used in the same sense especially by later grammarians; cf. अथवा मण्डूकगतयोधिकाराः। यथा मण्डूका उत्प्लुत्योत्प्लुत्य गच्छन्ति तद्वदधिकाराः ॥ M. Bh. on P. I. 1.3 Vārt. 2, II. 3.32, II. 4.34, VI. 1.16, VI. 3.49, VII. 2.117.

मण्डूकप्लुति the same as मण्डूकगति which see above; cf. अथवा मण्डूकप्लुतयोधिकाराः M. Bh. on P. V. 2.4.

मञ्जूषा a popular name given to the work परमलघुमञ्जूषा of Nāgeśa on अर्थप्रक्रिया (science or method of interpretation) in Vyākaraṇa which is generally read by advanced students. Nāgeśa has also written a bigger work on the same subject लघुमञ्जूषा which sometimes is also referred to by the word मञ्जूषा.

मतु the same as मतुप् a tad. affix showing possession; the word is frequently used *in Pāṇini's rules for* मतुप्. cf. मतोश्च बहजङ्गात्। P. IV. 2.72; cf. also, P. IV. 4.125, 136; V. 2.59, VI. 1.215, VI. 3.118, 130; VIII. 2.9; *for the sense of* मतु *see* मतुप् *below. The affix* मतु (instead of मतुप् of Pāṇini) is found in the Atharva Prātiśākhya.

मतुप् tad. affix मत् changed in some cases to वत् (cf. मादुपधायाश्च मतोर्वोऽय-

वाक्त्वि: P. VIII. 2.9), applied to any noun or substantive in the sense of 'who possesses that', or 'which contains it', or in the sense of possession as popularly expressed. The affix is called possessive affix also, and is very commonly found in use; e.g. गोमान्, वृक्षवान्, यवमान्, etc. cf. तदस्यास्त्यस्मिन्निति मतुप् P. V. 2.94. The very general sense of 'possession' is limited to certain kinds of possession by the Vārttikakāra in the following stanza: भूमनिन्दाप्रशंसासु नित्ययोगेऽतिशायने। संसर्गेऽस्तिविवक्षायां भवन्ति मतुबादय: ॥ cf. Kāś. on P. V. 2.94. There are other tad. affixes prescribed in the same senses as मतुप्, such as the affixes लच् (V. 2.96-98), इलच् (99, 100, 105, 117), श and न (100), ण (101), विनि (102, 121, 122), इनि (102, 115, 116, 128, 129-137), अण् (103, 104), उरच् (106), र (107), म (108), व (109, 110), ईरन and ईरच् (111), वलच् (112, 113), ठन् (115, 116), ठच् (118, 119), इच् (120), युस् (123, 138 140), ग्मिनि (124), आलच् and आटच् (125), अच् (127), and व, भ, यु, ति, तु, त and यस् each one applied to specifically stated words. मतुप् is also specially prescribed after the words headed by रस (cf. रसादिभ्यश्च P. V. 2. 95) in supersession of some of the other affixes mentioned above which would take place in such cases, if मतुप् were not prescribed by the rule रसादिभ्यश्च. The portion of the Aṣṭādhyāyī prescribing the possessive affixes is named मत्वर्थिकार (P. V. 2.92 to 140).

मतुप्पाद a conventional name given by grammarians to the third pāda of the eighth Adhyāya of Pāṇini's Aṣṭādhyāyī as the pāda begins with the sūtra मतुवसो रु संबुद्धौ छन्दसि P. VIII. 3.1.

मतुबर्थिक affix in the sense of मतुप् i.e. in the sense of possession. For these affixes of which इनि (इन्) is very common see the word मतुप्, cf. मैत्विकान्मतुबर्थीयाच्छैषिक: मतुबर्थिक:। लक्ष्य: प्रत्ययो नेष्ट: तदन्तान्न सनिष्यते ॥ M. Bh. on III. 1.7; V. 2.94.

मतुबर्थीय affix in the sense of मतुप्; see मतुबर्थिक.

मतुब्लोप elision of the affix मतुप् specially prescribed after words of quality, or words meaning quality, such as शुक्ल, कृष्ण, which originally mean the white colour, the black colour etc. e.g. शुक्ल: पट: cf. गुणवचनेभ्यो मतुपो लुक् P. V. 2.94 Vārt. 3.

मनोन्मज्जा name of a commentary on Koṇḍabhaṭṭa's Vaiyākaraṇabhūṣaṇa, written by a grammarian named वनमालिन्.

मत्वर्थ sense in which the affix मतु (मतुप्) is affixed; the sense of 'possession' in general; see the word मतुप् above.

मत्वर्थीय an affix which has got the sense of मतु (मतुप्). See the words मतुबर्थिक and मतुबर्थीय above.

मध्य lit. middle; middling variety. The word is used in the sense of the middling effort between the open (विवृत) and the close (संवृत) external efforts which technically is called इकार; cf. मध्ये इकार:। मध्ये भव: मध्य:। श्र सांप्रतिके। तदयमर्थ:। सांप्रतिके प्रकृतिस्थे कण्ठे सति इकारो नाम बाह्य: प्रयत्न: क्रियते। तेन च व्यञ्जनेषु घोषो जायते। T. Pr. Bhāṣya on II. 6.

मध्यकौमुदी called also Madhyamakaumudī or Madhyasiddhānta-kaumudī, a work on grammar which is an abridgment, to a certain extent, of Bhaṭṭojī's Siddhāntakaumudī. The treatise was written by Varadarāja, a pupil of Bhaṭṭojī for facilitating the study of the Siddhānta-kaumudī.

मध्यपतित lit. fallen in the middle; the word is used generally in the sense of an augment which is inserted in the middle of a word. Sometimes an affix too, like अकच् or a conjugational sign like श्नम् is placed in the middle of a word. Such a middling augment is technically ignored and a word together with it is taken as the original word for grammatical operations; e.g. उच्चकैः, नीचकैः etc. cf. तन्मध्यपतितस्तद्ग्रहणेन गृह्यते Par. Śek. Pari. 89.

मध्यम (1) the middle person, affix of the second person (मध्यमपुरुष), cf. युष्मद्युपपदे...मध्यमः P. I. 4.105; cf. also Nir. VII. 7; (2) middling tone or effort. cf. मध्यमेन स वाक्प्रयोगः T. Pr. XVIII. 4, where the commentator explains the word as उच्चनीचसमाहारविलक्षणः वाक्प्रयोगः। the word मध्यमा is used in this sense as qualifying a mode of utterence. वृत्ति; cf. अभ्यासार्थे द्रुतां वृत्तिं प्रयोगार्थे तु मध्यमाम्। R. Pr. XIII. 19; cf. also चतुष्कला मध्यमायाम् R. T. 32; (3) one of the seven modes of speech or tones. cf. सप्त वाचः स्थानानि भवन्ति। उपांशुध्वाननिमदोपब्दिमन्मन्द्रमध्यमताराणि T. Pr. XXIII. 4 and 5 and also कण्ठे मध्यमम् XVIII. 11 where the commentator explains मध्यम as यत्र कण्ठे स्थाने प्रयोग उपलभ्यते तन्मध्यमं नाम षष्ठं वाचस्स्थानम्। (4) one of the seven musical notes originating or proceeding from the Svarita accent cf. स्वरितप्रभवा ह्येते षड्जमध्यमपञ्चमाः Pāṇ. Śikṣā.

मध्यमकौमुदी (1) name of a treatise on grammar by Rāmaśarman; (2) the same as मध्यकौमुदी.

मध्यमपदलोप lit. the dropping of the middle word or member (of a compound generally) as for instance in शाकपार्थिव for शाकप्रियपार्थिव; the word मध्यमपदलोप is also used in the sense of a compound. The compounds which have the middle word dropped are enumerated by the Vārttikakāra under the Vārttika शाकपार्थिवादीनां मध्यमपदलोपश्च Bh. Vṛ. II. 1.60 Vārt.; cf. also Kāt. II. 6.30.

मध्यमा name of the speech which is inaudible and which is of the type of a thought without any definite presence of words making up the expression. cp. Vāk. pad. I. 143 cp. मध्यमा त्वन्तः संनिवेशिनी परिगृहीतक्रमेव बुद्धिमात्रोपादाना सा तु सूक्ष्मप्राणवृत्त्यनुगता क्रमसंहारभावेऽपि व्यक्तप्राणपरिग्रहैव केषांचित्। (स्वो.)

मध्यसिद्धान्तकौमुदी See मध्यकौमुदी.

मध्येपवाद a rule forming an exception to other general rules being placed between them, one or many of which are placed before and the others afterwards. Such a rule sets aside the previous rules and not the succeeding ones. The statement laying down this dictum is मध्येपवादाः पूर्वान् विधीन् बाधन्ते नोत्तरान् Par. Śek. Pari. 60, also M. Bh. on P. VI. 4. 148 Vārt. 5.

मध्येपवादन्याय the maxim of the middel rule of exception; see मध्येपवाद.

मध्योदात्त the acute or udātta accent to the मध्य vowel which is neither the initial (आदि) nor the final one (अन्त) as laid down by the rule उपोत्तमं रिति P. VI. 1.217; cf. मध्योदात्तमपि यमिच्छति तत्र रेफमनुबन्धं करोति M. Bh. on III. 1.3.

मध्वादि a class of words headed by the word मधु to which the taddhita affix मत् (मतुप्) is added as a Cāturarthika affix; e.g. मधुमान्, बिसमान् etc.; cf. Kāś. on P. IV. 2.86.

मन् (1) the affix मनिन् generally found in Vedic Literature added to roots ending in आ and preceded by a noun; e.g. सुदामा, अश्वत्थामा; cf. आतो मनिक्वनिब्वनिपश्च P. III. 2.74, 75; (2) न

Uṇādi affix in ओघ; cf. औघ इति उन्देरौणादिके मन्प्रत्यये नलोपो गुणश्च निपात्यते Kāś. on P. VI. 4.29.

मनिन् See मन्.

मनोज्ञादि a class of words headed by the word मनोज्ञ, to which the taddhita affix अक (वुञ्) is added in the sense of 'nature' or 'duty'; e.g. मानोज्ञकम्, काल्याणकम्, आढ्यकम् etc. cf. Kāś. on P. V. 1.133.

मनोरमा (1) the popular name given to the commentary प्रौढमनोरमा on the Siddhāntakaumudī of भट्टोजीदीक्षित by the author himself; the commentary is a scholarly one and very extensive; and its first portion only upto the end of Kāraka is generally read in the Sanskrit Pāṭhaśālās; (2) name of a commentary on the Madhyasiddhāntakaumudī by Rāmaśarman; (3) name given to a treatise discussing roots given in the Kātantra Grammar written by रमानाथशर्मा in the sixteenth century. The work is called कातन्त्रधातुवृत्ति also.

मनोरमाकुचमर्दन name given in a bantering tone to the treatise प्रौढमनोरमाखण्डन written by जगन्नाथपण्डित.

मन्तुदेव known also as मन्नुदेव, a famous grammarian of the eighteenth century who has written a commentary named दर्पण on the Vaiyākaraṇabhūṣaṇasāra of Koṇḍabhaṭṭa and a commentary named दोषोद्धरण or Kaṇṭakoddhāra on Nāgeśa's Paribhāṣenduśekhara and a commentary called Doṣoddhāra on Nāgeśa's Laghuśabdendśekhara.

मन्त्र name given to the Saṁhitā portion of the Veda works, especially of the Ṛgveda and the Yajurveda as different from the Brāhmaṇa, Āraṇyaka and other portions of the two Vedas as also from the other Vedas; cf. मन्त्रशब्द ऋक्शब्दे च यजुःशब्दे च; M. Bh. on P. I. 1.68 Vārt. 4. The word मन्त्र occurs several times in the rules of Pāṇini (cf. P. II. 4. 80, III. 2.71, III. 3.96, VI. 1. 151, VI. 1.210, VI. 3.131, VI. 4.53, VI. 4.141) and a few times in the Vārttikas. (cf. I. 1.68 Vārt. 4, IV. 3.66 Vārt. 5 and VI. 4. 141 Vārt. 1) It is, however, doubtful whether the word was used in the limited sense by Pāṇini and Kātyāyana. Later on, the word came to mean any sacred text or even any mystic formula, which was looked upon as sacred. Still later on, the word came to mean a secret counsel. For details see Goldstücker's Pāṇini p. 69, Thieme's 'Pāṇini and the Veda' p. 38.

मन्द्र (1) one of the three places of the origination of articulate speech which is described as situated in the throat; cf. त्रीणि मन्द्रं मध्यममुत्तमं च। तेषु मन्द्रमुरसि वर्तते Uvvaṭa on R. Pr. XIII. 17; cf. also मन्द्रमध्यमताराणि स्थानानि भवन्ति। T. Pr. XXII. 11. (2) name of the sixth musical note in the singing of the Sāman.

मन्नुदेव See मन्तुदेव.

मप् tad. affix म always added to the kṛt. affix त्रि (क्त्रि) prescribed after roots characterized by the mute syllable डु; e.g. कृत्रिमम्, पक्त्रिमम् etc. क्त्रेर्मम्नित्यम् P. IV. 4.20.

मम् a technical term of Jainendra corresponding to परस्मैपदम् of Pāṇini. cf. लो मम्। Jain. Sū. 1.2.150.

मय् abbreviated term or pratyāhāra for all the consonants of the five classes or Vargas excepting the consonant ञ्; cf. मय उञो वो वा P. VIII. 3.33.

मय tad. affix मयट् (1) in the sense of proceeding therefrom (तत आगतः P.

IV. 3.92) added to words showing cause or meaning human being; e.g. समयम्, देवदत्तमयम्; (2) in the sense of product (विकार) or part (अवयव) added optionally with अण् to any word, e.g. अश्ममयम्, आश्मनम्, मूर्वामयम्, मौर्वम्, and necessarily to words beginning with आ, ऐ and औ, words of the class headed by the word शर and the words गो, पिष्ट, व्रीहि, तिल and some others; cf. P. IV. 3. 143-150; (3) in the sense of proportion, added to a numeral; e.g. द्विमयमुदश्वित्वानाम्; cf. P. V. 2.47; (4) in the sense of 'made up of' added to the thing of which there is a large quantity; e.g. अन्नमयम्, अपूपमयम् cf.; तत्प्रकृतवचने मयट् P. V. 4.21, 22.

मयट् see मय.

मयूरव्यंसकादि a class of compounds of the type of मयूरव्यंसक which are somewhat irregular formations and hence mentioned as they are found in use. The compounds are called simple tatpuruṣa compounds; e.g. मयूरव्यंसक, हस्तेगृह्य, एहिपचम्, उच्चावचम, खादतमोदता etc.; cf. मयूरव्यंसकादयश्च P. II. 1.72.

मरीस tad. affix मरीसच् added to the word अवि in the sense of milk; e.g. अविमरीसम्; cf. अवेर्दुग्धे सोढदूसमरीसचः P. V. 2.36. Vārt. 5.

मलयगिरि a well-known commentator of Jain Sūtras. He is said to be the same man as the grammarian who wrote his Śabdānuśāsana with his own commentary (published from Ahmedabad). He uses pratyāhāras and follows Jain *Śākaṭāyana*.

मल्लिनाथ a reputed commentator on many classical, poetic and dramatic works, who flourished in the fourteenth century. He was a scholar of Grammar and is believed to have written a commentary on the Śabdenduśekhara and another named न्यासोद्योत on the न्यास of जिनेन्द्रबुद्धि.

मश् personal ending म् substituted for अम् in Vedic Literature; e.g. वधीं वृत्रम्; cf. अमो मश् P. VII. 1.40; See म्.

मस् personal ending of the first person (उत्तमपुरुष) plural; e.g. भवामः, कुर्मः; cf.तिप्तस्झिसिप्० III. 4.78.

मसि personal ending formed by adding इ to मस् of the 1st person (उत्तमपुरुष) pl. in Vedic. Literature. दीपयामसि, भजयामसि, cf. Kāś. on इदन्तो मसि P. VII. 1.46.

महतीसंज्ञा a long technical term which has an application according to the sense conveyed by its wording, e.g. सर्वनाम, अव्यय etc. cf. Vāk. pad. II. 368; Mahābhāṣya on P. 1-1-23.

महादेव a grammarian of the Kātantra school who has written a gloss on the कातन्त्रवृत्ति of दुर्गसिंह. It is named Śabdasiddhi. Mahādeva lived in the fourteenth century.

महानन्द a grammarian of the eighteenth century who has written a gloss on Koṇḍabhaṭṭa's Vaiyākaraṇabhūṣanasāra.

महान्यास name of a commentary on the Kāśikāvivaraṇapañjikā (popularly named Nyāsa). mentioned by Ujjvaladatta in his Uṇādisūtravṛtti. Possibly Nyāsa with Rakṣita's Anunyāsa was named Mahānyāsa.

महाप्राण lit. hard breathing, aspirate characteristic (बाह्यप्रयत्न) of consonants possessed by the second and fourth consonants of the five classes, and the sibilants श्, ष् and स which letters are also called महाप्राण on that account.

महाभाष्य lit. the great commentary. The word is uniformly used by commentators and classical Sanskrit writers for the reputed commentary on Pāṇini's Sūtras and the Vārttikas thereon, by Patañjali in the 2nd century B.C. The commentary is very scholarly yet very simple in style, and exhaustive although omitting a number of Pāṇini's rules. It is the first and oldest existing commentary on the Aṣṭādhyāyī of Pāṇini, and, in spite of some other commentaries and glosses and other compendia written later on to explain the Sūtras of Pāṇini, it has remained supremely authoritative and furnishes the last and final word in all places of doubt; cf. the remarks इति भाष्ये स्थितम्, इत्युक्तं भाष्ये, इत्युक्तमाकरे etc. scattered here and there in several Vyākaraṇa treatises forming, in fact, the patent words used by commentators when they finish any chain of arguments. Besides commenting on the Sūtras of Pāṇini, Patañjali, the author, has raised many other grammatical issues and after discussing them fully and thoroughly, given his conclusions which have become the final dicta in those matters. The work, in short, has become an encyclopaedic one and hence aptly called खनि or आकर. The work is spread over such a wide field of grammatical studies that not a single grammatical issue appears to have been left out. The author appears to have made a close study of the method and explanations of the Sūtras of Pāṇini given at various academies all over the country and incorporated the gist of those studies given in the form of Vārttikas at the various places, in his great work. He has thoroughly scrutinized and commented upon the Vārttikas many of which he has approved, some of which he has rejected, and a few of which he has supplemented. Besides the Vārttikas which are referred to above, he has quoted stanzas which verily sum up the arguments in explanation of the difficult sūtras, composed by his predecessors. There is a good reason to believe that there were small glosses or commentaries on the Sūtras of Pāṇini written by learned teachers at the various academies, and the Vārttikas formed in a way, a short pithy summary of those glosses or Vṛttis. The explanation of the word वृत्तौ साधु वार्त्तिकम् given by Kaiyaṭa may be quoted in support of this point. Kaiyaṭa has at one place even stated that the argument of the Bhāṣyakāra is in consonance with that of Kuṇi, his predecessor. The work is divided into eightyfive sections which are given the name of lesson or आह्निक by the author, probably because they form the subject matter of one day's study each, if the student has already made a thorough study of the subject and is very sharp in intelligence. cf. अह्ना निर्वृत्तम् आह्निकम्, (the explanation given by the commentators). Many commentary works were written on this magnum opus of Patañjali during the long period of twenty centuries upto this time under the names टीका, टिप्पणी, दीपिका, प्रकाशिका, व्याख्या, रत्नावली, स्फूर्ति, वृत्ति, प्रदीप, व्याख्यान and the like, but only one of them the 'Pradīpa' of कैयटोपाध्याय, is found complete. The learned commentary by Bhartṛhari, written five centuries before the Pradīpa, is available only in a fragment and that too, in a manuscript form copied down from the original one from time to time by the scribes very

carelessly. The available commentary is upto the first seven Āhnikas of Mahābhāṣya (upto P. 1.1.53). Two other commentaries which are comparatively modern, written by Nārāyaṇaśeṣa and Nīlakaṇṭha are available but they are also incomplete and in a manuscript form. Possibly Kaiyaṭabhaṭṭa's Pradīpa threw into the background the commentaries of his predecessors and no grammarian after Kaiyaṭa dared write a commentary superior to Kaiyaṭa's Pradīpa or, if he began, he had to abandon his work in the middle. The commentary of Kaiyaṭa is such a scholarly one and so written to the point, that later commentators have almost identified the original Bhāṣya with the commentary Pradīpa and many a time expressed the two words Bhāṣya and Kaiyaṭa in the same breath as भाष्यकैयटयोः (एतदुक्तम् or स्पष्टमेतत्).

महाभाष्यचिन्तामणि a commentary on Mahābhāṣya by Dhaneśvara of the sixteenth century.

महाभाष्यदीपिका a very learned old commentary on the Mahābhāṣya of Patañjali written by the reputed grammarian Bhartṛhari or Hari in the fifth century A.D. The commentary has been published from Poona from only one manuscript preserved in Germany available at present, of which photostat copies or ordinary copies are found here and there. The first page of the manuscript is missing and it is incomplete also, the commentary not going beyond the first seven Āhnikas. For details see page 383 Vol. VII Vyākaraṇa Mahābhāṣya, D. E. Society's edition.

महाभाष्यप्रदीप a very scholarly commentary on Patañjali's Mahābhāṣya written by Kaiyaṭabhaṭṭa in the eleventh century. The commentary has so nicely explained every difficult and obscure point in the Mahābhāṣya, and has so thoroughly explained each sentence that the remark of later grammarians that the torch of the Mahābhāṣya has been kept burning by the Pradīpa appears quite apt and justified. Haradatta's Padamañjarī is indebted to it. Kaiyaṭa's commentary has thrown much additional light on the original arguments and statements in the Mahābhāṣya. There is a learned commentary on the Pradīpa written by Nāgeśabhaṭṭa which is named 'vivaraṇa' by the author but which is well known by the name 'Uddyota' among students and teachers of Vyākaraṇa. For details see pp. 389, 390 Vol. VII, Pātañjala Mahābhāṣya, D. E. Society's Edition.

महाभाष्यप्रदीपटीका name given to each of the various commentaries on the Pradīpa of Kaiyaṭa written by grammarians, out of which the commentaries of चिन्तामणि, रामचन्द्रसरस्वती, नारायण, नित्यानन्दपर्वतीय, ईश्वरानन्द and one or two more are available in a manuscript form and those too quite incomplete.

महाभाष्यप्रदीपप्रकाश called also कैयटप्रकाश, name of the commentary on the Pradīpa of Kaiyaṭa by Nīlankaṇṭhamakhī, a versatile writer of the 17th century.

महाभाष्यप्रदीपविवरण (1) original name of the learned commentary on the 'Pradīpa' of Kaiyaṭa written by Nāgeśabhaṭṭa, a stalwart and epoch-making grammarian of the 18th century. The commentary is known popularly by the name 'Uddyota' or Pradīpoddyota; (2) name of

the commentary on Kaiyaṭa's Pradīpa by Nityānanda Parvatīya. The commentary is also known by the name दीपप्रभा.

महाभाष्यलघुवृत्ति name given to the short gloss on the Mahābhāṣya written by the famous eastern grammar-scholar Maitreya-Rakṣita of the twelfth century.

महाभाष्यव्याख्या name given to each of the explanatory glosses on the Mahābhāṣya written by grammarians prominent of whom were Puruṣottamadeva, Nārāyaṇa Śeṣa, Viṣṇu, Nīlakaṇṭha and others whose fragmentary works exist in manuscript form.

महामिश्र name of a grammarian who wrote a commentary on Jinendrabuddhi's Nyāsa. The commentary is known by the name Vyākaraṇa-prakāśa.

महाविभाषा a rule laying down an option for several rules in a topic by being present in every rule; cf. महाविभाषया वाक्यमपि. विभाषा (P. II. 1.11) and समर्थानां प्रथमाद्वा (P. IV. 1.82) are some of the rules of this kind.

महासंज्ञा a long term, as contrasted with the very short terms टि, घु, भ, इत् and others introduced by Pāṇini in his grammar for the sake of brevity. These long terms such as सर्वनाम, अव्यय, परस्मैपद, आत्मनेपद, and many others were widely in use at the time of Pāṇini and hence he could not but pick them up in his grammar in spite of his strenuous attempts at brevity. The commentators, however, find out a motive for his doing this viz. that appropriate words only could be understood by those terms and not others; cf. महासंज्ञाकरणेन तदनुगुणानामेव अत्र संनिवेशात्। S. K. on सर्वादीनि सर्वनामानि P. I. 1.27.

महिङ् personal ending of the Ātmanepada first person (उत्तमपुरुष) plural; cf. तिप्तस्झि..वहिमहिङ् P. III. 4.78.

महिष्यादि a class of words headed by the word महिषी to which the tad. affix अ (अण्) is added in the sense of 'proper for' (धर्म्यम्); e.g. माहिषम्, पौरोहितम्, हौत्रम्; cf. Kāś. on P. IV. 4.48.

महीधर a grammarian of the sixteenth century who, besides many small treatises on other subjects, wrote a commentary on the Sārasvata-Prakriyā Vyākaraṇa.

महेशनन्दिन् a Jain Grammarian who has written a work on the kāraka topic of grammar, named षट्कारक.

माक्षव्य name of an ancient writer of Prātiśākhya works mentioned in the Ṛk Prātiśākhya; cf. R. Pr. 1.2.

माचाकीय an ancient writer of a Prātiśākhya work, who is quoted in the Taittirīya Prātiśākhya as one, holding the view that व् and य् preceded by अ and followed by उ and ओ respectively, are dropped provided they stand at the beginning of a Pada (word). माचाकीय, who belonged to the Yajurveda school, is said to have held this view which is generally held by the followers of the Ṛgveda; cf. उकारौकारपरौ लुप्येते माचाकीयस्य (T. Pr. X.29) on which the commentator adds बह्वृचानामयं पक्षः.

माठरकौण्डिन्यन्याय the maxim regarding Māṭhara and Kauṇḍinya serving (and not dining). The maxim points out that when it is ordered that Brāhmins should dine but (the other Brāhmins) Māṭhara

and Kauṇḍinya should serve, the latter do not dine. In the same way, according to the Sūtra अचो रहाभ्यां द्वे। P. VIII. 4.46, the यर् coming after रेफ and हकार which in their turn succeed a vowel are doubled. Here ह् and र् are not doubled. ह् not being a यर् and र् being rejected by this maxim will not be doubled cf. M. Bh. on Śi. Sū. 5, Vā. 5.

माणिक्यदेव a Jain writer who has written a gloss on the Uṇādisūtras consisting of ten chapters popularly called उणादिसूत्रदशपादी.

माण्डवीशिक्षा a शिक्षा work belonging to the White Yajurveda and attributed to Māṇḍavya who is mentioned in the Śatapatha Brāhmaṇa (X. 6.5.9)

माण्डूकिशिक्षा a Śikṣā work belonging to the Atharvaveda, treats of Vedic Accent and details of the musical notes in the Sāma chants.

माण्डूकेय name of an ancient writer of a Prātiśākhya work referred to in the Ṛk Prātiśākhya, cf. R. Pr. I. 2.

मातृकावर्ण letters of the alphabet. See अक्षरसमाम्नाय.

मात्रच् a tad. affix in the sense of measure applied optionally with द्वयस and दघ्न to a noun; e.g. ऊरुमात्रम् प्रस्थमात्रम्; cf. प्रमाणे द्वयसज्दघ्नञ्मात्रचः। P. V. 2.37 and Kāśikā thereon which remarks that द्वयस् and दघ्न are applied in the sense of height, while मात्र is applied in the sense of any measure; cf. प्रथमश्च द्वितीयश्च ऊर्ध्वमाने मतौ मम Kaś. on P. V. 2.37.

मात्रा (1) measure, quantity; cf. भवन्ति तत्र या च यावती च अर्धमात्रा M. Bh. on P. I. 2.45 and II. 1.1; (2) mora, prosodial unit of one instant, i.e. the length of time required to pronounce a short vowel; cf. भूयसी मात्रा इवर्णोवर्णयोः, अल्पीयसी अवर्णस्य, M. Bh. on I. 1.48 Vārt. 4; cf. मात्रा ह्रस्वस्तावदवग्रहान्तरं, द्वे दीर्घः, तिस्रः प्लुत उच्यते स्वरः R. Pr. I. 16; cf. also R. Pr. I. 34, T. Pr. I. 37, V. Pr. I. 59, R. T. 28; also cf. अर्धमात्रालाघवेन पुत्रोत्सवं मन्यन्ते वैयाकरणाः Par. Śek. Pari. 132. The instant is taken to be equal to the throbbing of the eye, or a flash of lightning, or a note of a wood-cock. (3) condition; cf. Vāk. pad. II. 124; cp. also ताः पूर्वापरीभूताःपदार्थमात्रा उदयन्व्ययोगिन्य एव आत्ममात्रा बुद्धिः। Puṇyarāja.

माधव the well-known epoch-making scholar of the 14th century who has written a number of treatises in various Śāstras. His धातुवृत्ति is a well-known work in grammar.

माधवीया धातुवृत्ति a learned gloss on the Dhātupāṭha of Pāṇini by Mādhava. This work refers to Bhīmasena, Maitreya, Haradatta, and Sīradeva and is referred to by Bhaṭṭoji and Nāgeśa.

माधुरीवृत्ति a gloss not composed by, but simply explained by an inhabitant of Mathurā or Madhurā. Such a gloss is referred to in the Mahābhāṣya on P. IV. 3. 101 Vārt. 3, which possibly might be referring to an existing gloss on the Sūtras of Pāṇini, which was being explained at Mathurā, at the time of Patañjali. The term मधुरा was used for मथुरा in ancient times and the word माधुरी वृत्ति is also used for माथुरी वृत्ति.

माध्यन्दिनी शिक्षा a शिक्षा work belonging to the White Yajurveda and attributed to the sage Mādhyandina. It is known for its famous rule that the cerebral ṣ was to be pronounced as kh, except before a cerebral plosive (षकारस्य खकारः स्यात् टुकयोगे तु नो भवेत्।)

मान kṛt affix आन of the present participle with the augment म् prefixed to it by आने मुक् P. VII. 2.82; e.g. यजमानः, पधमानः, याचमानः etc.

मार्कण्डेय an old grammarian, who wrote a grammar of Prākṛta languages which is known by the name प्राकृतसर्वस्व.

मार्दव softness of the voice characterizing the pronunciation of a grave vowel; cf. मार्दवं स्वरस्य मृदुता स्निग्धता; also cf. अन्ववसर्गो मार्दवमुरुता खस्येति नीचैःकराणि शब्दस्य M. Bh. on P. I. 2.29, 30; cf. also T. Pr. XXII. 10.

माला a variety of the methods of Vedic recital; it is a kind of क्रमपाठ and one of the eight artificial recitations. It is of two kinds viz. क्रममाला which is defined as ब्रूयात्क्रमविपर्यासावर्धर्चस्यादितोन्ततः। अन्तं चादिं नयेदेवं क्रममालेति गीयते॥ e. g. ओषधयः सं राजेति राज्ञा, सं वदन्ते, राज्ञा सह, वदन्ते सोमेन सह सोमेन, सोमेन सह सोमेन वदन्ते, सह राज्ञा वदन्ते सं, राजेति राज्ञा समोषधयः॥ पुष्पमाला is defined as माला मालेव पुष्पाणां पदानां ग्रन्थिनी हि सा। आवर्तन्ते त्रयस्तस्यां क्रमव्युत्क्रमसंक्रमाः॥

माहेन्द्र name of a very ancient, pre-Pāṇinian grammar ascribed to इन्द्र of which some references only are available. The grammar work is also referred to as ऐन्द्र; cf. यान्युज्जहार माहेन्द्राद् व्यासो व्याकरणार्णवात्। पदरत्नानि किं तानि सन्ति पाणिनिगोष्पदे॥ Devebodha's com. on the Mahābhārata. For details see p. 124-27. Vol. VII Mahābhāṣya, D. E. Society's Edition.

माहेशसूत्र the fourteen sūtras अइउण्, ऋलृक् etc. which are believed to have been composed by Śiva and taught to Pāṇini, by means of the sounds of the drum beaten at the end of the dance; cf. नृत्तावसाने नटराजराजो ननाद ढक्कां नवपञ्चवारम्। उद्धर्तुकामः सनकादिसिद्धानेतद्विमर्शे शिवसूत्रजालम्॥ Nandikeśvara-kārikā 1. For details, see Vol. VII. Vyākaraṇa Mahābhāṣya, D. E. Society's edition.

माहेश्वरसूत्र the Sūtras, the authorship of which is attributed to Śiva; the sūtras अइउण् etc. giving the alphabet. See माहेशसूत्र.

मांसकण्टकन्याय the maxim regarding fish bone. When a person desires fish, he brings it along with the fish-bones or when a person desires flesh, he brings it with the bone pieces inside. Later on, he removes them. He cannot help bringing the flesh with bones inside. In the same way, in the sūtra तस्यापत्यम्। (P. IV. 1.92) the word तस्य in masculine singular could not but be used. This masculine singular should not be taken as a fact determining a rule. It is only accidental. cp. M. Bh. on IV. 1.92. Vārt. 1.

मि (मिप्) personal ending of the first person (उत्तमपुरुष) singular; cf. तिप्तस्झि॰ P. III. 4.78.

मित् (1) characterized by the mute letter म्; augments so characterized such as नुम्, अम् and the like, are inserted after the last vowel of a word to which they are to be added; cf. मिदचोन्त्यात् परः P. I. 1.47; (2) a technical term applied to the fifty-five roots which are headed by the root घट् and which belong to first conjugation, to the roots ज्वल् etc., as also to the roots जन्, जॄ, क्नस्, रञ्ज् and roots ending in अम्. These roots are not really characterized by the mute letter म्, but they are given the designation मित्. The use of the designation मित् is (a) the shortening of the penultimate vowel which

and Kauṇḍinya should serve, the latter do not dine. In the same way, according to the Sūtra अचो रहाभ्यां द्वे । P. VIII. 4.46, the यरs coming after रेफ and हकार which in their turn succeed a vowel are doubled. Here ह् and र् are not doubled. ह् not being a यर् and र् being rejected by this maxim will not be doubled cf. M. Bh. on Śi. Sū. 5, Vā. 5.

माणिक्यदेव a Jain writer who has written a gloss on the Uṇādisūtras consisting of ten chapters popularly called उणादिसूत्रदशपादी.

माण्डवीशिक्षा a शिक्षा work belonging to the White Yajurveda and attributed to Māṇḍavya who is mentioned in the Śatapatha Brāhmaṇa (X. 6.5.9)

माण्डूकिशिक्षा a Śikṣā work belonging to the Atharvaveda, treats of Vedic Accent and details of the musical notes in the Sāma chants.

माण्डूकेय name of an ancient writer of a Prātiśākhya work referred to in the Ṛk Prātiśākhya, cf. R. Pr. I. 2.

मातृकावर्ण letters of the alphabet. See अक्षरसमाम्नाय.

मात्रच् a tad. affix in the sense of measure applied optionally with द्वयस and दघ्न to a noun ; e.g. ऊरुमात्रम् प्रस्थमात्रम् ; cf. प्रमाणे द्वयसज्दघ्नञ्मात्रचः । P. V. 2.37 and Kāśikā thereon which remarks that द्वयस and दघ्न are applied in the sense of height, while मात्र is applied in the sense of any measure; cf. प्रथमश्च द्वितीयश्च ऊर्ध्वमाने मतौ मम Kāś. on P. V. 2.37.

मात्रा (1) measure, quantity; cf. भवति हि तत्र या च यावती च अर्थमात्रा M. Bh. on P. I. 2.45 and II. 1.1 ; (2) mora, prosodial unit of one instant, i.e. the length of time required to pronounce a short vowel ; cf. भूयसी मात्रा इवर्णोवर्णयोः, अल्पीयसी अवर्णस्य, M. Bh. on I. 1.48 Vārt. 4 ; cf. मात्रा ह्रस्वस्तावदवग्रहान्तरं, द्वे दीर्घः, तिस्रः प्लुत उच्यते स्वरः R. Pr. I. 16 ; cf. also R. Pr. I. 34, T. Pr. I. 37, V. Pr. I. 59, R. T. 28 ; also cf. अर्धमात्रालाघवेन पुत्रोत्सवं मन्यन्ते वैयाकरणाः Par. Śek. Pari. 132. The instant is taken to be equal to the throbbing of the eye, or a flash of lightning, or a note of a wood-cock. (3) condition ; cf. Vāk. pad. II. 124 ; cp. also ताः पूर्वापरीभूताःपदार्थमात्रा उदयव्ययधर्मिण्य एव आत्ममात्रा बुद्धिः । Puṇyarāja.

माधव the well-known epoch-making scholar of the 14th century who has written a number of treatises in various Śāstras. His धातुवृत्ति is a well-known work in grammar.

माधवीया धातुवृत्ति a learned gloss on the Dhātupāṭha of Pāṇini by Mādhava. This work refers to Bhīmasena, Maitreya, Haradatta, and Sīradeva and is referred to by Bhaṭṭoji and Nāgeśa.

माथुरीवृत्ति a gloss not composed by, but simply explained by an inhabitant of Mathurā or Madhurā. Such a gloss is referred to in the Mahābhāṣya on P. IV. 3. 101 Vārt. 3, which possibly might be referring to an existing gloss on the Sūtras of Pāṇini, which was being explained at Mathurā, at the time of Patañjali. The term मधुरा was used for मथुरा in ancient times and the word माथुरी वृत्ति is also used for माधुरी वृत्ति.

माध्यन्दिनी शिक्षा a शिक्षा work belonging to the White Yajurveda and attributed to the sage Mādhyandina. It is known for its famous rule that the cerebral ṣ was to be pronounced as kh, except before a cerebral plosive (षकारस्य खकारः स्यात् टुकयोगे तु नो भवेत् ।)

मान kṛt affix आन of the present participle with the augment म् prefixed to it by आने मुक् P. VII. 2.82; e.g. यजमानः, एधमानः, याचमानः etc.

मार्कण्डेय an old grammarian, who wrote a grammar of Prākṛta languages which is known by the name प्राकृतसर्वस्व.

मार्दव softness of the voice characterizing the pronunciation of a grave vowel; cf. मार्दवं स्वरस्य मृदुता स्निग्धता; also cf. अन्ववसर्गो मार्दवमुरुता खस्येति नीचैःकराणि शब्दस्य M. Bh. on P. I. 2.29, 30; cf. also T. Pr. XXII. 10.

माला a variety of the methods of Vedic recital; it is a kind of क्रमपाठ and one of the eight artificial recitations. It is of two kinds viz. क्रममाला which is defined as ब्रूयात्क्रमविपर्यासावर्धचैस्यादितोन्ततः। अन्तं चादिं नयेदेवं क्रममालेति गीयते ॥ e. g. ओषधयः सं राज्ञेति राज्ञा, सं वदन्ते, राज्ञा सह, वदन्ते सोमेन सह सोमेन, सोमेन सह सोमेन वदन्ते, सह राज्ञा वदन्ते सं, राज्ञेति राज्ञा समोषधयः ॥ पुष्पमाला is defined as माला मालेव पुष्पाणां पदानां ग्रन्थिनी हि सा। आवर्तन्ते त्रयस्तस्यां क्रमव्युत्क्रमसंक्रमाः ॥

माहेन्द्र name of a very ancient, pre-Pāṇinian grammar ascribed to इन्द्र of which some references only are available. The grammar work is also referred to as ऐन्द्र; cf. यान्युज्जहार माहेन्द्राद् व्यासो व्याकरणार्णवात्। पदरत्नानि किं तानि सन्ति पाणिनिगोष्पदे ॥ Devebodha's com. on the Mahābhārata. For details see p. 124-27. Vol. VII Mahābhāṣya, D. E. Society's Edition.

माहेशसूत्र the fourteen sūtras अइउण्, ऋलृक् etc. which are believed to have been composed by Śiva and taught to Pāṇini, by means of the sounds of the drum beaten at the end of the dance; cf. नृत्तावसाने नटराजराजो ननाद ढक्कां नवपञ्चवारम्। उद्धर्तुकामः सनकादिसिद्धानेतद्विमर्शे शिवसूत्रजालम् ॥ Nandikeśvara-kārikā 1. For details, see Vol. VII. Vyākaraṇa Mahābhāṣya, D. E. Society's edition.

माहेश्वरसूत्र the Sūtras, the authorship of which is attributed to Śiva; the sūtras अइउण् etc. giving the alphabet. See माहेशसूत्र.

मांसकण्टकन्याय the maxim regarding fish bone. When a person desires fish, he brings it along with the fish-bones or when a person desires flesh, he brings it with the bone pieces inside. Later on, he removes them. He cannot help bringing the flesh with bones inside. In the same way, in the sūtra तस्यापत्यम्। (P. IV. 1.92) the word तस्य in masculine singular could not but be used. This masculine singular should not be taken as a fact determining a rule. It is only accidental. cp. M. Bh. on IV. 1.92. Vārt. 1.

मि (मिप्) personal ending of the first person (उत्तमपुरुष) singular; cf. तिप्तस्झि० P. III. 4.78.

मित् (1) characterized by the mute letter म्; augments so characterized such as नुम्, अम् and the like, are inserted after the last vowel of a word to which they are to be added; cf. मिदचोन्त्यात् परः P. I. 1.47; (2) a technical term applied to the fifty-five roots which are headed by the root घट् and which belong to first conjugation, to the roots ज्वल् etc., as also to the roots जन्, जॄ, क्नुस्, रञ्ज् and roots ending in अम्. These roots are not really characterized by the mute letter म्, but they are given the designation मित्. The use of the designation मित् is (a) the shortening of the penultimate vowel which

has been lengthened by Vṛddhi before the causal sign णि, and (b) the *optional lengthening of the* penultimate vowel before the affix चिण् and णमुल्. For a complete list of 'mit' roots, see Dhātupāṭha.

मितवृत्त्यर्थसंग्रह name of a grammatical work on the Sūtras of Pāṇini by Udayana.

मिताक्षरा (1) name of a commentary on the Sārasvatasāra, written by Harideva. (2) a commentary on Aṣṭādhyāyī by the famous logician Annambhaṭṭa.

मिन् tad. affix in the sense of possession added to the word गो; e.g. गोमिन्, cf. ज्योत्स्नातमिस्रा..गोमिन्मलिनमलीमसा: P. V. 2.114.

मिप् personal ending मि of the first person (उत्तमपुरुष) sing. Parasmaipada; cf. तिप्तस्झि..महिङ् P. III. 4.78.

मिश्र roots taking personal endings of both the Padas; Ubhayapadin roots; this term मिश्र is given in Bopadeva's grammar.

मिश्री a popular name given in popular use by grammarians. to the commentary written by भैरवमिश्र on the Paribhāṣenduśekhara.

मीय tad. affix मीय along with म (मण्) applied to the word मध्य in the sense of a case-affix (locative case-affix) e. g. मध्यमीय; cf. मण्मीयौ च प्रत्ययौ वक्तव्यौ Kāś. on P. IV. 3.60.

मुक् augment म् prefixed to the affix आन (i.e. शानच्, चानश्, and शानन्) of the pres. part. Ātmanepada; e. g. एधमानः, वर्धमानः पचमानः, यजमानः, etc.; cf. आने मुक् P. VII. 2. 82. See मान.

मुख aperture of the mouth; the main place of the utterance of a letter.

मुखनासिकावचन definition of अनुनासिक, a letter which is pronounced through both—the mouth and the nose—as contrasted with नासिक्य a letter which is uttered only through the nose; e. g. ङ्, ञ्, ण्, न्, म् and the nasalized vowels and nasalized य्, व्, and ल्; cf. मुखनासिकावचनोऽनुनासिकः P. I. 1.8; cf. also अनुस्वारोत्तमा अनुनासिकाः (T. Pr. II. 30), where the fifth letters and the anusvāra are called *anunāsika*. According to Bhaṭṭojī, however, anusvāra cannot be anunāsika as it is pronounced through the nose alone, and not through both—the mouth and the nose. As the anusvāra is pronounced something like a nasalized ग् according to the Taittirīyas, it is called a consonant in the Taittirīya Prātiśākhya; cf. अनुस्वारोप्युत्तमवद्व्यञ्जनमेव असच्छायायाम्। अर्धगकाररूपत्वात्। Com. on T. Pr. II. 30.

मुखसुखार्थ a mute letter added to an affix or a substitute or the like, *which does not really form a part* of the affix etc., but which simply facilitates the utterance of it; cf. अथ मुखसुखार्थस्तकारः दकारोपि। M. Bh. on I. 1.1, VI. 1.87; cf. also आदिति तकारो मुखसुखार्थः, न त्वयं तपरः। Kāś. on P. III. 2.171.

मुख्य main, principal, primary substantive as contrasted with a qualifying substantive; cf. गौणमुख्ययोर्मुख्ये कार्यसंप्रत्ययः Par. Śek. Pari. 15.

मुख्यविशेष्य the principal word in a *sentence which comes last in* the technical expression of the import or शाब्दबोध. It is described as primary and not subordinated to any other thing (अन्याविशेषणीभूत). This मुख्यविशेष्य is, in a way, the crucial point in the various theories of import; e. g. according to the grammarians, the verbal activity is

the principal word, while, according to the Mīmāṁsakas, the bhāvanā is the principal word and according to the Naiyāyikas, it is the subject that is the principal word.

मुग्धबोध lit. instructions to the ignorant; a treatise on grammar similar to the Aṣṭādhyāyī of Pāṇini but much shorter, written by Bopadeva or Vopadeva, an inhabitant of the greater Mahārāṣṭra in the Vardhā district, in the thirteenth century. After the fall of the Hindu rulers in Bengal, treatises like भाषावृत्ति and others written by eastern grammarians fell into the background and their place was taken up by easier treatises written by Bopadeva and others. Many commentaries were written upon the Mugdhabodha, of which the Vidyānivāsa is much known to grammarians. Supplementary works to Mugdhabodha were written by Nandakishore Bhaṭṭa, Rāma Tarkavāgīśa and Kaśīśvara.

मुग्धबोधटीका a commentary work on Mugdhabodha; the name is given to commentaries written by Rāmatarkavāgīśa (called मुग्धबोधपरिशिष्ट), by Rādhāvallabha (called सुबोधिनी), by Gaṅgādhara (called सेतुसंग्रह), by Durgādāsa, by Dayārāma and by Rāmānanda.

मुत्व the substitution of मु for the syllable beginning with द् in certain cases; cf. अदसोसेर्दादु दो मः P. VIII. 2. 80.

मुद् a technical term for the sibilants श्, ष् and स् given in the Vājasaneyi-Prātiśākhya; cf. मुच V. Pr. I. 52, cf. also V. Pr. III. 9, III. 13, IV. 122.

मुनित्रय the popular and honorific term for the three prominent grammarians of the Pāṇinian system of grammar viz. पाणिनि, कात्यायन and पतञ्जलि who were the pioneers of that system; cf. मुनित्रयं नमस्कृत्य Siddhānta-Kaumudī beginning.

मुम् the augment म् inserted immediately after the final vowel of the word for which it is prescribed; cf. अरुर्द्विषदजन्तस्य मुम् P. VI. 3.67; cf. also P. III. 2.26, V. 4.7 and VI. 3.69-72.

मूर्तिव्यापारदर्शन the cognition of tangible things and activities in the world. cp. Vāk. pad. I. 19. cp. मूर्त्याः क्रियायाश्च दर्शनमनुभवः। (दृ.)

मूर्धन् the top of the orifice of the mouth; the place of utterance (स्थान) of the letters ऋ, ॠ, ट्, ठ्, ड् ढ् and ण्, र् and ष्; cf. ऋटुरषाणां मूर्धा S. K. on P. I. 1.9; cf. also षट्‌ौ मूर्धनि V. Pr. I. 67, R. T. 6, R. Pr. I. 19, and T. Pr. II. 37 where र् appears excluded.

मूर्धन्य letters pronounced at the place called मूर्धन्; cerebral or lingual letters, the letters ऋ, ॠ, ट्, ठ्, ड्, ढ्, ण्.

मूल (1) the root of the teeth given as the place of origin for the letter र् in the Ṛk Tantra; cf. रेफस्तु दन्त्यो दन्तमूले वा. R. T. 8; (2) the main instrument of the utterance of letters known as मूलकरण or अनुप्रदान.

मूलप्रकृति the original base of the word used in language; the root and the prātipadika; the word परमप्रकृति is also used in the same sense.

मृत् the crude base of a declinable word; the prātipadika; the term is found used in the Jainendra Vyākaraṇa; cf. Jain. Vyāk. I. 1.5.

मृदु (1) soft in utterance; the term is used in the Vājasaneyi Prātiśākhya for the क्षैप्र, प्रश्लिष्ट, तैरोव्यञ्जन, and पादवृत्त varieties of the circumflex accent

(स्वरित) out of which the पादवृत्त is the softest (मृदुतम) and consequently always called मृदु, while the others are called मृदु only with respect to the preceding one in the order given above; viz. अभिनिहत, क्षैप्र etc. cf. सर्वतीक्ष्णोभिनिहतः प्रश्लिष्टस्तदनन्तरम् । ततो मृदुतरौ स्वारौ जात्यक्षैप्रावुभौ स्मृतौ ॥ ततो मृदुतरः स्वारस्तैरोव्यञ्जन उच्यते । पादवृत्तो मृदुतमस्त्वेतत्स्वारबलाबलम् ॥ Uvvaṭa on V. Pr. I. 125; (2) soft, as opposed to hard; the term is used in connection with the first, third and fifth consonants of the five classes.

मॅक्डोनेल् [MACDONELL, ARTHUR ANTHONY] a deep scholar of Vedic Gram. and Literature who has written an exhaustive Vedic Grammar; in treatment, at places he differs from Pāṇini and follows a different method, but the manner of thinking and argument is on original lines.

मेघविजय a Jain grammarian of the seventeenth century, who has written a grammar work, similar to the Siddhānta Kaumudī, on the Śabdānuśāsana of Hemacandra. The grammar work is called हैमकौमुदी, or चन्द्रप्रभा also.

मैत्रायणीय प्रातिशाख्य a Prātiśākhya or Pārṣada work giving the peculiarities of Sandhi, accent and the like, in changing the Maitrāyaṇīya-Saṁhitāpāṭha into the Padapāṭha.

मैत्रेयरक्षित a recognised scholar of Pāṇini's grammar, who belonged to the Eastern part of India and flourished in the beginning of the twelfth century. As it appears from the name Maitreya Rakṣita, he appears to have been a Buddhist grammarian. Subsequent writers in their works refer to him by the name Rakṣita alone, as also by the name Maitreya, but very rarely by the name Maitreya Rakṣita. He wrote many works on grammar of which the 'Tantrapradīpa', a learned commentary on Jinendrabuddhi's Nyāsa on Kāśikā, was a reputed one, which, although available in a fragmentary manuscript form today, has been profusely quoted by prominent grammarians after him.

मोक्षेश्वर a grammarian of the fourteenth century who has written a commentary on the Kātantra Vṛtti of Durgasiṁha. He has written a commentary on the Ākhyātavṛtti of the Kātantra school as also a short treatise dealing with the kṛt affixes called Kṛdvṛtti.

म्लेच्छ (1) a word although correct, yet looked upon as incorrect owing to its faulty utterance; (2) a person like the uncultured people, who is not able to pronounce words correctly; cf. म्लेच्छा मा भूमेत्यध्येयं व्याकरणम् M. Bh. I. 1. Āhnika 1.

य

य् (1) a consonant of the palatal class, called semivowel or अन्तःस्थ (spelt as अन्तस्थ also), possessed of the properties संवृतत्व, नाद, घोष and अनुनासिकत्व in addition; (2) a substitute for म् when that म् is followed by ह् which is followed by य्. e.g. किंय्ँह्यः; cf. यवलपरे यवला वा P. VIII. 3.26 Vārt. 1; (3) य् looked upon as possessed of a very little effort in production i.e. which appears as almost dropped but not completely dropped when its elision is prescribed at the end of a word. e.g. भोय् अच्युत; cf. व्योर्लघुप्रयत्नतरः शाकटायनस्य P. VIII. 3.18.

य (1) the consonant य् with अ added to it merely for the sake of facility

in pronunciation ; यकार is also used in the same sense ; e.g. लिटि वयो यः ; P. VI. 1.38 cf. T. Pr. I; 17, 21 ; (2) kṛt affix (यत्) prescribed as कृत्य or potential passive participle ; e.g. चेयम्, गेयम्, शप्यम्, शक्यम्, गद्यम्, अजर्यम् पण्यम् etc.; cf. अचो यत्... अजर्यं संगतम् P. III. 1.97-105 ; (3) kṛt. affix क्यप् which is also an affix called kṛtya ; e. g. ब्रह्मोद्यम्, भाव्यम्, घात्यम्, स्तुत्यम्, कल्प्यम्, खेयम्, भृत्यः, भिद्यः, पुष्यः, कृत्यम् also कार्यम्; cf. P. III. 1.106-123 ; (4) kṛt. affix ण्यत् (which is also कृत्य), e.g. कार्यम्, हार्यम्, वाक्यम्, लाव्यम्, कुण्डपाय्यम्. etc.; cf. P. III. 1.124-132 ; (5) tad. affix य affixed (a) in the sense of collection to पाश, वात etc., as also to खल, गो and रथ, e.g. पाश्या, रथ्या etc., cf. P. IV. 2.49, 50 ; (b) in the चातुरर्थिक senses to बल, कुल, तुल etc. e.g. बल्यः, कुल्यम्; cf. P. IV. 2.80, (c) as a Śaiṣika tad. affix to ग्राम along with the affix खञ् e.g. ग्राम्यः, ग्रामीणः; cf. P. IV. 2.94 ; (d) in the sense of 'good therein' (तत्र साधुः) and other stated senses affixed to सभा, सोदर, पूर्व, and सोम; e.g. सभ्यः, पूर्व्यः; etc. cf. P. IV. 4.105, 109, 133, 137, 138; (e) in the sense of 'deserving it' to दण्ड and other words, e.g. दण्ड्य, अर्घ्य, मेध्य, मेध्य, etc.; cf. P. V. 1.66 ; (f) in the sense of quality or action to सखि e g. सख्यम्; cf. P. V. 1.126 ; (6) tad. affix यत् applied to (a) राजन् श्वशुर, कुल, मनु in the sense of offspring, (b) शूल, उखा, वायु, ऋतु and others, under certain conditions ; cf. P. IV. 2.17, 31, 32, 101, (c) to अर्ध, परार्ध, words in the class headed by दिश्, छन्दस् and others in specific senses ; cf. P. IV. 3-46, 54 etc. and (d) in specific senses to specific words mentioned here and there in a number of sūtras from IV. 4.75 to V. 4.25 ; (e) to शाखा, मुख, जघन and others in the sense of इव (similar to) e.g. शाख्यः, मुख्यः, etc.; cf. P. V. 3.103 ; (7) case-ending य substituted for ङे of the dative sing ; e.g. रामाय cf. P. VII. 3.102 ; (8) verb-affix यक् applied to the nouns कण्डू and others to make them (denominative) roots; e.g. कण्डूय, मन्तूय etc. cf. कण्ड्वादिभ्यो यक् P. III. 1.27 ; (9) Vikaraṇa य (यक्) applied to any root before the Sārvadhātuka personal endings to form the base for the passive voice as also the base for the 'Karmakartari' voice e.g. क्रियते, भूयते, cf. सार्वधातुके यक् P. III. 1.67 ; (10) Uṇādi affix य (यक्) applied to the root हन् to form the Vedic word अघ्न्य; cf. अघ्न्यादयश्च ; (11) augment य (यक्) added to the affix क्त्वा, in Vedic Literature ; e.g. दत्त्वाय; cf. क्त्वो यक् P. VII. 1.47 ; (12) verb affix यङ् added to a root to form its Intensive base (which sometimes is dropped and the root is doubled. e.g. चेक्रीयते, चर्करीति ; cf. P. III. 1.22, 24 ; (13) short term (प्रत्याहार) supposed to be beginning with य in the affix यङ् in the sūtra धातोरेकाचो...यङ् III. 1.22, and ending with ङ् in the sūtra लिङ्याशिष्यङ् III. 1.86, with a view to including the various verb affixes and conjugational signs.

यक् the affix य; see य (8), (9), (10) and (11) above.

यक्षवर्मन् author of the commentary called चिन्तामणि on the Śabdānuśāsana of Śākaṭāyana.

यङ् see य (12) and (13) above.

यङन्त a secondary root formed by adding the affix यङ् in the sense of repetition and intensity, to roots having one syllable and beginning with a consonant ; cf. धातोरेकाचो हलादेः क्रियासमभिहारे यङ् P. III. 1.22, 23, 24. See य (12) above.

यङ्लुगन्त a secondary root formed by adding the affix यङ् to roots specified in P. III. 1.22, 23, 24, which

affix is sometimes dropped; cf. यङोऽचि च; P. II. 4.74. The Yaṅluganta roots take the Parasmaipada personal endings and not the Ātmanepada ones which are *applied to* Yaṅanta roots.

यङ्लुगन्तशिरोमणि a grammar work dealing with the frequentative roots written by Paṇḍita Śeṣakṛṣṇa.

यजादि *roots headed by the root* यज् which take the samprasāraṇa substitute for their semivowel before terminations marked with the mute letter क्; e.g. इज्यते, इष्टिः; cf. वचिस्वपियजादीनां किति P. VI. 1.15. These roots are nine in number, यज्, वप्, वह्, वस् and *others which are of the first* conjugation given by Pāṇini in his Dhātupāṭha at the end of the roots of the first conjugation.

यञ् (1) short term (प्रत्याहार) formed by the letter य of हयवरट् and the mute letter ञ् of झभञ् including semi-vowels and the third and the fourth consonants excepting घ्, ढ् and ध् of the five consonant groups; cf. अतो दीर्घो यञि P. VII. 3. 101; (2) tad. affix added (a) in the sense of गोत्र (grand-children and their descendants) to words of the गर्ग class and some other words under specific conditions, e.g. गार्ग्यः वात्स्यः, काप्यः etc., cf. गर्गादिभ्यो यञ् and the following P. IV. 1. 105-108; (b) in the sense of collection to केदार, गणिका, केश and अश्व, cf. P. IV. 2.40 and the Vārttika thereon and IV. 2.48; (c) in the Śaiṣika senses to the word द्वीप, cf. P. IV. 3.10; (d) to the word कंसीय e.g. कांस्यम् cf. P. IV. 3. 168, and (e) to the words अभिजित्, विदभृत् and others when they have the tad. affix अण् added to them: e.g. आभिजित्यः cf. P. V. 3. 118.

यण् a brief term for letters य्, व्, र् and ल् i.e. the semi-vowels; cf. इको यणचि P. VI. 1.77; cf. also I. 1.45. and VI. 4.81.

यण्वत् containing a semi-vowel inside it; cf. संयोगादेरातो धातोर्यण्वतः P. VIII. 2.43.

यत् see य (6).

यत्न (1) effort in the utterance of a *letter; the word which is generally* used for such an effort is प्रयत्न. This effort is described to be of two kinds आभ्यन्तर internal i.e. below the root of the tongue and बाह्य above the root of the tongue i.e. inside the mouth; cf. यत्नो द्विधा। आभ्यन्तरो बाह्यश्च। S. K. on P. I. 1.9; (2) specific effort, by adding a word to a rule for drawing some inference, with a view to removing some technical difficulty; cf. तेन पयो धावतीत्यादौ यत्नान्तरमास्थेयम् Kāś. on P. VIII. 2.25. The phrase कर्तव्योऽत्र यत्नः often occurs in the Mahābhāṣya.

यत्प्रकरण lit. the topic or the section of यत्; the section where the tad. affix यत् is prescribed. This tad. affix यत् is prescribed in the fifth adhyāya of Pāṇini in a number of rules in different senses; cf. यत्प्रकरणे रथाच्च P. V. 1.6 *Vārt.* 1; यत्प्रकरणे ब्रह्मवर्चसाच्च *P. V.* 1.39. Vārt. 1.

यथागृहीतं as they are actually found in Vedic recital with some irregularities of euphonic changes, lengthening of the vowel and the like. Specimens of such phrases are given in R. Pr. II. 33 to 39.

यथान्यासं as it is actually put in the rule or a treatise by the author. The phrase is often used in the Mahābhāṣya when after a long discussion, involving further and further difficulties, the author reverts

to the original stand and defends the writing of the sūtra as it stands. सिध्यत्येवमपाणिनीयं तु भवति or सूत्रं भिद्यते । तर्हि यथान्यासमेवास्तु is the usual expression found in the Mahābhāṣya; cf, M. Bh. I. 1. Āhnika 1, I. 1. 1, 9, 20, 62, 65 etc.

यथालक्षणं as formed according to rules. The phrase यथालक्षणमप्रयुक्ते is very often found in the Mahābhāṣya as a general guiding remark that noun-forms or word-forms which are not found in use in the language of the people or in literature should be understood as they are derived by observing all the rules that are applicable.

यथावत् as it is in the original Saṁhitāpāṭha without any change of accent, etc. when cited in the Padapāṭha; the word अव्ययवत् (not allowing any change or reduction) is given by Uvvaṭa in explanation of यथावत्; cf. दृश्यते पदं यथावत् R. Pr. XI. 31.

यथाश्रुतार्थग्राहिन् one who grasps the sense as given by the actual wording without going into details re: the use or application etc.; cf. यथाश्रुतग्राहिप्रतिपत्त्रपेक्षोयं यथोद्देशपक्षः इति कैयटः। Par. Śek. Pari. 2.

यथासंख्यं in respective order, the first for the first, the second for the second, and so on; when the number of subjects and predicates is the same, they should be connected in the respective order; cf. यथासंख्यमनुदेशः समानाम् P. I. 3.10.

यथोद्देश (परिभाषा) a short phrase or term for the Paribhāṣā or guiding statement यथोद्देशं संज्ञापरिभाषम्। 'technical terms and Paribhāṣās are to be interpreted at the place where they are stated, and not at the place or places of their application or utility.'

यदागम (परिभाषा) short familiar wording for the dictum or Paribhāṣā 'यदागमास्तद्गुणीभूतास्तद्ग्रहणेन गृह्यन्ते।' Par. Śek. Pari. 11.

यदृच्छाशब्द lit. a chance-word; Saṁjñā-śabda or proper noun which is given accidentally without any attention to derivation or authority; cf. 'अयं तर्हि यदृच्छाशब्दोऽपरिहार्यः। लृफिडः लृफिड्डः M. Bh. on Śiva Sūtra 2.

यद्योग a connection with the word (pronoun) यत् by its use in the same sentence and context, which prevents the anudātta (grave) accent for the verb in the sentence; cf. निपातैर्यद्यदिहन्तकुविन्नेच्चेच्चण्कच्चिद्यत्रयुक्तम् P. VIII. 1.30; cf. also the usual expression यद्योगादनिघातः found in commentary works.

यद्वृत्त lit. a word formed from यत्; a word which contains the pronoun यत् in it which prevents sarvānudātta for a verb which follows; cf. यदस्मिन्वर्तते यद्वृत्तम् M. Bh. on P. VIII. 1.66; cf. also यद्वृत्तोपपदाच्च V. Pr. VI. 14, where Uvvaṭa explains यद्वृत्त as यदो वृत्तं यद्वृत्तं सर्वविभक्त्यन्तं सर्वप्रत्ययान्तं च गृह्यते। V. Pr. VI. 14. com.

यम् a short term (प्रत्याहार) for the consonants which begin with य् (in हयवरट्) and end (in ञमङणनम्) before the mute म् i.e. all semivowels, and fifth consonants of the five classes; cf. हलो यमां यमि लोपः P. VIII. 4.64.

यम (1) one of a pair, a twin letter available in pronunciation before a nasal letter and similar to it, when the nasal consonant is preceded by any one of the four consonants of the five classes; a transitional

sound intervening between a non-nasal and the following nasal as a counterpart of the non-nasal ; cf. वर्गेष्वाद्यानां चतुर्णां पञ्चमे परे मध्ये यमो नाम पूर्वसदृशो वर्णः प्रातिशाख्ये प्रसिद्धः। S. K. on P. VIII. 1.1 ; (2) name given to the seven musical notes, found in the singing of Sāman ; cf. मन्द्रमध्यमताराख्येषु त्रिषु वाचः स्थानेषु प्रत्येकं सप्त स्वरभेदा भवन्ति । क्रुष्टप्रथमद्वितीयतृतीयचतुर्थमन्द्रातिस्वार्याः यमाः। T. Pr. XXIII. 13.14.

यमन्वा an obscure term found used in the Phiṭ-sūtras राजविशेषस्य यमन्वा चेत् (आद्युदात्तो भवति) Phiṭ-sūtra II. 42, where the word यमन्वा is explained as वृद्ध by the commentator. For the meaning of वृद्ध, see वृद्धिर्यस्याचामादिस्तद् वृद्धम् P. 1.1.73.

यय् short term (प्रत्याहार) for the consonants beginning with य् (in हयवरट्) and ending before the mute letter य् (in कपय्) i. e. all consonants except श्, ष्, स्, and ह्; cf. अनुस्वारस्य ययि परसवर्णः P. VIII. 4. 58 by which an anusvāra is changed into a cognate letter of the following which is a letter included in यय्.

यर् a short term (प्रत्याहार) for any consonant except ह्, which, (1) standing at the end of a word is optionally changed to the nasal consonant of its class if followed by a nasal letter; cf. यरोनुनासिकेनुनासिको वा P. VIII. 4.45 ; and (2) is doubled if preceded by र् or ह् as also if preceded by a vowel but not followed by a vowel; e. g. अर्क्कः, दद्ध्यत्र ; cf. अचो रहाभ्यां द्वे; अनचि च P. VIII. 4.46, 47.

यल् tad. affix य in the sense of possession found in Vedic Literature added optionally with the affix ख (ईन) to the words वेशोभग and यशोभग; e. g. वेशोभग्यः; वेशोभगीनः, यशोभग्यः, यशोभगीनः ; cf. P. IV. 4. 131.

यलोप dropping of the consonant य् which prevents the validity of a changed letter (स्थानिवद्भाव); cf. न पदान्तद्विर्वचनवरेयलोप......विधिषु P. I. 1.58.

यवमध्या lit. having the centre bulging out like the Yava grain ; (1) name given to a variety of the Gāyatrī which has 7 letters in the first and third (last) feet and 10 letters in the second i.e. the middle foot ; (2) the name is also given to a Mahābṛhatī having the first and the last feet consisting of 8 letters and the middle one consisting of 12 syllables; cf. R. Pr. XVI. 18 and 48.

यवर्ग the class of the consonants headed by य् i.e. the semi-vowels य, व, र and ल.

यवादि a class of words headed by the word यव, the taddhita affix मत् after which does not get the consonant म् changed into व् although the affix मत् be added to a word ending in म् or अ, or having म् or अ as the penultimate letter; e. g. यवमान्, ऊर्मिमान्, भूमिमान् etc. ; cf. Kāś. on P. VIII. 2.9. This यवादिगण is looked upon as आकृतिगण.

यशःकवि a grammarian, the author of a treatise named Bhāṣānuśāsana.

यशःसागर a Jain grammarian, the author of a work named Samāsaśobhā.

यशोवर्मदेव the same as यक्षवर्मन् the author of 'चिन्तामणि', a commentary on the Śabdānuśāsana of Śākaṭāyana.

यस् tad. affix य with mute स् to indicate the application of the term पद to the preceding base as a consequence of which the final म् of the words कम् and शम्, after which यस् is prescribed, gets changed into anusvāra ; e. g. कंयुः, शंयुः; cf. P. V. 2.138,

यस्कादि words headed by the word यस्क, the affixes in the sense of 'a descendant' placed after which are elided and the words are to be used in the plural number in the masculine gender; e. g. यस्का: ; cf. Kāś. on P. II. 4.63.

या substitute for a case affix in Vedic Literature ; e. g. उरुया, धृष्णुया for उरुणा, धृष्णुना, cf. सुपां सुलुक्० P. VII. 1.39.

याच् substitute for a case affix found in Vedic Literature ; e. g. साधुया for साधु: cf. सुपां सुलुक्.....याजाल: P. VII. 1. 39.

याजकादि a class of words headed by the words याजक, पूजक, परिचारक and others with which a word in the genitive case is compounded, in spite of the prohibition of compounds with such words, laid down by the rule कर्तरि च P. II. 2.16 ; e. g. ब्राह्मणयाजक: ब्राह्मणपूजक: etc. ; cf. Kāś. on P. II. 2.9. These words, याजक and others standing as the second members of compounds have their last vowel accented acute; cf. P. VI. 2.151.

याज्ञवल्क्यशिक्षा a शिक्षा work belonging to White Yajurveda, written in the tenth century A. D. It quotes Vājasaneyi Prātiśākhya e.g. II. 20.

याट् augment या prefixed to the case-affixes marked with the mute letter ङ् (i. e. the dat. sing. the abl. sing, the gen. sing. and the loc. sing.) after a feminine base ending in आ ; e. g. रमायै, रमाया:, रमायाम् ; cf. याडाप: P. VII. 3.113.

यावादि a class of words headed by the word याव to which the taddhita affix क (कन्) is added without any specific sense assigned to it ; e. g. यावक: मणिक: etc. ; cf. Kāś. on P. V. 4.29.

यासुट् augment यास् prefixed to the parasmaipada case-endings of लिङ् (the potential and the benedictive) which is accented acute ; e. g. कुर्यात्, क्रियात्.

यास्क a reputed ancient Niruktakāra or etymologist, of the 6th century B. C. or even a few centuries before that, whose work, the Nirukta, is looked upon as the oldest authoritative treatise regarding derivation of Vedic words. Yāska was preceded by a number of etymologists whom he has mentioned in his work and whose works he has utilised. Yāska's Nirukta threw into the back-ground the older treatises on etymology, all of which disappeared gradually in the course of time.

यिट् augment य् prefixed to the tad. affix इष्ठ when it is applied to the word बहु, in which case बहु is changed into भू ; e.g. भूयिष्ठ ; cf. बहोर्लोपो भू च बहो:; इष्ठस्य यिट् च; P. VI. 4.158, 159.

यु general wording including the affixes युच्, युट्, ट्युट्, ट्युल् and ण्युट् of which only यु remains as the affix, which is changed into अन by the rule युवोरनाकौ P. VII. 1.1.

युक् augment य् (1) added to a verb-base or a root ending in आ before the affix चिण् and kṛt affixes marked with mute ञ् or ण्; e.g. अदायि, दायक:; cf. आतो युक् चिण्कृतो:, P. VII. 3.33; (2) added to the roots शा, (शो), छा (छो), सा (सो), ह्वा (ह्वे), व्या (व्ये), वा (वे) and पा (पा and पै) before the causal affix णिच्; e. g. निशाययति पाययति etc. cf. शाच्छासाह्वाव्यावेपां युक् P. VII. 3.37; (3) added in Vedic Literature to the frequentative base of the root मृज् of which मर्मृज्य is the form of perf. 1st and 3rd pers. sing. instead of ममार्ज ; cf. दाधर्ति...मर्मृज्यागनीगन्तीति च P. VII. 4.65.

युक्त (1) proper, appropriate, justified; the word is very frequently used in the Mahābhāṣya and other grammar works; (2) the sense of the original base which is connected with the sense of the affix; cf. अथवा युक्तः प्रकृत्यर्थः प्रत्ययार्थेन संबद्धः, Kāś. on P. I. 2.51; (3) connected with; cf. उकारश्चेतिकरणेन युक्तः R. Pr. I. 29; तथायुक्तं चानीप्सितम् P. I. 4.50.

युक्तवत् the sense of the original base, the affix after which is dropped by means of the term लुप् as contrasted with the terms लोप and लुक् which are used in the same sense; cf. लुप्तवदिति निष्ठाप्रत्ययेन क्तवतुना प्रकृत्यर्थ उच्यते। स हि प्रत्ययार्थमात्मना युनक्ति Kāś. on P. I. 3.51.

युक्तवद्भाव lit. behaviour like the original base. The term is used in the sense of possession of, or getting, the same gender and number as was possessed by the base to which the tad. affix was added and subsequently dropped by a rule of Pāṇini in which the word लुप् is put in the sense of dropping; e.g. कुरवः देशः or अङ्गाः देशः in the sense of कुरूणां or अङ्गानां निवासो जनपदः cf. जनपदे लुप् P. IV. 3.81 and लुपि युक्तवद् व्यक्तिवचने P. I. 2.51; cf. also M. Bh. on P. I. 2.51 and 52.

युक्तारोह्यादि a class of compound words headed by the word युक्तारोही which have their initial vowel accented acute in spite of the general dictum that a compound word except a Bahuvrīhi compound word, has its last vowel accented acute; cf. Kāś. on P. VI. 2.81; cp. Vāk. pad. III. 14.42.

युक्तार्थ the sense possessed by the original word to which the affix, subsequently dropped by means of the word लुप्, was added.

युक्ति (1) argumentation; reasoning; (2) current maxim; cf. युक्तिसिद्धमेतत्.

युगपत्प्रसङ्ग simultaneous possibility of the application of two rules or operations, when in grammar no option re: their application is admissible as it is admissible according to Mīmāṁsa rules re: two operations enjoined by Vedic behests. In Grammar, only one of such rules applies, the priority of application being based upon the criteria of परत्व, नित्यत्व, अन्तरङ्गत्व and अपवादत्व; cf. शब्दपरविप्रतिषेधो नाम भवति यत्रोभयोर्युगपत्प्रसङ्गः। M. Bh. on VI. 1.158 Vārt. 12.

युगपदधिकरणवचनता denotation of two or more things by one single member by virtue of their being put together in a dvandva compound of two or more words; the grammarians advocate this doctrine stating that in a dvandva compound such as घटपटौ or घटपटम्, the word घट has the capacity of expressing the sense of both घट and पट, which in a sentence घटः पटश्च, it does not possess. Similarly पट also has the capacity of conveying the sense of both पट and घट. Possibly this theory is advocated by grammarians, on the analogy of words like पितरौ or मातरौ for मातापितरौ, द्यावा for द्यावापृथिवी and on on; cf. सिद्धं तु युगपदधिकरणवचने द्वन्द्ववचनात् P. II. 2.29 Vārt. 2. For details see Vyākaraṇamahābhāṣya on चार्थे द्वन्द्वः P. II. 2.29.

युगपदधिकरणविवक्षा desire to express two or more senses simultaneously (by one word); cf. सर्वाणि द्वन्द्वो बह्वर्थानि। युगपदधिकरणविवक्षायां द्वन्द्वो भवति M. Bh. on P. II. 4.62. See युगपदधिकरणवचनता.

युगपद्वाचिता (or युगपद्वचनता) expression of the senses of two words together by one word as, for example,

by the word द्यावा which denotes both the heaven and the earth (द्यावापृथिवी). Simultaneous denotation of the several senses of the individual members of a dvandva compound by any single individual member; cp. Vāk. pad. III. 14.34. cp. also इयं युगपदधिकरणवचनता नाम दुःखा च दुरुपपादा च। M. Bh. on II. 2.29.

युग्म (1) lit. pair; the word is used for the second and fourth consontants ख्, घ्, छ्, झ् etc. of the five classes which, in a way, are combinations of two consonants; cf. युग्माः सोष्माणः R. T. 16; cf. also युग्मौ सोष्माणौ where the word सोष्मन् is explained as उष्मा वायुस्तेन सह वर्तन्त इति सोष्माणः। खघ छझ ठढ थध फभ; cf. also युग्मयोर्द्वितीयचतुर्थयोः; (2) even, as opposed to odd, referring to the vowels ओ and औ which are even in the enumeration ए ओ ऐ औ. The consonants called युग्म viz. ख, घ and others which are defined as युग्म are also the even consonants in their classes.

युच् kṛt affix यु changed into अन, (1) applied in the sense of 'a habituated agent' to intransitive roots in the sense of movement or utterance, to Ātmanepadi roots beginning with a consonant, to the roots जु, चङ्क्रम्, स, शुच् ,क्रुध्, as also to roots in the sense of decoration; e.g. चलनः, शब्दनः; cf. P. III. 2.148-151; (2) applied to causal roots, as also to the roots आस, श्रन्थ् and others in the sense of verbal activity when the word so formed has always the feminine gender; e.g. कारणा, हारणा, आसना, घट्टना, वेदना etc.; cf. P. III. 3.107 and the Vārttikas thereon; (3) applied to roots ending in आ and preceded by the indeclinables ईषद्, दुस् or सु in the sense of easy or difficult for obtainment and, wherever seen to any root in the Vedic language, as also to some other roots as found in actual use in the classical literature; e.g. ईषद्दानो गौर्भवता, दुष्पानः, सुपानः, etc. सूपसदनः, दुर्योधनः, दुर्मर्षणः etc., cf. P. III. 3.128-130.

युट् augment य् prefixed to the tad. affix फिञ् (आयनि) after the words दगु, कोसल, कर्मार, छाग and वृष; e.g. दागव्यायनिः, कौसल्यायनिः, कार्मार्यायणिः, वार्ष्यायणिः; cf. P. IV. 1.55 Vārt. 1.

युवन् lit. young person; masculine; the word is given as a technical term in grammar in the sense of one, who is the son of the grandson or his descendant, provided his father is alive; the term is also applied to a nephew, brother, or a paternal relative of the grandson or his descendant, provided his elderly relative, if not his father, is alive; it is also applied to the grandson, in case respect is to be shown to him; cf. P. IV. 1.163-167. The affixes prescribed in the sense of युवन् are always applied to a word ending with a tad. affix applied to it in the sense of an offspring (अपत्य) or grandson (गोत्र), in spite of the ruling that in the sense of grandson or his descendant (गोत्र), one affix only इञ् or अण् or the like is added to the base; e.g. गार्ग्यस्यापत्यं गार्ग्यायणः, दाक्षेरपत्यं दाक्षायणः; गार्ग्ये जीवति तस्य भ्राता सपिण्डो वा गार्ग्यायणः तत्रभवान् गार्ग्यः; गार्ग्यायणो वा.

युवपाद a conventional term used for the first pāda of the seventh adhyāya which begins with the sūtra युवोरनाकौ P. VII. 1.1.

युवप्रत्यय tad. affix फक् (आयन), फिञ् (आयनि) or any other in the sense of युवन् which is to be applied to a base ending with an affix in the sense of offspring (अपत्यप्रत्ययान्त) or with an affix in the sense of a grandson (गोत्र-

प्रत्ययान्त). The affix is not applied when a female offspring is meant.

युवसंज्ञा the technical term युवन् which is given to persons described or mentioned in P. IV. 1.163 to 167.

युवादि a class of words headed by the word युवन् which have the taddhita affix अ (अण्) added to them in the sense of 'duty' or 'nature'; e.g. यौवनम्, स्थाविरम्, हौत्रम् etc.; cf. Kāś. on P. V. 1.130.

युष्मत्पाद conventional name given to the third pāda of the fourth adhyāya of Pāṇini's Aṣṭādhyāyī which begins with the sūtra युष्मदस्मदोरन्यतरस्यां खञ् च P. IV. 3.1.

युष्मद् designation of the second person, used in the Jainendra Vyākaraṇa.

युस् tad. affix यु in the sense of possession applied to (1) the word ऊर्णा; e.g. ऊर्णायुः; cf. P. V. 2.123; (2) to the words कं, शं, अहं and शुभं; e.g. कंयुः, शंयुः, अहंयुः, शुभंयुः; cf. P. V. 2.138-140.

येननाप्राप्तन्याय a term used by grammarians and commentators very frequently for the maxim "येन नाप्राप्ते यो विधिरारभ्यते स तस्य बाधको भवति" Par. Śek. on Pari. 57. The term अपवादन्याय is used in the Mahābhāṣya which is the same as येननाप्राप्तन्याय of later grammarians.

योग (1) a rule of grammar; the word योग in this sense is very frequently found used in the Mahābhāṣya; cf. the frequent statements अयं योगः शक्योऽकर्तुम् M. Bh. on P. I. 1. 6, 62, etc. or कान्यस्य योगस्य प्रयोजनानि M. Bh. on P. I. 1.31. Vart. 6, I. 1. 57 etc.; (2) grammatical connection; cf. शास्त्रकृतो योगश्च Nir. 1.2; cf. also षष्ठी स्थानेयोगा P. I. 1.49. (3) natural relation cf. Vāk. pad. III. 2.7.

योगरूढ a word that can be derived, but is always used in a specific sense, the derivative sense which is wider being limited; e.g. पङ्कजम्.

योगवाह a technical term used for phonetic elements or latters which are mentioned in the alphabet of Pāṇini, viz., the Māheśvara sūtras in contrast with the term अयोगवाह which is used by grammarians for the phonetic elements अनुस्वार, विसर्ग and others which are not mentioned. See अयोगवाह; cf. also M. Bh. on Śiva sūtra 5.

योगविभाग division of a rule which has been traditionally given as one single rule, into two for explaining the formation of certain words, which otherwise are likely to be stamped as ungrammatical formations. The writer of the Vārttikas and the author of the Mahābhāṣya have very frequently taken recourse to this method of योगविभाग; cf. P.I 1.3 Vārt. 8, I. 1.17 Vārt. 1, I. 1.61, Vārt. 3; I. 4.59 Vārt. 1, II. 4.2. Vārt. 2, III. 1.67 Vārt. 5, III. 4.2. Vārt. 6, VI. 1.1 Vārt. 5, VI. 1.33 Vārt. 1 etc. Although this Yogavibhāga is not a happy method of removing difficulties and has to be followed as a last recourse, the Vārttikakāra has suggested it very often, and sometimes a sūtra which is divided by the Vārttikakāra into two, has been recognised as a couple of sūtras in the Sūtrapāṭha which has come down to us at present.

योगाङ्ग a part or portion of the rule of the grammarian; cf. सति च योगाङ्गे योगविभागः करिष्यते M. Bh. on P. I. 1.30, II. 4 etc.

योगापेक्ष concerning only that particular rule to which it refers. The word is many times used in connection with a deduction (ज्ञापक) which is not to be applied in general, but which is restricted to the functions of that rule from which the deduction is drawn ; cf. योगापेक्षं ज्ञापकम् M. Bh. on P. I. 1.23 Vārt. 10, P. III. 1.95 Vārt. 2., P. IV. 1.87 Vārt. 2, cf. also M. Bh. on P. I. 3.62 and V. 1.1.

योगारम्भ laying down or citing a rule as done by the writers of sūtras; cf. नैकं प्रयोजनं योगारम्भं प्रयोजयति M. Bh. on P. III. 1.67 Vārt. 5; P. VII. 1.96 Vārt. 2.

योग्यता (1) compatibility of sense; cf. असत्यपि च गोहनने तस्य योग्यतया गोघ्न इत्यभिधीयते Kāś. on P. III. 4.73. (2) The naturally existing relation between a word and its sense which is in no way brought about by any individual person cf. Vāk. pad. III. 3.29 and Helārāja there on.

योजक causal instrument or causal agent; the word is used in the sense of प्रयोजक in the Jainendra grammar; cf. Jain. I. 2. 125.

योनि place of origin ; cf. तपः श्रुतं च योनिश्च एतद् ब्राह्मणकारणम् , M. Bh. on P. V. 1. 115; cf. also M.Bh. on IV. 1. 48; Vart. 9; cf. also ओष्ठयोनिरोष्ठ्यः.

योषा a woman; the word is used in the sense of feminine as applicable to gender.

यौगपद्य simultaneity of occurrence; simultaneous possibility of the application of two rules which evidently cannot apply simultaneously, but scope has to be given to one of the two, the priority being decided on the criteria of परत्व, नित्यत्व, अन्तरङ्गत्व and अपवादत्व ; cf. न चास्ति यौगपद्येन संभवः M. Bh. on P. I. 1.57 ; cf. also M. Bh. on I. 4.1, I. 4.2, II. 1.3 etc.

यौगिक based on derivation ; etymological ; one of the kinds of words रूढ, यौगिक, योगरूढ and यौगिकरूढ: cf. सैन्धवशब्दो लवणे उभयलिङ्गः। यौगिकस्याभिधेयवल्लिङ्गम् । Kāś. on P. II. 4.31.

यौधेयादि a class of nine words headed by the word यौधेय, a taddhita affix applied to which is not to be elided even though the word be used in the plural number.

र

र् (1) second letter of the यण् class (semi-vowels) which has got the properties नादभागित्व, घोषवत्त्व, संवृतत्व and अल्पप्राणता i.e. it is a sonant, inaspirate consonant. Regarding its स्थान or place of production, there is a difference of opinion: generally the consonant र् is looked upon as a cerebral or lingual letter (मूर्धन्य); cf. ऋटुरषाणां मूर्धा S. K. also Pāṇ. Śikṣā; but it is called by some दन्त्य or दन्तमूलीय; cf. रेफस्तु दन्त्ये दन्तमूले वा RT. 8, by others दन्तमूलीय and by still others वर्त्स्य gingival. In the Vājasaneyi-Prātiśākhya, it is described as दन्तमूलीय; cf. रो दन्तमूले I. 68, while in the Taittirīya Prātiśākhya, it is said to be produced by the touch of the middle part of the tip of the tongue just above the root of the teeth ; cf. रेफे जिह्वाग्रमध्येन प्रत्यग्दन्तमूलेभ्यः T. Pr. II. 41 ; (2) substitute र् (रेफ) , for the final letter of the word अहन्, as also for the final of अम्नस्, अवस् and भुवस् optionally with रु, which (रु) is dropped before vowels, and changed to ओ before अ and soft consonants, while it is changed into visarga before hard consonants and surds. e.g. अम्नरेव, अम्न एव ; ऊधरेव, ऊध एव ; cf. Kāś. on P.

VIII. 2.70; (3) the consonant र् (technically called रु in Pāṇini's grammar) which is substituted for the consonant स् and for the consonant न् of the word अहन् when the consonant स् or न् stands at the end of a word. This substitute रु, unlike the substitute र् is liable to be changed into visarga, or the consonant य्, or the vowel उ by P. VIII. 3.15, 17, VI. 1. 113, 114.

र (1) the consonant र, generally cited as रेफ; the vowel अ is added to र् for facility of utterance; cf. T. Pr. I. 21; (2) short term (प्रत्याहार) for र् and ल्; cf. उरण् रपरः, P. I. 1.51; (3) kṛt affix र applied to the roots नम्, कम्प् etc. in the sense of agent who is habituated to, or expert in the action expressed by the root; e.g. नम्रः कम्प्रः; cf. नमिकम्पिस्म्यजसकमहिंसदीपो रः P. III. 2. 167; (4) tad. affix र as a Cāturarthika affix applied to the words headed by अश्मन्; e.g. अश्मरः; cf. वुञ्छण्० P. IV. 2.80; (5) tad affix र in the sense of possession affixed to the words ऊष, सुषि, the second मुष्क, मधु, and तमस् with the second अ of तमस् changed to इ; e.g. ऊषरम्, सुषिरम्, मधुरः, तमिस्रा; cf. Kāś. on. P. V. 2.107 and 114; (6) tad. affix र in the sense of diminution affixed to the words कुटी, शमी, and शुण्डा; e.g. कुटीरः, शमीरः, शुण्डारः; cf. Kāś. no P. V. 3.88; (7) tad. affix रक् which see below; (9) a term for द्विगुसमास in the Jainendra Vyākaraṇa.

रक् (1) tad. affix र proposed by the Vārttikakāra instead of आरक् for being affixed to the word गोधा to form the word गोधारः, cf. आरग्वचनमनर्थकं रका सिद्धत्वात् P. IV. 1.130 Vārt. 1; (2) kṛt affix रक्, applied to the root ज्या; cf. रकि ज्यः प्रसारणम् P. I. 1.4 Vārt. 6.

रक्त lit. coloured i.e. coloured by nasalization; a term used by ancient grammarians for a nasalized letter (अनुनासिक); cf. रक्तसंज्ञोऽनुनासिकः R. Pr. I. 17 on which Uvvaṭa comments:—अनुनासिको वर्णो रक्त इत्युच्यते; also cf. अरक्तसंध्येत्यपवाद्यते पदं R. Pr. XI. 18, where unnasalized आ is stated as अरक्तसंधि and illustrated by the commentator by quoting the passage मन्द्रमावरेण्यम् as contrasted with अभ्र आँ अपः।

रक्तपाद conventional name given to the second pāda of the fourth Adhyāya of Pāṇini's Aṣṭādhyāyī as the Pāda begins with the Sūtra तेन रक्तं रागात् P. IV. 2.1.

रक्षित named मैत्रेयरक्षित or मैत्रेय also; a famous grammarian of the Eastern school of grammarians which flourished in Bihar and Bengal in the ninth, tenth, eleventh and twelfth centuries, claiming मैत्रेयरक्षित, पुरुषोत्तमदेव, सीरदेव and others as prominent grammar scholars among others. See the word मैत्रेयरक्षित.

रघुनाथ a grammarian of the seventeenth century, who was a pupil of Bhaṭṭoji Dīkṣita and who wrote a small gloss (लघुभाष्य) on the topic named 'पञ्चसंधि' of the Siddhāntakaumudī. He wrote Laghubhāṣya on the Sārasvataprakriyā also.

रघुनंदनशिरोमणि a commentator on Durgasiṁha's Kātantravṛtti.

रङ्ग nasalisation; colouring of a letter by its nasalisation; cf. रङ्गवर्णं प्रयुञ्जीरन् नो ग्रसेत् पूर्वमक्षरम् Pāṇ. Śikṣā. 27.

रङ्गनाथ a grammarian, son of नारायणयज्वा, who wrote a commentary named मकरन्द on Haradatta's Padamañjarī.

रजतादि a class of words headed by the word रजत to which the taddhita affix अ (अञ्) is added in the sense of 'a product' or 'a part'; e.g. राजतम्, लौहम्; औदुम्बरम्, etc.; cf. Kāś. on P. IV. 3.154.

रञ् tad. affix र causing vṛddhi, applied to the word अग्नीध् in the sense of Śaraṇa i.e. a room or a place; e g. आग्नीध्रम् cf. अग्नीध: शरणे रञ् भं च P. IV. 3.120 Vārt. 9.

रण same as रञ् being only a variant. See रञ्.

रत्नदर्पण name of a commentary by Rāmasiṁha, on the grammar-work of Bhoja, Sarasvatīkaṇṭhābharaṇa.

रत्नपाणि a grammarian of the eighteenth century who wrote a short treatise on the Kāraka relations named षट्कारकविवरण.

रत्नमाला a grammar work by Puruṣottamadeva widely used in Eastern India, according to Colebrooke, 'Miscellaneous Essays, II. p. 47.

रत्नार्णव name of a commentary on the Siddhāntakaumudī written by Kṛṣṇamitra, a famous grammarian and Naiyāyika who lived in the eighteenth century and wrote many commentary works on books in the Vyākaraṇa and Nyāya Śāstras.

रत्नेश a grammarian who wrote a grammar work named लक्षणसंग्रह.

रथ name of one of the eight kinds of recitals of the Veda Saṁhitā by dividing it into the component words (पद) and reciting the component words by repeating them, in their regular order and reverse order too.

रदानुक् kṛt affix रदानु applied to the root जीव्; e.g. जीरदानु:; cf. जीवे रदानुक् । जीरदानु: M. Bh. on Śiva Sūtra 5, Vārt. 5.

रधादि a class of eight roots headed by the root रध् which allow the addition of the augment इ (इट्) optionally to the ārdbadhātuka affix beginning with any consonant except य्, placed after them; e.g. रधिता रद्धा, त्रप्ता तर्प्ता तर्पिता etc. cf. P. VII. 2.35 and VII. 2.45.

रन् personal ending रन् substituted for the personal ending झ of the प्रथमपुरुष (third person) Ātmanepada of 'liṅ' (potential and benedictive); cf. झस्य रन् P. III. 4.105.

रनु [RENOU, LOUIS] a sound Sanskrit scholar of France of the present time who has written some treatises and many articles on Sanskrit grammar out of which his works on the Terminology of Sanskrit Grammar, Kāśikā and Durghaṭavṛtti require a special mention.

रपर with the letter र inserted after it; the term is used in connection with the guṇa and vṛddhi substitutes for ऋ. These substitutes are respectively अ and आ, which, by the addition of र्, always become अर् and आर्; cf. उरण् रपर: P. I. 1.51, cf. ऋकारस्य गुणवृद्धी रेफशिखा अरारावेवेति cf. also वृद्धिर्भवति गुणो भवतीति रेफशिरा गुणवृद्धिसंज्ञकोभिनिर्वर्तते; M. Bh. on P. VI. 4.121, VIII. 2.42.

रप्रत्याहारखण्डन a small article showing that the short term र for the consonants and ल् need not be advocated as done by the learned old grammarians. The treatise was written by Vaidyanātha Pāyaguṇḍe, the prominent pupil of Nageśabhaṭṭa.

रप्रत्याहारमण्डन an anonymous work, comparatively modern, refuting the arguments advanced in the रप्रत्याहारखण्डन by Vaidyanātha Pāyaguṇḍe.

रभसनन्दिन् a Buddhist grammarian of Bengal of the tenth century who wrote a short treatise on Syntax viz. Kārakasaṁbandhoddyota.

रम् augment र् inserted after the vowel अ of the root भ्रस्ज्, when the letter र् which is already present in भ्रस्ज् (before अ) and the penultimate स् are dropped; the result is that the word भर्ज्, in short, becomes substituted in the place of भ्रस्ज्; cf. भ्रस्जो रोपधयो रमन्यतरस्याम् P. VI. 4.47, and भ्रस्जो रोपधयोर्लोप आगमो रम् विधीयते as Bhāradvājīya Vārttika thereon.

रमाकान्त a writer of a commentary on Saupadmagaṇapāṭha.

रमानाथशर्मा a grammarian of the Kātantra school who lived in the fifteenth century and wrote a commentary named Manoramā on the Kātantradhātuvṛtti and Śabdasādhyaprayoga.

रल् a short term (प्रत्याहार) used for all consonants excepting य् and व्; cf. रलो व्युपधाद्धलादेः संश्च, P. I. 2.26.

रस् personal ending of the third pers. (प्रथमपुरुष) substituted for the affix झि in the first future (लुट्); cf. लुटः प्रथमस्य डारौरसः II. 4.85.

रसवती name of a commentary on his own work 'Saṅkṣiptasāra Vyākaraṇa' by Kramadīśvara, a sound scholar of grammar in the thirteenth century A.D.

रसादि a class of words headed by the word रस which have the tad. affix मतुप् added to them in the sense of possession in preference to other affixes like इन्; e.g. रसवान्, रूपवान् etc.; cf. Kāś. on P. V. 2 95.

राघवेन्द्राचार्य (गजेन्द्रगडकर) a famous scholar of Grammar in the nineteenth century, who taught many pupils and wrote some commentary works, the well-known being प्रभा on the Śabdakaustubha, विषमपदव्याख्या on the Laghuśabdenduśekhara and त्रिपथगा on the Paribhāṣenduśekhara. For details see p. 27 Vyākaraṇa Mahābhāṣya Vol. VII, D. E. Society's Edition.

राजदन्तादि a class of compound words headed by राजदन्त in which the order of words or the constituent members is fixed. There are about 50 words in the class; some of them are tatpuruṣa compounds such as राजदन्त or अग्रेवण in which the subordinate word which ought to have been placed first is placed second. There are some karmadhāraya compounds in which one particular word is always placed first and not any one of the two; e.g. लिप्तवासितम्, सिक्तसंमृष्टम् etc. There are some dvandva compounds such as उलूखलमुसलम्, चित्रास्वाती, भार्यापती etc. in which a definite order of words is laid down. For details see Kāśikā on राजदन्तादिषु परम् P. II. 2.31.

राजन्यादि a class of words headed by the word राजन्य to which the taddhita affix अक (वुञ्) is added in the sense of 'the place of residence'; e.g. राजन्यकः, औदुम्बरकः etc. This class named राजन्यादि is called आकृतिगण and similar words can be included in this class such as मालव, विराट्, त्रिगर्त and others from which the words मालवकः, वैराटकः, त्रैगर्तकः etc. can be arrived at; cf. Kāś. on P. IV. 2.53.

राजारामशास्त्री (कार्लेकर) a reputed scholar of Sanskrit grammar who resided at Vārāṇasī and established a school of Sanskrit Grammarians there in the nineteenth century. He wrote a treatise on grammar named शब्दव्युत्पत्तिकौमुदी.

राधाकृष्ण (गोस्वामी) a grammarian who wrote two elementary grammar treatises (1) अव्ययार्थ and (2) वैयाकरणसर्वस्वसूची.

राधावल्लभ titled तर्कपञ्चानन, who wrote a commentary named सुबोधिनी on the Mugdhabodha Vyākaraṇa.

राम or रामभट्ट who wrote a commentary on the Prakriyākaumudī of Rāmacandra Śeṣa.

राम inhabitant of Mithilā who wrote a commentary by name विद्वत्प्रबोधिनी on the Sārasvata Prakriyā.

रामकिंकरसरस्वती a grammarian who wrote a small grammar treatise named आशुबोधव्याकरण which is different from the well-known आशुबोध of तारानाथतर्कवाचस्पति.

रामकिशोर (चक्रवर्ती) author of (1) अष्टमङ्गला a commentary on the कातन्त्रवृत्ति of Durgasiṁha, as also of (2) शाब्दबोधप्रकाशिका, a small work on the import of words.

रामकृष्ण a grammarian who wrote a *treatise on Kāraka relations known* by the name शाब्दबोधप्रक्रिया.

रामकृष्णभट्ट a grammarian of the 17th century who wrote वैयाकरणसिद्धान्तरत्नाकर, a commentary on the different portions of the Siddhānta Kaumudī.

रामकृष्णानन्द writer of a commentary on the Mahābhāṣya which is available in a fragmentary form.

रामचन्द्र (1) रामचन्द्राचार्य (son of कृष्णाचार्य) the well-known author of the Prakriyākaumudī. He belonged to the Śeṣa family and the latter half of the fifteenth century is assigned as his date. He is believed to have been a resident of Āndhra. His work, the Prakriyākaumudī, was a popular grammar treatise for some time before Bhaṭṭoji's Siddhānta-Kaumudī got its hold, and it had a number of commentaries written upon it especially by his descendants and members of his family which became well-known as the Śeṣa family of grammarians. The Prakriyākaumudī is named कृष्णकिंकरप्रक्रिया also. (2) There was a grammarian named Rāmacandra who wrote a small treatise on grammar named विदग्धबोध (3) There was another grammarian of the same name who was a pupil of Nāgeśabhaṭṭa of the eighteenth century and who wrote a small commentary called वृत्तिसंग्रह on Pāṇini's Aṣṭādhyāyī. (4) There was also another Rāmacandra who was a scholar of Vedic grammar and who wrote the commentary named ज्योत्स्ना on the Vājasaneyi-Prātiśākhya. (5) Writer of a commentary on Saupadmasūtras. (6) Writer of a commentary on Kātantravṛttipañjikā of Trilocanadas. (7) Writer of a commentary on Kātantra-pariśiṣṭa; however, his name is Rāmacandra Cakravartī.

रामचन्द्र दीक्षित a grammarian who wrote (1) Uṇādıkośa, (2) Maṇidīpikā, a commentary on the Uṇādisūtras, and (3) Śabdabhedanirūpaṇa.

रामचंद्रभट्ट तारे one of the senior pupils of Nāgeśabhṭṭa who was a teacher of Vaidyanātha Pāyaguṇḍe. He wrote a small gloss on the Aṣṭādhyāyī which in named पाणिनिसूत्रवृत्ति. He lived in the first half of the eighteenth century and taught several pupils at Vārāṇasī.

रामचन्द्रशेष See रामचन्द्र. (1).

रामचन्द्रसरस्वती pupil of वासुदेवेन्द्रसरस्वती of the sixteenth *century who has* written a gloss named विवरण on the Mahābhāṣyapradīpa of Kaiyaṭa.

रामचन्द्राश्रम a grammarian who wrote Siddhāntacandrikā on Sārasvata-

vyākaraṇa, who in turn is commented upon by Sadānanda in his Subodhinī and Lokeśvara in Tattvadīpikā.

रामतर्कवागीश a learned grammarian who held the titles महामहोपाध्याय and भट्टाचार्य. He was an advocate of the Mugdhabodha School and wrote commentaries on (1) the Mugdhabodha, (2) the Kavikalpadruma, (3) the Amarakośa and (4) the Uṇādi sūtras. He also wrote a short gloss on case-relations, his treatise on the subject being named कारकटिप्पणी.

रामदास (चक्रवर्ती) a follower of the Kātantra school of grammar who wrote (1) चन्द्रिका, a commentary on Kātantrapariśiṣṭa and (2) कातन्त्रव्याख्यासार.

रामनाथ (चक्रवर्ती) who wrote short glosses on the Kātantra and the Kālāpa Vyākaraṇas.

रामनाथ (चोबे) a grammarian of the nineteenth century who wrote (1) शब्देन्दुशेखरटीका, (2) वैयाकरणभूषणटीका and (3) वैयाकरणसिद्धान्तमञ्जूषाटीका.

रामनाथ (विद्यावाचस्पति) a Sanskrit scholar of the 17th century who studied Vyākaraṇa, Dharma, Alaṁkāra and other Śāstras and wrote a grammar work कातन्त्ररहस्य besides many books on other Śāstras.

रामनारायण writer of a commentary on the Sārasvataprakriyā.

रामभट्ट (1) writer of a commentary on the Prakriyākaumudī and (2) a commentary Vidvanmanorañjanī or Rāmabhaṭṭī on Sārasvataprakriyā.

रामभद्र दीक्षित son of यज्ञराम दीक्षित, a grammarian of Tanjore of the seventeenth century who wrote a commentary on the Paribhāṣāvṛtti of Sīradeva named परिभाषावृत्तिव्याख्या. He has also written the 'life of Patañjali' (पतञ्जलिचरित) and many miscellaneous works, such as उणादिमणिदीपिका and others.

रामराम a grammarian who has written a commentary on the Kavikalpadruma of Bopadeva. He was a grammarian of the Bopadeva school. He wrote Uṇādikoṣa in verse. He also wrote a commentary on Madhyasiddhāntakaumudī.

रामशर्मा the same as रामतर्कवागीश. See रामतर्कवागीश.

रामसिंहवर्मा possibly the same king of Śṛṅgaberapura who patronised Nāgeśabhaṭṭa. He is said to have written some small comments on the Rāmāyaṇa and a small grammar work named धातुरत्नमञ्जरी.

रामानन्द a grammarian of the seventeenth century who wrote a commentary on Bopadeva's Mugdhabodha. He was possibly the same as Rāmarāma (see above) and Rāmānandatīrtha, who wrote the Kātantrasaṁgraha, although different from the well-known रामानन्दतीर्थ of the sixteenth century who was a saṁnyāsin and who wrote many philosophical and religious booklets.

रामालंकार possibly the same as रामराम (see above) who wrote Dhātudīpikā, a commentary on the Kavikalpadruma of Bopadeva.

रामाश्रम (1) a grammarian of the seventeenth century who wrote a commentary named Siddhāntacandrikā on the Sārasvata Vyākaraṇa. (2) Same as Viśveśvara or Bhānudīkṣita, son on Bhaṭṭoji Dīkṣita.

रामेश्वर a grammarian who wrote a gloss on grammar named शुद्धाशुद्धबोधसूत्रार्थव्याकरण.

राशि usually used in the sense of a collection or a heap or a lunar constellation; the word is often used after the word वर्ण when it means the traditional collection of letters or the alphabet. The words अक्षरराशि, ब्रह्मराशि and अक्षरसमाम्नाय are also used in the same sense.

रिक् an augment added optionally with रुक् and रीक् to the reduplicative syllable of the frequentative root from a primitive root which ends in ऋ or has a penultimate ऋ; e. g. चरिकर्ति, नरिनर्ति भरिभ्रत् etc.; cf. रुग्रिकौ च लुकि, P. VII. 4.91 and ऋतश्च VII. 4.92.

रिङ् substitute रि for a verbal base ending in ऋ before श (the sign of the 6th conj.) यक् (sign of the pass. voice) and a लिङ् affix beginning with य which is not a Sārvadhātuka affix; e. g. आद्रियते, क्रियते, क्रियात्; cf. रिङ् शयग्लिङ्क्षु P. VII. 4 28.

रित् (1) characterized by the mute consonant र् signifying the acute accent for the penultimate vowel; cf. उपोत्तमं रिति P. VI. 1. 217; (2) the same as रिफित or रेफि, a visarga which is changeable into र् when euphonically combined; cf. विसर्जनीयो रिफितः V. Pr. I. 160; cf. also मान्युपधं च रिद्विसर्जनीयान्तानि रेफेण; V. Pr. VII. 9. The terms रिफित, रेफि and रित् are given in the Padapātha to a पद or word which ends in a Visarga which has originated from र् in the Saṁhitāpātha; e. g. the Visarga in कः, प्रातः etc.; cf. R. Pr. I. 30 to 32.

रिफित (1) a Visarga in the Padapātha which has originated from र् in the Saṁhitā-pātha; (2) a word or pada which has got a रिफित at its end; cf. कः, खः प्रातः etc. (which in the Saṁhitāpātha are कर्, खर्, प्रातर् etc.;) cf R. Pr. I. 30 to 36 V. Pr. IV. 18. 192.

रिल् tad. affix रि addded optionally with रिष्टात् to the word ऊर्ध्व which becomes changed into उप; e. g. उपरि, उपरिष्टात्; cf. ऊर्ध्वस्य उपभावो रिल्रिष्टातिलौ च P. V. 3.31 Vārt. 1.

रिष्टातिल् tad. affix रिष्टात् added to ऊर्ध्व; see रिल्.

रीक् augment री added optionally with रुक् and रिक् to the reduplicative syllable (अभ्यास) of the frequentative base of roots having ऋ as their penultimate vowel; e. g. वरीवृश्च्यते वरीवृश्चीति, नरीनर्ति, चरीकर्ति; cf. रीगृदुपधस्य च P. VII. 4.90.

रीङ् substitute री for the vowel ऋ at the end of a base (अङ्ग) before the affix च्वि as also before य which does not belong to a kṛt or Sārvadhātuka affix; e. g. मात्रीभूतः, मात्रीयते; cf. रीङ् ऋतः P. VII. 4.27.

रु (1) substitute र् for the consonant स् at the end of a word as also for the ष् of सजुष्, न् of अहन् and optionally with र् for the final स् of अम्नस्, ऊधस् and अवस् in Veda; e. g. अग्निरत्र, वायुरत्र, सजूर्देवेभिः cf. P. VIII. 2.66; the र् of this रु (as contrasted with the substitute र् which see above) is further changed into उ before a soft consonant and before the vowel अ provided it is preceded by the vowel अ, while र्, prescribed as substitute र (which see above), remains unchanged; e. g. शिवोर्च्यः, शिवो वन्द्यः as contrasted with अहरत्र, अहर्गणः; (2) substitute र् for the final ज् of अवयज् (e. g. अवयाः), for ह् of श्वेतवह् (e.g. श्वेतवाः), and for श् of पुरोडाश् (e.g. पुरोडाः) before the case affix सु;

cf. P. VIII. 4.67 ; (3) substitute र् (or द्) for the final स् or द् of a verb-form ending with the personal ending सिप् of the 2nd pers. sing.; cf. P. VIII. 2.74, 75 ; (4) substitute र् for the final न् of words ending with the affix मत् or वस in Veda ; e.g. मरुत्व: हरिव: ; cf. Kāś. on P. VIII. 3.1; (5) substitute र् for the final न् at the end of a word when it is followed by a छव् letter i. e. the first or a second consonant excepting ख् and फ् ; e.g. भवांश्चिनोति; cf. P. VIII. 3.7 ; (6) substitute र् for the final न् of नॄन् before the letter प् as also for the final न् of स्वतवान् and कान् under certain conditions ; cf. P. VIII. 3. 10. 12.

रुक् augment र् added optionally with रिक् to the reduplicative syllable; (see रिक् above) ; e. g. नर्कर्ति नर्नर्ति; cf. P. VII. 4. 91, 92 as also VII. 4.65.

रुक्मन् the primary Yama letter ; a term used in the Śikṣā treatises.

रुट् augment र्, prefixed to the pers. ending झ of the प्रथमपुरुष (3rd pers. plural) after the root शी, विद् and in Vedic literature after a few other roots e.g. शेरते, संविद्रते, अदुह्र; cf. शीङो रुट्; P. VII. 1. 6-8.

रुदादि a term used for the five roots headed by the root रुद्, which have the augment इ added to a Sārvadhātuka affix in certain cases ; e.g. रोदिति, श्वसिति, अरोदीत्, अस्वपीत् etc. ; cf. P. VII. 2. 76, VII. 3.98.

रुद्रदेव a grammarian who has written a commentary on the Vaiyākaraṇa-Siddhānta-Bhūṣaṇa of Koṇḍabhaṭṭa

रुधादि a class of roots headed by the root रुध् which take श्नम् (न्) as the conjugational sign inserted after the final vowel, e. g. रुणद्धि (where रुध् becomes रुणध्). These roots are popularly called roots of the 8th conjugation.

रूढ conventional ; traditional ; one of the four senses in which words are used. The senses are यौगिक (derivative), रूढ (conventional), योगरूढ and यौगिकरूढ. The term रूढ is also used in the sense of 'a conventional word' cf. प्रथमाशब्दो विभक्तिविशेषे रूढ: । Kās. on P. VI. 1. 102.

रूढा Saṁhitāpāṭha, as contrasted with the Padapāṭha.

रूढि convention ; usage ; custom. The word रूढि is given along with योग (derivation) as the basis of the use of words which are described to be of four kinds ; see रूढ above. cf. नैगमरूढिभवं हि सुसाधु P. III. 3. 1. Vārt. 1.

रूप (1) word-form which is complete with प्रकृति (the base) and प्रत्यय, i.e. the affix which is attached to it ; cf. रूपनिर्ग्रहश्च शब्दस्य नान्तरेण लौकिकं प्रयोगम M. Bh. on P. I. 1.22 Vārt. 3 ; cf. also the usual expression का रूपसिद्धि: in the Mahābhāṣya ; cf. M. Bh. on I. 1.51, 1.2.58 etc. ; the word is also used in the sense of a word-base (धातु or प्रातिपदिक) ; cf. स्वं रूपं शब्दस्याशब्दसंज्ञा P. I. 1.68 ; (2) the word form as characterized by its derivation and properties ; cf. तस्य रूपान्यत्वे वर्णान्यत्वम् explained as तस्य शब्दस्य अनुप्रदानादिभि: कारणै रूपभेदे जन्यमाने वर्णभेद: संपद्यते T. Pr. XXII. 2.

रूपगोस्वामिन् a grammarian of the fifteenth century who wrote Harināmāmṛta. He lived between 1484-1527.

रूपनारायण a grammarian of Bengal of the fifteenth century who wrote short comments on some sections of the Supadma Vyākaraṇa under

the names सुपद्मपद्कारक and सुपद्मसमास-संग्रह.

रूपप् tad. affix in the sense of 'praise' which is, in fact, possessed by the word to which the affix रूपप् is added, without making any change in the sense of the word, the affix being called 'स्वार्थे' i. e. an affix in the sense of the base or प्रकृति cf. स्वार्थिकाः प्रत्ययाः प्रकृत्यर्थविशेषस्य द्योतका भवन्ति । प्रशस्तो वैयाकरणो वैयाकरणरूपः । याज्ञिकरूपः । प्रकृत्यर्थस्य वैशिष्ट्ये प्रशंसा भवति । वृपलरूपोयं यः पलाण्डुना सुरां पिबति । चोररूपः । Kāś. on P. V. 3.66.

रूपमाला (1) a recast of Aṣṭādhyāyī composed by Vimalasarasvatī, in which the Sūtras of Pāṇini are arranged in different topics many of which are called माला, such as अजन्तमाला, हलन्तमाला, छान्दसमाला, अव्ययमाला, and so on. (2) the name रूपमाला is also found given to a work giving collections of formed words written by Puṇyanandana.

रूपसिद्धि lit. the formation of words; the name रूपसिद्धि is given to a small literary work on the formation of words written by Dayānandasarasvatī.

रूपातिदेश the actual replacement of the original in the place of the substitute by virtue of the rule स्थानिवदादेशोनल्विधौ P. I. 1.56; one of the two kinds of स्थानिवद्भाव wherein the word-form of the original (स्थानी) is put in the place of the substitute (आदेश); the other kind of स्थानिवद्भाव being called कार्यातिदेश by means of which grammatical operations caused by the original (स्थानी) take place although the substitute (आदेश) has been actually put in the place of the original. About the interpretation of the rule द्विर्वचनेचि P. I. 1.59, the grammarians accept the view of रूपातिदेश; cf. रूपातिदेशश्चायं नियतकालस्तेन कृते द्विर्वचने पुनः आदेशरूपमेवावतिष्ठते । पपतुः पपुः । आतो लोप इटि च इत्याकारलोपे कृते तस्य स्थानिवद्भावात् एकाचो द्वे० इति द्विर्वचनं भवति । Kāś. on P. I. 1.59; cf. also रूपातिदेशश्चायम् । द्विर्वचनेचि इत्यत्रास्य भाष्ये पाठात् । Pari. Bhāskara Pari. 97. For details see Mahābhāṣya on P. VII. 1.95-96.

रूपावतार a well-known work on word formation written by धर्मकीर्ति a Jain grammarian of the twelfth century. Scholars believe that this work was the first work of the form of topics which was taken as a model by the *authors of the Prakriyākaumudī* and the Siddhāntakaumudī.

रूप्य (1) a tad. affix applied to a word meaning 'a cause' or expressing 'a human being' in the sense of 'proceeding therefrom' e g. समादागतं समरूप्यम्; देवदत्तरूप्यम्; cf. हेतुमनुष्येभ्योऽन्यतरस्यां रूप्यः P. IV. 3.81; (2) a tad. affix applied to a word in the genitive case in the sense of भूतपूर्व, 'formerly belonging to'; e g. देवदत्तस्य भूतपूर्वो गौः देवदत्तरूप्यः; cf. Kāś. on षष्ठ्या रूप्य च P. V.3.54.

ॠ word-form of the ajbhakti or svarabhakti (a term used in the ancient Prātiśākhya works), where ऋ is looked upon as the consonant र् surrounded by, or followed by, the nature of a vowel. ऋ as a vowel is possessed of one mātrā of which in svarabhakti, the consonant र् possesses half and the svarabhakti possesses half; cf. रेफात् स्वरोपहिताद्व्यञ्जनोदयाद् ऋकारवर्णा स्वरभक्तिरुत्तरा R. Pr. VI. 13.

रे (रेश्) personal ending in Vedic Literature, substituted for त of the प्रथमपुरुष (3rd pers.) plural in the Perfect tense; cf. लिटस्तझयोरेश् इरेच् P. III. 4.81.

रेखा one of the eight modes of Vedic recital. It is defined as क्रमाद् द्वित्रिचतुष्पञ्चपदक्रममुदाहरेत् । पृथक् पृथग्विपर्यस्य लेखामाहुः पुनः क्रमात् ॥ e.g. ओषधयः सं, समोषधयः, ओषधयः सं । सं वदन्ते सोमेन, सोमेन वदन्ते सं, सं वदन्ते । वदन्ते सोमेन सह राज्ञा, राज्ञा सह सोमेन वदन्ते, वदन्ते सोमेन सोमेन सह सह राज्ञा राज्ञेति राज्ञा ।

रेनु, लुइ (1896-1966 A.D.) an eminent French Orientalist and a great scholar of Pāṇinian grammar; his major works are 'Durghaṭavṛtti' (1940-1956), 'Terminologie grammaticale du Sanskrit' (1942) and a translation in French, in collaboration with Ojihara, of parts of the first adhyāya of Kāśikā.

रेफ the consonant र्; generally the word रेफ is used for र and not रकार; cf. वर्णात्कारः । रादिफः P. III. 3.108 Vārt. 3, 4. The consonant र is described as one pronounced like the tearing of a piece of cloth and resembling a snarl or a growl; cf. रिफ्यते विपाट्यते वस्त्रादिपाटनध्वनिवदुच्चार्यते इति रेफः ।

रेफशिरस् (the guṇa or the vṛddhi substitute for ऋ viz. अर् or आर्) with the letter र् represented in script by a sign on the top; e.g. अर्कः, आर्जवम्; cf. वृद्धिर्भवति गुणो भवतीति रेफशिरा गुणवृद्धिसंज्ञकोऽभिनिर्वर्तते M. Bh. on P. VI. 4.121.

रेफिन् a term applied (1) to the Visarjanīya letter preceded by any vowel excepting अ and आ, (2) to the Visarjanīya preceded by अ in some specified words such as प्रातः, भाः, अविभः, आदः, कः etc. under certain conditions, as also, (3) to the Visarjanīya in होतः, सनितः etc. For details see R. Pr. I. 30-36.

रेवत्यादि a class of words headed by the word रेवती to which the affix ठक् is added in the sense of 'an offspring'; e.g. रैवतिकः, आश्वपालिकः, द्वारपालिकः etc. cf Kāś. on P. IV. 1.146.

रैवतिकादि a class of words headed by रैवतिक to which the taddhita affix ईय (छ) is added in the sense of 'belonging to'; e.g. रैवतिकीयः, औदवाहीयः, बैजवापीयः etc. cf. Kāś. on P. IV. 3 131.

रोमश one of the faults in pronunciation; cf. प्रगीत उपगीतः क्ष्विण्णो रोमश इति M. Bh. I. 1. Ah. 1.

रौ personal ending substituted for the प्रथमपुरुषद्विवचन (3rd pers. dual affix तस्) in the periphrastic or first future; e.g. कर्तारौ; cf. लुटः प्रथमस्य डारौरसः P. II. 4.85.

रौढि an ancient scholarly writer, possibly a grammarian, referred to by Kāśikā (P. 6.2-36) along with Pāṇini and Kāśakṛtsna. "पाणिनीयरौढीयाः रौढीयकाशकृत्स्नाः ।" Patañjali's reference घृतरौढीयाः । (On P. I. 1.73) proves nothing important except that he was a rich man who enjoyed giving ghee to his students (cp. Kāś kā "घृतप्रधानो रौढिः तस्य छात्राः घृतरौढीयाः ।" (Kā. on P. I. 1.73).

रौढीय a term jocularly used with the word घृत preceding it, for students of a famous scholar named घृतरौढि, cf. ओदनपाणिनीयाः घृतरौढीयाः M. Bh. on P. I. 1.73.

रौढ्यादि another name given to the क्रौड्यादि class of words which are headed by क्रौडि and which take the affix ष्यङ् to form their base in the feminine; e.g. क्रौड्या लाड्या; cf. सिद्धं तु रौढ्यादिषूपसंख्यानात् । के पुना रौढ्यादयः । ये क्रौड्यादयः M. Bh. on P. IV. 1.79.

रौधादिक a root belonging to the class of roots headed by रुध् which take the conjugational sign न् (श्नम्). See रुधादि above.

हिंल् (1) a tad. affix termed also विभक्ति which is applied to the word इदम् in the sense of the locative case, the word इदम् being changed into एत; e.g. एतर्हि; cf. इदमो र्हिल् P. V. 3.16 and एतेतौ रथोः P. V. 3.4. (2) tad. affix applied in Veda to तत् and other pronouns; e.g. तर्हि, कर्हि, यर्हि, cf. P. V. 3.20, 21.

ल

ल् (1) a consonant of the dental class which is a semi-vowel (यण्) with liquid contact in the mouth, and which is inaspirate (अल्पप्राण), voiced (घोष) and both nasalized and unnasalized; (2) name in general (लकार) given to the personal endings applied to roots in the ten tenses and moods which take different substitutes ति, तः, अन्ति etc. and have various modifications and augments in the different tenses and moods; (3) substituted as a semi-vowel (यण्) for the vowel ऌ followed by any other vowel in the euphonic combinations; (4) applied at the beginning of non-taddhita affixes as a mute letter indicating the acute accent for the vowel preceding the affix; cf. लिति; P. VI. 1.193; (5) substituted for त्, थ्, द्, ध् or न् before ल् cf. P. VIII. 4.60; (6) substituted under certain conditions for the consonant र् (a) of the root कृप्, (b) of prefixes प्र and परा before the root अय्, (c) of the root गॄ in frequentative forms and optionally before affixes beginning with a vowel, and (d) of the word परि before घ and अङ्क; cf. P. VIII. 2.18 to 22.

ल (1) consonant ल्; see ल् above (2) a general term usually used by ancient grammarians to signify लोप (elision or disappearance) of a letter of a syllable or a word; cf. सर्वसादेर्द्विगोश्च लः । सर्वातिकः, द्वितन्त्रः M. Bh. on P. IV. 2.60; (3) tad. affix ल added to the word क्लिन्न when चिल् and पिल् are substituted for the word क्लिन्न; e.g. चिल्लः, पिल्लः cf. P. V. 2.33 Vārt 2.

लकार (1) the consonant ल्; see ल् (1) above; (2) the personal endings affixed to roots; see ल् (2).

लक्षण (1) *a rule or a sūtra composed* by the ancient Sūtrakāras; the word is very frequently used in this sense by the Bhāṣyakāra and later commentators; cf. लक्ष्यलक्षणे व्याकरणम्; cf. also लक्षणं हि नाम ध्वनति, भ्रमति मुहूर्तमपि नावतिष्ठते M. Bh. on P. I. 1.3 Vārt 10; (2) characteristic or sign; cf. लक्षणेनाभिप्रती आभिमुख्ये P. II. 1. 14; cf. also P. I. 4.90 and III. 2.12; (3) indirect way of expression; cf. लक्षणप्रतिपदोक्तयोः प्रतिपदोक्तस्यैव ग्रहणम् Par. Śek. Pari. 105.

लक्षणप्रतिपदोक्त a short term used for the well-known Paribhāṣā लक्षणप्रतिपदोक्तयोः प्रतिपदोक्तस्यैव ग्रहणम् Par. Śek. Pari. 105, laying down that when a question arises as to which of the two words लक्षणोक्त (arrived at by certain changes or modifications) and प्रतिपदोक्त, (directly expressed) be accepted, the latter should be preferred.

लक्षणसंग्रह a work on grammar written by a grammarian named रत्नेश.

लक्षणा implication; potentiality of implication; this potentiality of words viz. लक्षणा is not recognised by grammarians as a potentiality different from the अभिधाशक्ति or the power of denotation. Later grammarians, however, like the Ālaṁkārikas, have used the word in the sense of potentiality of implication

as different from that of denotation; cf. अन्यशब्दे लक्षणा न च Paribhāṣenduśekhara.

लक्ष्मणसूरि a grammarian who has written a booklet on the six dialects, which is named षड्भाषाचन्द्रिका.

लक्ष्मीनृसिंह a grammarian of the eighteenth century who has written (1) Siddhāntakaumudīvilāsa, a commentary on the Siddhāntakaumudī and (2) Triśikhā, a commentary on Nāgeśa's Paribhāṣenduśekhara.

लक्ष्य lit. target; illustration; example of a grammatical rule; cf. लक्ष्ये लक्षणं सकृदेव प्रवर्तते Paribhāṣā; also लक्ष्यानुसारि व्याख्यानमेव शरणम् Paribhāṣenduśekhara; cf. also शब्दो लक्ष्यः सूत्रं लक्षणम्. M. Bh. on P. I. 1.1 Vārt. 14.

लक्ष्यार्थ implied sense. See the word लक्षणा.

लघु (1) a term used in the sense of light or short as contrasted with गुरु meaning heavy or long, which is applied to vowels like अ, इ etc. cf. ह्रस्वं लघु P. I. 4. 10; (2) brevity; brief expression; cf. लघ्वर्थं हि संज्ञाकरणम् M. Bh. on P. I. 2,27 Vārt. 6 also संज्ञा हि नाम यतो न लघीयः; (3) small, as qualifying an effort in writing or explaining something as also in utterance; cf. व्योर्लघुप्रयत्नतरः शाकटायनस्य P. VIII. 3.18.

लघुकौमुदी known as लघुसिद्धान्तकौमुदी also, an abridged work based upon the Siddhāntakaumudī of Bhaṭṭoji Dīkṣita, written by Bhaṭṭoji's pupil Varadarāja. The work is very valuable and helpful to beginners in grammar. It has got the same topics as the Siddhāntakaumudī, but arranged differently. The work has a commentary on it by Jayakṛṣṇamanni. The work सारसिद्धान्तकौमुदी is the same as लघुसिद्धान्तकौमुदी. Possibly सारसिद्धान्तकौमुदी, was the original name given by the author.

लघुता smallness of effort as contrasted with गुरुता; cf. तत्राप्ययं नावश्यं गुरुलघुतामेवोपलक्षयितुमर्हति, M. Bh. on P. I. 1.3 Vārt. 7.

लघुन्यास (1) short writing, brief putting in, brief expression; cf. सोयमेवं लघुना न्यासेन सिद्धे etc.; (2) the word is given as a name to a grammatical work, written by देवेन्द्रसूरि on the शब्दानुशासन of Hemacandra, possibly in contrast with the बृहन्न्यास written by Hemacandra himself or with Kāśikāvivaraṇapañjikā, popularly called न्यास written by Jinendrabuddhi on the Kāśikāvṛtti of Jayāditya and Vāmana. See न्यास.

लघुपरिभाषावृत्ति an independent work on Paribhāṣās written by Puruṣottamadeva in the twelfth century A. D. called लघुपरिभाषावृत्ति in contrast with the बृहत्परिभाषावृत्ति of सीरदेव. The Vṛtti is named 'Lalitā' also, by the author.

लघुप्रक्रिया name of a grammar treatise based on the Śabdānuśāsana of Hemacandra written by Vinayavijaya where the sūtras of Hemacandra are arranged in different topics as in the Siddhāntakaumudī of Bhoṭṭoji.

लघुप्रयत्नतर requiring still less effort for utterance than that required for the usual utterance; the term is used in connection with the utterance of the consonant य् which is substituted for Visarga following upon long आ and followed by any vowel. In such cases य् is not pronounced at all according to Śākalya, while it is somewhat audibly pronounced according to Śākaṭā-

yana ; cf. व्योर्लघुप्रयत्नतरः शाकटायनस्य P. VIII. 3.18.

लघुभाष्य (1) a Bhāṣya work on Pāṇini's Sūtras imagined as referred to in Patañjali's remark ' उक्तो भावभेदो भाष्ये on P. III. 3.19 ; III.4.67 (ii) a work on Sārasvataprakriyā by Raghunātha, pupil of Bhaṭṭoji Dīkṣita.

लघुभूषणकान्ति name of a commentary work by Harivallabha on Koṇḍabhaṭṭa's Vaiyākaraṇabhūṣaṇasāra.

लघुभूषणदर्पण or **लघुदर्पणा** name of a commentary by Mannudeva on Koṇḍabhaṭṭa's Vaiyākaraṇabhūṣaṇasāra.

लघुमञ्जूषा name of an independent work on the meaning of words and their interpretation written by Nāgeśa of which the परमलघुमञ्जूषा is a popular short extract by the author himself.

लघुशब्दरत्न name of a commentary on Bhaṭṭoji's Manoramā by his grandson Hari Dīkṣita, which is generally read together with the Manoramā, by students upto the end of the Kāraka Chapter after they have completely read and mastered the Siddhāntakaumudī. The commentary is called लघुशब्दरत्न which differentiates it from the बृहच्छब्दरत्न written by the same author viz. Hari Dīkṣita.

लघुशब्देन्दुशेखर name of a commentary on Bhaṭṭoji's Siddhāntakaumudī written by Nāgeśa Bhaṭṭa, the stalwart Grammarian of the eighteenth century. The work is name लघुशब्देन्दुशेखर which differentiates it from the author's another work बृहच्छब्देन्दुशेखर of which the former is an abridgment. As the study of the Laghuśabdenduśekhara is very common and as the Bṛhatśabdenduśekhara is seldom studied, it is always the Laghuśabdenduśekhara that is understood by the simple and popular name Śekhara.

लघुशब्देन्दुशेखरव्याख्या a commentary on the Laghuśabdenduśekhara. There are more than a dozen commentary works on the popular Lagbuśabdenduśekhara called by the usual names टीका or व्याख्या the prominent among which are गदा, भैरवी and विजया. A few of them have special names e g.त्रिदशिथमाला, चन्द्रकला, ज्योत्स्ना, विषमी etc.

लघुसारस्वत an epitome of the Sārasvata Vyākaraṇa, by कल्याणसरस्वती.

लघुसिद्धान्तकौमुदी see लघुकौमुदी

लङ् name given to the affixes of the imperfect tense; cf. अनद्यतने लङ् P. III. 2.111, explained by Bhaṭṭoji as भूतानद्यतने लङ् स्यात् in his Siddhānta-Kaumudī.

लच् tad. affix ल applied optionally with the affix मतुप् to words ending in आ and meaning a detachable or undetachable part of an animal, as also to words mentioned in the group headed by the word सिध्म, as also to words वत्स and अंस showing affection and strength respectively; e.g. चूडालः, सिध्मलः, वत्सलः, etc. ; cf. P. V. 2.96-98.

लट् general personal ending applied to roots (1) to show the present time for which the personal endings तिप् तः...महि are substituted for the formation of verbs and अत् (शतृ) and आन or मान (शानच्) for the formation of the present participle ; (2) to show past time when the indeclinable स्म is used in the sentence along with the verbal form or when the indeclinables ननु, न, नु, पुरा, यावत्,

यदा, कर्हि etc. are used along with the verbal form under specific conditions; e.g. कटं करोति देवदत्तः, यजति स्म युधिष्ठिरः, अहं नु करोमि, वसन्तीह पुरा छात्राः, यावद् भुङ्क्ते etc.; cf. P. III. 2.118-123, III. 3.4-9.

लट्वानुकर्षणन्याय lit. the maxim regarding a small fruit (or a sparrow) being brought down from the top of a tree by a very long bamboo pole. This refers to obtaining negligent results after making great efforts. This is accepted to prove that changing the sūtra गुरोरनृतस्य etc. (P. VIII. 2 86.) to गुरोरृतो ह्रस्वस्य। and then pointing out that लृकार is redundant in the Śivasūtra, ऋलृक् will be getting very little proved after a herculian effort at a detailed discussion. cf. M. Bh. 1.1 Āhnika 2, on ऋलृक्, Vār. 5. स्वत्प्रतिषेधाच्च ।

लत्व change of र् into ल् See ल above.

ललितावृत्ति name given to the Paribhāṣāvṛtti written by Puruṣottamadeva, a famous grammarian of the Eastern branch of Pāṇini's system which prevailed in Bengal from the eighth to the end of the twelfth century A. D. See पुरुषोत्तमदेव.

लसार्वधातुक a personal ending substituted for ल् which in certain cases gets the grave accent in spite of the general rule that affixes (which include personal endings) are acute; cf. तास्यनुदात्तेन्ङिददुपदेशाल्लसार्वधातुकमनुदात्तमह्न्विङोः P. VI. 1.186.

लाक्षणिक (1) secondary; taken or understood in the secondary sense; (2) stated by a rule (लक्षण); cf. एवं तर्हि न लाक्षणिकस्य स्वरस्य प्रतिषेधं शिष्मः M. Bh. on P. I. 4.2 Vārt. 9.

लाघव brevity of expression; expressing in as few words as possible; brevity of thought and conception. About brevity of expression, rules or sūtras of the ancient Sūtrakāras are noteworthy especially those of the grammarian Pāṇini, whose brevity of expression is aptly extolled in the familiar expression अर्धमात्रालाघवेन पुत्रोत्सवं मन्यन्ते वैयाकरणाः Par. Śek. Pari. 122; cf. also in contrast पर्यायशब्दानां लाघवगौरवचर्चा नाद्रियते Par. Śek. Pari. 115.

लाघवन्याय law of minimisation, parsimony in the use of words or parsimony in expression, followed generally by the Sūtra writers.

लादेश substitutes तिप्, तस्, झि (अन्ति), सिप् ......महिङ् for ल्, signifying the ten ल् affixes or lakāras लट्, लिट्, लुट् etc., applied to roots in the senses of the different tenses and moods; cf. P. III. 4.78.

लालविहारिन् a grammarian of the nineteenth century who wrote a gloss on Nāgeśa's Paribhāṣenduśekhara.

लावस्था the original condition of ल् or the personal endings before the affixes तिप्, तस् and others are substituted for them in accordance with the time or mood, as also the person and the number in view; cf. लावस्थायामेव स्यादयः, सार्वधातुके श्यनादयः M. Bh. on P. III. 1.33.

लि a common term used (1) for the aorist vikaraṇa affix च्लि for which सिच्, क्स, अङ् etc. are substituted as prescribed; (2) for लिट् and लिङ् affixes; e.g. मन्त्रे घसह्वरणशवृदहाद्वृच्कृगमिजनिभ्यो लेः P. II. 4.80.

लिङ् general term for the affixes called लिङ् (optative) which includes the potential (विधिलिङ्) and the conditional (आशीर्लिङ्) affixes; cf. विधिनिमन्त्रणामन्त्रणाधीष्टसंप्रश्नप्रार्थनेषु लिङ् and आशिषि लिङ्लोटौ P. III. 3.161 and 173.

लिङ्ग (1) sign or characteristic mark; generally the mute letter prefixed or suffixed to roots, affixes, or augments and their substitutes with a specific purpose; cf. किंचिल्लिङ्गमासज्य वक्ष्यामि M. Bh. on I. 1.1 Vārt. 7, अवयवे कृतं लिङ्गं समुदायस्य विशेषकं भवति M. Bh. on P. I. 3.62 Vārt. 5; (2) proof, evidence (प्रमाण); the word is often used in the Paribhāṣendu-śekhara and other works in connection with a rule or part of a rule quoted as an evidence to deduce some general dictum or Paribhāṣā; (3) gender; cf. लिङ्गं स्त्रीलिङ्गपुंलिङ्गनपुंसकानि Kāś. on P. II. 3.46; cf. also प्रातिपदिकग्रहणे लिङ्गविशिष्टस्यापि ग्रहणम्. Par. Śek. Pari. 71. The gender of a word in Sanskrit language does not depend on any specific properties of a thing; it simply depends on the current usage; cf. लोकाश्रयत्वाल्लिङ्गस्य which is often quoted in the Mahābhāṣya; cf. M. Bh. on P. II. 1.36, II. 2.29, II. 4.12, IV. 1.3, V. 3.66, V. 4.68, VIII. 1.15. For details see Mahābhāṣya on P. IV. 1. 3 where after a long enlightening discussion, the definition संस्त्यानप्रसवौ लिङ्गम् is given.

लिङ्गनिर्णयभूषण a work on genders by a southern grammarian अण्णयाचार्य.

लिङ्गवाचकप्रत्यय an affix such as आ (टाप्, डाप्, चाप्) or ई (ङीप्, ङीष्, ङीन्) which is added to a masculine base; cf. P. IV. 1.3 to IV. 1. 77.

लिङ्गविशिष्टग्रहण inclusion of the feminine form of a word when a word in the masculine gender is used in a rule, for certain operations such as the application of affixes and the like; cf. the usual dictum regarding this practice viz. the Paribhāṣā प्रातिपदिकग्रहणे लिङ्गविशिष्टस्यापि ग्रहणम् Par. Śek. Pari. 71. as also M. Bh. on P. IV. 1.1 Vārt. 5 to Vārt. 15 for places of the application of the dictum and those of its rejection.

लिङ्गविशिष्टपरिभाषा the dictum to include the feminine form of a word when in a rule the word is used in the masculine gender: प्रातिपादिकग्रहणे लिङ्गविशिष्टस्यापि ग्रहणम् Par. Śek. Pari. 71. See लिङ्गविशिष्टग्रहण.

लिङ्गव्यत्यय transposition of genders, as noticed often in Vedic language; e.g. मधोर्गृह्णाति or मधोस्तृप्ता: for मधुन:; cf. M. Bh. on P. I. 4.9.

लिङ्गसमुद्देश name given to the thirteenth section of the third kāṇḍa of Vākyapadīya. It deals with gender.

लिङ्गानुशासन lit. science of genders; a short comprehensive old treatise on the gender of words attributed to Pāṇini. Other works with similar designations are (1) Liṅgānuśāsana of Candragomin referred to by Vāmanācārya and Ujjvaladatta (2) Liṅgānuśāsana of Vāmanācārya, (3) of Śākaṭāyana, (4) of Hemacandra, (5) of Durgātmā, named Durgapadaprabodha in Kātantra system and so on.

लिङ्गानुशासनटीका name of a commentary on Pāṇini's लिङ्गानुशासन; some commentaries of this kind are the लिङ्गार्थचन्द्रिका by सुजनपण्डित, लिङ्गार्थचन्द्रिकाप्रकाश by चकोर, लिङ्गानुशासनटीका by दुर्गोत्तम and लिङ्गानुशासनटीका by तारानाथ.

लिङ्गार्थचन्द्रिका see लिङ्गानुशासनटीका.

लिङ्प्रत्ययार्थ sense of the optative and the potential moods given or expressed by affixes under the common name लिङ् prescribed by P. III, 3.161, 164, 173.

लिट् an affix of the perfect tense; cf. परोक्षे लिट् P. III 2.115 for which the specific affixes णल्, अतुस, उस etc. are substituted after roots which take Parasmaipada affixes. Before the लिट् affixes, a monosyllabic root is reduplicated while dissyllabic roots and denominative and other secondary roots, formed by adding an affix to an original root, take the affix आम् after which all 'लिट्' personal endings are dropped and the forms of the roots कृ, भू and अस with the necessary personal-endings, are placed immediately after the word ending in आम्, but often with the intervention of a word or more in the Vedic language and rarely in the classical language; cf. तं पातयां प्रथममास पपात पश्चात; cf. कास्प्रत्ययादाममन्त्रे लिटि P. III. 1.35 to 42.

लित् an affix marked with the mute letter ल् such as ल्युट्, तातिल्, तल्, तसिल्, विधल्, मत्तल् etc. where the mute ल् signifies the acute accent for the vowel of the base which immediately precedes the affix; e.g. चिकीर्षकः; in which the vowel ई is accute; cf. लिति VI. 1.193.

लित्स्वर the acute accent for the vowel immediately preceding the affix caused by that affix being marked with the mute consonant ल्. See लित् above; cf. अनुदात्तत्वं क्रियतां लित्स्वर इति किमत्र कर्तव्यम् M. Bh. on P. II. 4.33.

लिबिश, ब्रुनो (1862-1939 A D.) a German scholar who wrote and edited important works on Sanskrit grammar. He is well-known for bringing to light for the first time Candragomin's system of Sanskrit Grammar. His principal works are चान्द्रव्याकरण (1902), चान्द्रवृत्ति (1918), क्षीरतरङ्गिणी (1930) and पाणिनि (Pāṇini), the last two in German language.

लिमये [Limaye V. P.] a modern grammar scholar of Poona, who, along with independent studies on grammar-topics, has published Vākyapadīya, Mahābhāṣyadīpikā jointly with Prof. K. V. Abhyankar.

लु elision of an affix or its part in the process of the formation of a word as prescribed by the specific mention of the words लुक्, श्लु and लुप् which have the syllable लु as common. The specific feature of the elision by the use of these letters is the prohibition of any such operation for the preceding base as is conditioned by the elided affix; cf. प्रत्ययलोपे प्रत्ययलक्षणम्। न लुमताङ्गस्य P. I. 1.62, 63.

लुक् (1) disappearance (लुच्यते इति लुक्); a term used by Pāṇini for the disappearance of an affix or its part under specified conditions as prescribed by a grammar rule with the mention of the word लुक्; e.g. प्रत्ययस्य लुक्श्लुलुपः P. I. 1.61; (2) augment ल् added to the root ला in the sense of melting (an oily thing); cf. घृतं विलालयति. See Kāś. on P. VII. 3.39.

लुग्विकरण a term used by grammarians especially in the Mahābhāṣya; (cf. M. Bh. on P. I. 2.4, I. 2.12, II. 4.77 etc.) for such roots as have their Vikaraṇa (conjugational sign) dropped by a rule with the mention of the word लुक्; e.g. *the roots of the* second conjugation as contrasted with other roots; cf. लुग्विकरणालुग्विकरणयोरलुग्विकरणस्य Par. Śek. Pari. 90.

लुङ् an affix applied to a root, showing action of immediate past time as contrasted with affixes called लिट् or लङ्. The affix लुङ् is found used, however, in the sense of the past time in general, and irrespective of time in Vedic Literature; cf. छन्दसि

लुङ्लङ्लिटः P. III. 4.6. The conjugational affixes ति, तः, etc. are substituted for लुङ् as for the lakāras of other tenses and moods and the distinguishing sign or विकरण is added to a root before the affix called लुङ्; cf. च्लि लुङि and the following P. III. 1.43 etc.

लुट् general name for affixes of the first future which are added to roots when the future time is not the present day, but the next and the succeeding ones; cf. अनद्यतने लुट् P. III. 3.15. The affixes ति, तः etc. replace the affix लुट् in accordance with the number and person in view; cf. तिप्तस्झिसिप्..... P. III. 4.78.

लुप् disappearance (लुप्यते इति लुप्); a term used by Pāṇini with reference to the disappearance of an affix or its part under specified conditions by the express mention of the word लुप्. Although after the disapaearance of an affix no operation for the base before, can take place as conditioned by the affix, i.e. although there is no प्रत्ययलक्षण, still, when the disappearance is mentioned as लुप्, the base gets the gender and number of that original form of it which existed before the affix, which has disappeared, was applied; cf. कुरवः देशः, चञ्चेव पुरुषः चञ्चा; cf. लुपि युक्तवद् व्यक्तिवचने. P. I. 2.51 and Kāśikā thereon.

लुप्त that which has been elided or dropped during the process of the formation of words. As elision or लोप is looked upon as a kind of substitute, in short a zero-substitute, the convention of the substitute being looked upon as the original one, viz. the sthānivadbhāva, applies to it.

लुप्तनिर्दिष्ट supposed to be mentioned although not seen or heard in a particular rule, for the sake of bringing about some grammatical operation with a view to arriving at some desired forms; cf. हलन्तस्येत्यत्र वकारोऽपि निर्दिश्यते। किं वकारो न श्रूयते। लुप्तनिर्दिष्टो वकारः। M. Bh. on P. I. 1.3. Vārt. 10; cf. also M. Bh. on I. 3.7, III. 1.44 etc.; also cf. क्ङिति च P. I. 1.5 where the consonant ग् is supposed to be present in the word क्ङिति.

लुप्तविकरण a term applied to roots after which the conjugational sign is dropped; e.g. roots of the second and third conjugations; cf. न लुप्तविकरणेभ्योनुदात्तत्वं भवति, M. Bh. on P. VI. 1.186.

लुमत् lit. possessed of the syllable or wording लु. The word is applied to the terms लुक्, श्लु, and लुप् which contain the letter लु and which all mean the disappearance of a word-element; cf. न लुमताङ्गस्य। लुक् श्लु लुप् एते लुमन्तः S. K. on P. I. 1.63.

ऌ common term for the affixes ऌट् (second Future) and ऌङ् (conditional), the remnant being ऌ after the mute consonants ङ् and ट् have been dropped.

ऌङ् general term for the personal affixes of the conditional, which are applied to a root to show the happening of an action only if there was another preceding action, both the actions being expressed by ऌङ् or conditional affixes; e g. देवश्चेदवर्षिष्यत् सुभिक्षमभविष्यत्; cf. लिङ्निमित्ते ऌङ् क्रियातिपत्तौ P. III. 3.139, 140. ऌङ् is also used under certain other conditions when some specific particles are used; cf. III. 3.141-146, 151.

ऌट् a general term for the general affix ऌ of the second future which is applied in the sense of future time in general, without any specific

conditions, the affixes ति, तः, अन्ति being substituted for the ऌ and the sign (vikaraṇa) स्य being added to the root; cf. P. III. 3.13 and III. 3.133. The terminations अत् and आने are substituted for the affix लृट् to form future participles; e.g. भविष्यत्, एधिष्यमाण, cf. लृटः सद्वा P. III. 3.14.

लेखा one of the varieties or developments of the क्रमपाठ or the artificial recitation of the separate words of the Saṁhitā.

लेट् a general term for the affixes of the Vedic subjunctive, the usual personal-endings ति, तस् etc. being substituted for लेट् as in the case of other tenses and moods. The augments अट् and आट् are sometimes prefixed to the लेट् affix and the sign (विकरण) स् (सिप्) is sometimes added to the roots. The forms of लेट् are to be arrived at as they are found actually used in Vedic language, even by placing personal-endings of a person or number different from what is actually required.

लेश such a slow or indistinct utterance or pronunciation of the letter य् or व् preceded by अ, as shows that it is almost dropped. This indistinct or slurred utterance of य् or व्, which is described as advocated by the Prātiśākhyakāra Vātsapra, corresponds to the utterance of य् or व् with a very low tone as mentioned by Pāṇini in the rule व्योर्लघुप्रयत्नतरः शाकटायनस्य; e.g. आप उन्दन्तु; या जाता ओषधयः etc.; cf. लेशो वात्सप्रस्य एतयोः T. Pr. 10.23; cf. also लेशेन प्रयत्नशैथिल्येन व्यञ्जनानां वचनमुच्चारणं क्रियते Uvvaṭa on R. Pr. XIV. 5.

लैङ्ग a grammatical operation or a rule of grammar concerning gender; cf. यदि तर्हि कृत्स्नः पदार्थोभिधीयते लैङ्गाः सांख्याश्च विधयो न सिध्यन्ति M. Bh. on P. II. 2.24 Vārt. 8, 9.

लैङ्गिकी arising from 'linga' or significant assertion; the word is used in connexion with knowledge which arises indirectly by means of noticing the characteristic marks of a thing. cf. Vāk. pad. I. 137. cf. लैङ्गिकी खल्वपि व्यक्तिः। अक्तः शर्करा उपदधाति इति सर्वाञ्जनद्रव्य प्रसङ्गे तेजो वै घृतमिति लिङ्गाद्विशेषप्रतिपत्तिः। (स्वो.)

लोक a term used in the Mahābhāṣya in contrast with the term वेद, signifying common people speaking the language correctly; the term लोक is also used in contrast with the term शास्त्र or its technique; cf. यथा लोके or लोकतः M. Bh. on P. VII. 1. 9, I. 1.44 Vārt. 3; also cf. न यथा लोके तथा व्याकरणे M. Bh. on P. I. 1.1 Vārt. 7.

लोकविज्ञान use or understanding of a word current among the people; cf. अन्तरेणैव वचनं लोकविज्ञानात्सिद्धमेतत् M. Bh. on P. I. 1.21 Vārt. 5.

लोकेशकर son of Kṣemankara, who wrote Tattvadīpikā in 1683, on Sārasvatacandrikā.

लोकाश्रयत्व dependence upon the people for the use. The phrase लोकाश्रयत्वाल्लिङ्गस्य, referring to the fixation of gender depending entirely on the people's usage, is very common in the Mahābhāṣya; cf. M. Bh. on P. II. 1.36, II. 2.29, etc.

लोट् a term for the affixes of the imperative mood or आज्ञार्थ, applied to roots in the same sense in which the 'liṅ' affixes are applied; cf. विधिनिमन्त्रणामन्त्रणाधीष्टसंप्रश्नप्रार्थनेषु लिङ्। लोट् च P. III. 3 161, 162. These affixes, specifically the affixes of the second person singular and plural, are also applied in the sense of frequency or collection, to a root when that root is repeated to show that frequency; e.g. लुनीहि लुनीहि इति लुनाति; अटमट अटमट खदूरमट इति अटति; cf. Kāś. on P. III. 4. 2, 3.

लोप disappearance of a word or part of a word enjoined in grammar for arriving at the required forms of a word; cf अदर्शनं लोपः P. I. 1.52; cf. अदर्शनमश्रवणमनुच्चारणमनुपलब्धिरभावो वर्णविनाश इत्यनर्थान्तरम् । एतैः शब्दैर्योऽभिधीयते तस्य लोप इतीयं संज्ञा भवति Kāś. on P.I.1.52. This disappearance in the case of an affix is tantamount to its notional presence or imaginary presence, as operations caused by it do take place although the word element has disappeared; cf. प्रत्ययलोपे प्रत्ययलक्षणम् । प्रत्यये लुप्तेपि तद्धेतुकं कार्यं भवति Kāś. on P. I. 1.62.

लोपबलीयस्त्व the superior strength or superiority of elision as a grammatical operation in contrast with other operations, by virtue of which the elision, which is prescribed, takes place first and then other operations get a scope for their application; cf. सर्वविधिभ्यो लोपविधिर्बलीयान् Par. Śek. Pari. 93.

लोमश्य the utterance of an aspirate letter rather harshly, with a stress on it, when that utterance is looked upon as a fault; cf. ऊष्मणां घोषाणां लोमश्यमसौकुमार्यं क्ष्वेडनम् अधिको वर्णस्य ध्वनिः Uvvaṭa on R. Pr. XIV. 6.

लोमादि a class of words headed by the word लोमन् to which the tad. affix, श, in the sense 'possessed of' is added optionally along with the usual affix मत् (मतुप्); e.g. लोमशः, लोमवान्, रोमशः रोमवान् बभ्रुशः, हरिशः, कपिशः etc cf. Kāś. on P. V. 2.100.

लोहितादि (1) a class of words headed by लोहित to which the affix क्यष् (य) is added in the sense of 'becoming', to form a denominative root-base which gets the verb-endings of both the padas; e. g. लोहितायति, लोहितायते; निद्रायति, निद्रायते; the class लोहितादि is considered as आकृतिगण so that similar denominative verb-bases could be explained; cf. Kāś. on P. III. 1.13; (2) a class of words headed by लोहित, to which the fem. affix ष्फ (आयनी) is added after they have got the taddhita affix यञ् added to them in the sense of 'a grandchild'; e.g. लौहित्यायनी, कात्यायनी etc.; cf. Kāś. on P. IV. 1.18.

लौकिक prevalent in common utterance of the people as contrasted with वैदिक; cf. यथा लौकिकवैदिकेषु कृतान्तेषु M.Bh. on Āhnika 1. See लोक above.

ल्यप् kṛt affix य substituted for the gerund termination क्त्वा when the root, to which त्वा has been applied, is preceded by a prefix with which it (the root with the affix) is compounded; cf. समासेऽनञ्पूर्वे क्त्वो ल्यप्। P. VII. 1. 37.

ल्यु kṛt affix यु changed into अन in the sense of an agent applied to the root नन्द् and others (after which it is seen actually used in language); e g. नन्दनः, दूषणः. साधनः रोचनः cf. नन्दिग्रहिपचादिभ्यो ल्युणिन्यचः P. III. 1. 134.

ल्युट् kṛt affix अन in the sense of verbal activity as also in the sense of an 'abode' or 'an instrument'; cf. P. III. 3.113, 115, 116, 117.

ल्वादि a class of roots, headed by the root लू, the past. pass part. affix त placed after which becomes changed into न; e.g. लूनः, लूनवान्; जीनः, जीनवान्, etc. cf. Kāś. on P. VII. 2.44.

व

व् (1) fourth letter of the class of consonants headed by य्, which are looked upon as semi-vowels; व् is a dental, soft, non-aspirate consonant pronounced as व् in some provinces and written also sometimes like ब्, especially when it

stands at the beginning of a word ; (2) substitute for उ which is followed by a vowel excepting उ ; e. g. मधु + अरि: = मध्वरि: ; cf. इको यणचि P. VI. 1.77 ; (3) the consonant व्, which is sometimes uttered with very little effort when it is at the end of a word and followed by a vowel or a semivowel, or a fifth, fourth or third consonant or the consonant ह्. In such cases it is called लघूच्चारण ; cf. यस्योच्चारणे जिह्वाग्रोपाग्रमध्यमूलानां शैथिल्यं जायते स लघूच्चारण: S. K. on P. VIII. 3. 18 ; (4) solitary remnant of the affixes क्विप्, क्विन्, ण्वि and the like, when the other letters which are mute are dropped and the affix क्विप् or the like becomes a zero affix. This व् also is finally dropped ; cf. वेरपृक्तस्य P. VI. 1.67.

व (1) the semivowel व्; see व्; (2) personal-ending substituted for वस् in the perfect (लिट्) first person (उत्तमपुरुष), and in the present tense in the case of the root विद्; cf. परस्मैपदानां णलतुस० and विदो लटो वा. P. III. 4 82, 83 ; (3) kṛt affix क्विप्, क्विन् or वि of which only व् remains ; cf. अन्तिगन्तोञ्चतौ वप्रत्यये P. VI. 2.52 ; cf. also विष्वग्देवयोश्च टेरद्र्यञ्चतौ वप्रत्यये VI. 3.92; the affix is mentioned as वप्रत्यय by Pāṇini, but, in fact, it is व्, अ being added for ease in pronunciation ; (4) tad. affix in the sense of possession added along with the other affixes इन्, इक. and वत् to the word केश and to some other words such as मणि, हिरण्य, राजी, अर्णस् etc. as also to गाण्डी and अजग; cf. P. V. 2.109, 110.

वंशादि a class of words headed by the word वंश, the word भार placed after which gets the taddhita affixes added to it, as prescribed in the senses ' takes it ', ' carries it ' or ' produces it ' ; e.g. वांशभारिक:; cf. Kāś. on P. V. 1 50. The tad. affixes as prescribed in the senses mentioned above are added to the words वंश etc. and not to भार according to some commentators ; e.g. वांशिक:, कौटजिक: etc. ; cf. Kāś on P. V. 1.50.

वकार the consonant व् with the vowel अ and कार being added for facility of utterance ; cf. T. Pr. I. 17, 21, also वर्णात्कार: P. III. 3.108, Vārt. 3.

वक्तव्य that which ought to be stated or prescribed ; the word is frequently found used by the Vārttikakāra when he suggests any addition to, or modification in Pāṇini's rules. Sometimes, the word is added by the author of the Mahābhāṣya in the explanation of a Vārttika after stating what is lacking in the Vārttika.

वक्त्र mouth, or orifice of the mouth, which, in general, is the place of utterence for all letters, but especially for the vowel अ; cf. सर्वमुखस्थानमवर्णस्य केचिदिच्छन्ति ।

वङ्गसेन a grammarian who wrote a grammatical work on verbs named आख्यातप्रकरण.

वचन (1) lit. statement ; an authoritative statement made by the authors of the Sūtras and the Vārttikas as also of the Mahābhāṣya ; cf. अस्ति ह्यन्यदेतस्य वचने प्रयोजनम् M. Bh. on Śiva Sūtra 1 Vārt. 1. The word is also used predicatively in the sense of वक्तव्यम् by the Vārttikakāra ; cf. ऌति ऌ वावचनम्, ऋति ऋ वावचनम् ; (2) number, such as एकवचन, द्विवचन, बहुवचन, etc ; cf. वचनमेकत्वद्वित्वबहुत्वानि Kāś. on P. I. 2 51 ; cf. लुपि युक्तिवद् व्यक्तिवचने । लुकि अभिधेयवल्लिङ्गवचनानि भवन्ति । लवण: सूप: । लवणा यवागू: । M. Bh. on P. I. 2.57 ; (3) expressive word ; cf. गुणवचनब्राह्मणादिभ्य: कर्मणि च P. V. 1.14 where the Kāśikā explains the word गुण-

वचन as गुणमुक्तवन्तो गुणवचनाः; cf. also the terms गुणवचन, जातिवचन, क्रियावचन etc. as classes of words; cf. also अभिज्ञावचने लृट् P. III. 2.112; (4) that which is uttered; cf. मुखनासिकावचनोनुनासिकः। मुखसहिता नासिका मुखनासिका। तया य उच्चार्यते असौ वर्णः Kāś. on P. I. 1.8.

वज्राकृति the form of वज्र or thunderbolt, in which (form) the Jihvāmūlīya (letter) is shown in writing; cf. वज्राकृतिर्जिह्वामूलीयः Kāt. I. 1.17. See जिह्वामूलीय.

वत् substitute for मत् of मतुप्. See मतुप्.

वति (1) tad. affix वत् in the sense of similar activity or thing; e.g. राजवद्वर्तते, मथुरावत् स्रुघ्ने प्राकारः; cf. तेन तुल्यं क्रिया चेद्वतिः। तत्र तस्येव P. V. 1.115, 116; (2) tad. affix वत् in the sense of deserving; e.g. राजवत् पालनम्; cf. तदर्हम् P. V. 1.117; (3) tad. affix वत् applied to prefixes in Vedic Literature without any sense of its own; e.g. यदुद्वतो निवतो यासि बप्सत्; cf. उपसर्गाच्छन्दसि धात्वर्थे P. V. 1.118.

वतिनिर्देश specific statement by putting the word वत् for the sake of extended application (अतिदेश); e.g. ब्राह्मणवदधीते; cf. स तर्हि वतिनिर्देशः कर्तव्यः। न ह्यन्तरेण वतिमतिदेशो गम्यते। M.Bh. on P. I. 1.23 Vārt. 4.

वती the possessive affix वत् (मतुप्) with fem. ई added; cf. विश्वदेव्यसोमौ वत्याम् (दीर्घमापद्येते) V. Pr. III. 117.

वतु or वतुप् tad. affix वत् applied to the pronouns यत्, तद्, एतद्, किम् and इदम् in the sense of measurement; e.g. यावान्, तावान्, एतावान्, कियान्, इयान्, कीवान्; cf. यत्तदेतेभ्यः परिमाणे वतुप्, किमिदंभ्यां वो घः P. V. 2.39, 40. Words ending with this affix वतु are designated संख्या; cf. बहुगणवतुडति संख्या P. I. 1.23.

वनमालिन् a grammarian of the seventeenth century who wrote a commentary named मतोन्मज्जा on Koṇḍabhaṭṭa's Vaiyākaraṇabhūṣaṇa and grammar works named सिद्धान्ततत्त्वविवेक and Kālāpavyākaraṇotpattiprastāva.

वनस्पत्यादि a class of compound words headed by वनस्पति which retain the original accent of the members of the compound, as for example, in the compound word वनस्पति both the words वन and पति have got their initial vowel अ accented accute; cf. Kāś. on P. VI. 2.140.

वनिप् kṛt affix वन् applied in the sense of agent in Vedic literature to a root ending in आ and in spoken language to any root where forms are seen; e.g. भूरिदावा, विजावा; cf. आतो मनिन्क्वनिब्वनिपश्च। अन्येभ्योऽपि दृश्यन्ते P. III. 2.71, 75.

वय tad. affix वय applied to the word द्रु in the sense of मान (a peculiar product); e.g. द्रुवयम्; cf. माने वयः P. IV. 3.162.

वर or वरच् kṛt affix वर applied to the roots स्था, ईश्, भास्, पिस् and कस as also to the intensive base of या in the sense of a habituated agent; e.g. स्थावर, ईश्वर, यायावर etc. cf. स्थेशभासपिसकसो वरच्। यश्च यङः P. III. 2.175, 176.

वरणादि a class of words headed by वरण which have the taddhita affix elided, if it is added to them in the four senses mentioned in P. IV. 2.67-70; cf. वरणानामदूरभवं नगरं वरणाः। कटुकबदर्या अदूरभवो ग्रामः कटुकबदरीः। cf. Kāś. on P. IV. 2.82.

वरदराज a scholar of grammar and a pupil of Bhaṭṭoji Dīkṣita, who flourished in the end of the seventeenth century and wrote abridgments of the Siddhānta-kaumudī for beginners in grammar named लघुसिद्धान्तकौमुदी and मध्यसिद्धान्तकौमुदी as

also धातुकारिकावली and गीर्वाणपदमञ्जरी. The work under the name सारसिद्धान्तकौमुदी, which is the shortest abridgment, is, in fact, the लघुसिद्धान्तकौमुदी itself. It is possible that the author first prepared the सारसिद्धान्तकौमुदी and then, he himself or a pupil of his, put additional necessary matter and prepared the Laghusiddhāntakaumudī.

वररुचि (1) a reputed ancient grammarian who is identified with Kātyāyana, the prominent author of the Vārttikas on the Sūtras of Pāṇini. Both the names वररुचि and कात्यायन are mentioned in commentary works in connection with the Vārttikas on the Sūtras of Pāṇini, and it is very likely that Vararuci was the individual name of the scholar, and Kātyāyana his family name. The words कात्य and कात्यायन are found used in Ślokavārttikas in the Mahābhāṣya on P. III. 2.3 and III. 2.118 where references made are actually found in the prose Vārttikas (see कविधौ सर्वत्र प्रसारणिभ्यो ड: P. III. 2.3 Vārt. 1 and स्मपुरा भूतमात्रे न स्मपुराद्यतने P. III. 2.118 Vārt. 1) indicating that the Ślokavārttikakāra believed that the Vārttikas were composed by Kātyāyana. There is no reference at all in the Mahābhāṣya to Vararuci as a writer of the Vārttikas; there is only one reference which shows that there was a scholar by name Vararuci known to Patañjali, but he was a poet; cf. वाररुचं काव्यं in the sense of 'composed' (कृत and not प्रोक्त) by वररुचि M. Bh. on P. IV. 2.4. (2) वररुचि is also mentioned as the author of the Prākṛta Grammar known by the name प्राकृतप्रकाश or प्राकृतमञ्जरी. This वररुचि, who also was कात्यायन by Gotra name, was a grammarian later than Patañjali, who has been associated with Śarvavarman, (the author of the first three Adhyāyas of the Kātantra Sūtras), as the author of the fourth Adhyāya. Patañjali does not associate वररुचि with Kātyāyana at all. His mention of वररुचि as a writer of a Kāvya is a sufficient testimony for that. Hence, it appears probable that Kātyāyana, to whom the authorship of the Vājasaneyi Prātiśākhya and many other works allied with Veda has been attributed, was not associated with Vararuci by Patañjali, and it is only the later writers who identified the grammarian Vararuci, who composed the fourth Adhyāya of the Kātantra Grammar and wrote a Prākṛit Grammar and some other grammar works, with the ancient revered Kātyāyana, the author of Vārttikas, the Vājasaneyi Prātiśākhya and the Puṣpasūtra; (3) There was a comparatively modern grammarian named वररुचि who wrote a small treatise on genders of words consisting of about 125 stanzas with a commentary named Liṅgavṛtti, possibly written by the author himself. (4) There was also another modern grammarian by name वररुचि who wrote a work on syntax named प्रयोगमुखमण्डन, discussing the four topics कारक, समास, तद्धित and कृदन्त. Some catalogues of manuscripts mention a gloss on the Mahābhāṣya by Vararuci.

वरवर्णिनी name of a commentary on the Paribhāṣenduśekhara written by Guruprasāda Śāstri, a reputed grammarian of the present century.

वराहादि a class of words headed by वराह which have the taddhita affix क (कक्) added to them in the four senses mentioned in P. IV. 2.67-70

e.g. वाराहकम्, पालाशकम् etc.; cf. Kāś. on P. IV. 2.80.

वरी feminine form of the affix वनिप्; e.g. ऋतावरी, शर्वरी; etc.; cf. वनो र च P. IV. 1.7.

वर्ग name given to the different classes of consonants which are headed by an unaspirate surd; e.g. कवर्ग, चवर्ग, टवर्ग, तवर्ग, and पवर्ग. The several consonants in each group or class, are, in their serial order, named वर्गप्रथम, वर्गद्वितीय etc. On the analogy of these five classes, the semivowels are called by the name यवर्ग and sibilants are called by the name शवर्ग.

वर्ग्यादि a class of words headed by the word वर्ग्य which have their initial vowel accented acute when they stand as second members of a tatpuruṣa compound other than the karmadhāraya type of it; e.g. वासुदेववर्ग्यः, अर्जुनपक्ष्यः; cf. Kāś. on P. VI. 2.131.

वर्ण phonemic unit; a letter. The term was in use in ancient times and found used generally in the masculine gender, but occasionally in the neuter gender too; e.g. उपदिष्टा इमे वर्णाः M. Bh. Āhnika 1. also मा कदाचिदवर्णं भूत् M. Bh. on Śiva Sūtras 3, 4.

वर्णग्रहण mention of a grammatical operation concerning a single letter or caused by a single letter; cf. न वर्णग्रहणेषु (एषा अर्थवत्परिभाषा प्रवर्तते). Sīradeva Pari 10.

वर्णदोषाः faults in pronunciation. On account of wrong emphasis, etc. a reciter commits these mistakes. They refer to faults regarding places of pronunciation and effort in pronunciation. A number of these faults are enumerated by Prātiśākhya works, Patañjali and Pāṇinīya Śikṣā. Ṛkprātiśākhya lists them as निरस्त, व्यास, पीडन, अम्बूकृत, नद्ध, दुष्ट, शून, संदष्ट, विक्लिष्ट, ग्रस्त, अनुनासिक, अयथामात्र etc. cp. Ṛk Prāt. XIV. 1-3.

वर्णपाठ serial mention or enumeration of letters in the fourteen Śiva Sūtras. The word is also used in the sense of the alphabet given in the Prātiśākhya and grammar works; cf. एवं तर्हि वर्णपाठ एव उपदेशः करिष्यते M.Bh. on P. I. 1.69.

वर्णप्रकाश a minor work upon letters and their nature by a grammarian named Ghanaśyāma.

वर्णरत्नप्रदीपिका शिक्षा a comparatively modern Śikṣā-work belonging to the White Yajurveda. It follows the Vājasaneyi Prātiśākhya. It was composed by Amareśa belonging to the Bhāradvāja family.

वर्णराशि the collection of letters as mentioned in works on grammar and Prātiśākhya; cf. इति वर्णराशिः क्रमश्च R. Pr. I. 10.

वर्णविकार change of one letter into another (in the formation of a word) the discussion of which is looked upon as one of the features of grammar; cf. लोपागमवर्णविकारज्ञो हि सम्यग्वेदान्परिपालयिष्यति. M. Bh. Āhnika 1.

वर्णविचाल disappearance of a letter; cf. वर्णाश्रयः प्रत्ययो वर्णविचालस्यानिमित्तम् । दाक्षिः । M. Bh. on. P. I. 1.39 Vārt. 10.

वर्णविधि an injunction or operation conditioned by a single letter; लादेशो वर्णविधेर्भवत्यन्तरङ्गतः M. Bh. on P. 1.4.2.

वर्णविपर्यय changing the place of letters; cf. सिंहो वर्णविपर्ययात् Vārt. 20.

वर्णविवेकचन्द्रिका a minor grammar work on the nature of letters by a grammarian named काशीनाथ.

also धातुकारिकावली and गीर्वाणपदमञ्जरी. The work under the name सारसिद्धान्तकौमुदी, which is the shortest abridgment, is, in fact, the लघुसिद्धान्तकौमुदी itself. It is possible that the author first prepared the सारसिद्धान्तकौमुदी and then, he himself or a pupil of his, put additional necessary matter and prepared the Laghusiddhāntakaumudī.

वररुचि (1) a reputed ancient grammarian who is identified with Kātyāyana, the prominent author of the Vārttikas on the Sūtras of Pāṇini. Both the names वररुचि and कात्यायन are mentioned in commentary works in connection with the Vārttikas on the Sūtras of Pāṇini, and it is very likely that Vararuci was the individual name of the scholar, and Kātyāyana his family name. The words कात्य and कात्यायन are found used in Ślokavārttikas in the Mahābhāṣya on P. III. 2.3 and III. 2.118 where references made are actually found in the prose Vārttikas (see कविधौ सर्वत्र प्रसारणिभ्यो डः P. III. 2.3 Vārt. 1 and स्मपुरा भूतमात्रे न स्मपुराद्यतने P. III. 2.118 Vārt. 1) indicating that the Ślokavārttikakāra believed that the Vārttikas were composed by Kātyāyana. There is no reference at all in the Mahābhāṣya to Vararuci as a writer of the Vārttikas; there is only one reference which shows that there was a scholar by name Vararuci known to Patañjali, but he was a poet; cf. वाररुचं काव्यं in the sense of 'composed' (कृत and not प्रोक्त) by वररुचि M. Bh. on P. IV. 2.4. (2) वररुचि is also mentioned as the author of the Prākṛta Grammar known by the name प्राकृतप्रकाश or प्राकृतमञ्जरी. This वररुचि, who also was कात्यायन by Gotra name, was a grammarian later than Patañjali, who has been associated with Śarvavarman, (the author of the first thr[ee] Adhyāyas of the Kātantra Sūtras as the author of the fourth Adhy[ā]ya. Patañjali does not associa[te] वररुचि with Kātyāyana at all. H[is] mention of वररुचि as a writer of Kāvya is a sufficient testimony f[or] that. Hence, it appears probab[le] that Kātyāyana, to whom t[he] authorship of the Vājasaneyi Prā[ti]śākhya and many other works alli[ed] with Veda has been attributed, w[as] not associated with Vararuci b[y] Patañjali, and it is only the lat[er] writers who identified the gramm[a]rian Vararuci, who composed t[he] fourth Adhyāya of the Kātant[ra] Grammar and wrote a Prākṛit Gr[a]mmar and some other gramm[atical] works, with the ancient revere[d] Kātyāyana, the author of Vārtt[i]kas, the Vājasaneyi Prātiśākhy[a] and the Puṣpasūtra; (3) The[re] was a comparatively modern gr[a]mmarian named वररुचि who wrote [a] small treatise on genders of wor[ds] consisting of about 125 stanz[as] with a commentary named Liṅg[a]vṛtti, possibly written by the au[t]hor himself. (4) There was al[so] another modern grammarian [by] name वररुचि who wrote a work [on] syntax named प्रयोगमुखमण्डन, discus[s]ing the four topics कारक, समास, त[द्धित] and कृदन्त. Some catalogues of man[u]scripts mention a gloss on th[e] Mahābhāṣya by Vararuci.

वरवर्णिनी name of a commentary o[n] the Paribhāṣenduśekhara writte[n] by Guruprasāda Sāstri, a repute[d] grammarian of the present century.

वराहादि a class of words headed by वराह which have the taddhita a[ffix] क (कक्) added to them in the f[our] senses mentioned in P. IV. 2.67-

e.g. वाराहकम्, पालाशकम् etc.; cf. Kāś. on P. IV. 2.80.

वरी feminine form of the affix वनिप्; e.g. ऋतावरी, शर्वरी; etc.; cf. वनो र च P. IV. 1.7.

वर्ग name given to the different classes of consonants which are headed by an unaspirate surd; e.g. कवर्ग, चवर्ग, टवर्ग, तवर्ग, and पवर्ग. The several consonants in each group or class, are, in their serial order, named वर्गप्रथम, वर्गद्वितीय etc. On the analogy of these five classes, the semivowels are called by the name यवर्ग and sibilants are called by the name शवर्ग.

वर्ग्यादि a class of words headed by the word वर्ग्य which have their initial vowel accented acute when they stand as second members of a tatpuruṣa compound other than the karmadhāraya type of it; e.g. वासुदेववर्ग्यः, अर्जुनपक्ष्यः; cf. Kāś. on P. VI. 2.131.

वर्ण phonemic unit; a letter. The term was in use in ancient times and found used generally in the masculine gender, but occasionally in the neuter gender too; e.g. उपदिष्टा इमे वर्णाः M. Bh. Āhnika 1. also मा कदाचिदवर्णं भूत् M. Bh. on Śiva Sūtras 3, 4.

वर्णग्रहण mention of a grammatical operation concerning a single letter or caused by a single letter; cf. न वर्णग्रहणेषु (एषा अर्थवत्परिभाषा प्रवर्तते). Sīradeva Pari 10.

वर्णदोषाः faults in pronunciation. On account of wrong emphasis, etc. a reciter commits these mistakes. They refer to faults regarding places of pronunciation and effort in pronunciation. A number of these faults are enumerated by Prātiśākhya works, Patañjali and Pāṇinīya Śikṣā. Ṛkprātiśākhya lists them as निरस्त, व्यास, पीडन, अम्बूकृत, नष्ट, दुष्ट, शून्य, संदष्ट, विक्लिष्ट, ग्रस्त, अनुनासिक, अयथामात्र etc. cp. Ṛk Prāt. XIV. 1-3.

वर्णपाठ serial mention or enumeration of letters in the fourteen Śiva Sūtras. The word is also used in the sense of the alphabet given in the Prātiśākhya and grammar works; cf. एवं तर्हि वर्णपाठ एव उपदेशः करिष्यते M.Bh. on P. I. 1.69.

वर्णप्रकाश a minor work upon letters and their nature by a grammarian named Ghanaśyāma.

वर्णरत्नप्रदीपिका शिक्षा a comparatively modern Śikṣā-work belonging to the White Yajurveda. It follows the Vājasaneyi Prātiśākhya. It was composed by Amareśa belonging to the Bhāradvāja family.

वर्णराशि the collection of letters as mentioned in works on grammar and Prātiśākhya; cf. इति वर्णराशिः क्रमश्च R. Pr. I. 10.

वर्णविकार change of one letter into another (in the formation of a word) the discussion of which is looked *upon as one of the features of grammar*; cf. लोपागमवर्णविकारज्ञो हि सम्यग्वेदान्परिपालयिष्यति. M. Bh. Āhnika 1.

वर्णविचाल disappearance of a letter; cf. वर्णाश्रयः प्रत्ययो वर्णविचालस्यानिमित्तम् । दाक्षिः । M. Bh. on. P. I. 1.39 Vārt. 10.

वर्णविधि an injunction or operation conditioned by a single letter; लादेशो वर्णविधेर्भवत्यन्तरङ्गतः M. Bh. on P. 1.4.2.

वर्णविपर्यय changing the place of letters; cf. सिंहो वर्णविपर्ययात् Vārt. 20.

वर्णविवेकचन्द्रिका a minor grammar work on the nature of letters by a grammarian named काशीनाथ.

वर्णव्यत्यय transposition of letters; cf. वर्णव्यत्यये चार्थान्तरगमनात् (अर्थवन्तो वर्णाः); M. Bh. on Śiva Sūtra 5; cf. कृतेस्तर्कुः कसेः सिकताः । हिंसेः सिंहः । वर्णव्यत्ययो नार्थव्यत्ययः । M. Bh. on Śiva Sūtra 5.

वर्णसमाम्नाय a collection of letters or alphabet given traditionally. Although the Sanskrit alphabet has got everywhere the same cardinal letters i.e. vowels अ, इ etc., consonants क्, ख् etc., semivowels य्, र्, ल्, व्, sibilants श् ष् स् ह् and a few additional phonetic units such as अनुस्वार, विसर्ग and others, still their number and order differ in the different traditional enumerations. Pāṇini has not mentioned them actually but the fourteen Śiva Sūtras, on which he has based his work, mention only 9 vowels and 34 consonants, the long vowels being looked upon as varieties of the short ones. The Śikṣā of Pāṇini mentions 63 or 64 letters, adding the letter ळ (दुःस्पृष्ट); cf. त्रिषष्टिः चतुःषष्टिर्वा वर्णाः शम्भुमते मताः Pāṇini Śikṣā. St. 3. The Ṛk Prātiśākhya adds four (Visarga, Jihvāmūlīya, Upadhmānīya and Anusvāra) to the forty three given in the Śiva Sūtras and mentions 47. The Taittirīya Prātiśākhya mentions 52 letters viz. 16 vowels, 25 class consonants, 4 semivowels, six sibilants (श्, ष्, स, ह्, ≍क्, ≍प्) and anusvāra. The Vājasaneyi Prātiśākhya mentions 65 letters 3 varieties of अ, इ, उ, ऋ and ऌ, two varieties of ए, ऐ, ओ, औ, 25 class-consonants, four semivowels, four sibilants, and जिह्वामूलीय, उपध्मानीय, अनुस्वार, विसर्जनीय, नासिक्य, and four यम letters; cf. एते पञ्चषष्टिवर्णा ब्रह्मराशिरात्मवाचः V. Pr. VIII. 25. The Ṛk Tantra gives 57 letters viz. 14 vowels. 25 class consonants, 4 semivowels, 4 sibilants, Visarga, Jihvāmūlīya, Upadhmānīya, Anunāsika, 4 yamas and two Anusvāras. The Ṛk Tantra gives two different serial orders, the Uddeśa (common) and the Upadeśa (traditional). The common order or Uddeśa gives the 14 vowels beginning with अ, then the 25 class consonants, then the four semivowels, the four sibilants and lastly the eight ayogavāhas, viz. the visarjanīya and others. The traditional order gives the diphthongs first, then long vowels (आ, ॠ, ॡ, ई and ऊ) then short vowels (ऋ, ऌ, इ, उ and lastly अ), then semivowels, then the five fifth consonants, the five fourths, the five thirds, the five seconds, the five firsts, then the four sibilants and then the eight ayogavāha letters and two Anusvāras instead of one anusvāra. Pāṇini appears to have followed the traditional order with a few changes that are necessary for the technique of his work

वर्णसूत्र by Candragomin, is a Śikṣā work of Cāndra system of grammar. In about twenty-three sūtras, it describes topics like Sthāna, Karaṇa, Prayatna and so on.

वर्णानर्थवत्त्व the view that letters do not possess the sense, as individually in every letter no separate sense is seen; cf. अनर्थकास्तु etc. M. Bh. on Śiva Sūtra 5, Vārt. 14 and 15.

वर्णार्थवत्त्व the theory or view that individual letters are severally possessed of different senses. For instance, the difference in the meanings of the words कूप, यूप, and सूप, is due to the difference in their initial letter. The theory is not acceptable to the Vaiyākaraṇas nor the theory वर्णानर्थवत्त्व given above. They follow the theory of संघातार्थवत्त्व i.e. sense given by a group of words together. See M.Bh. on Śiva Sūtra 5, Vārttikas 9 to 15.

वर्णाश्रय a grammatical operation depending upon a single letter i.e. an operation caused by a letter singly; cf. वर्णाश्रये नास्ति प्रत्ययलक्षणम्। Par. Śek. Pari. 21; cf. also वर्णाश्रयः प्रत्ययो वर्णविचालस्यानिमित्तम्। दाक्षिः। M. Bh. on P. I. 1.39 Vārt. 10.

वर्णिकुबेरनाथ or वर्णिकुबेरानन्द an old writer on grammar who has written a work named शब्दविवरण on the meanings of words. The work forms a part of his bigger work दानभागवत. Both the works are incomplete. The शब्दविवरण is based mostly upon ancient grammar works of Patañjali, Vararuci, Vārttikakāra, Śarvavarman, Bhartṛhari and others.

वर्णैकदेश a part or a portion of a combined letter i.e. संयुक्तस्वर or संयुक्तव्यञ्जन. The diphthongs or संयुक्तस्वरs are divisible into two Svaras, for instance, ऐ into आ and ए, औ into आ and ओ. Similarly double consonants like क्क्, च्च्, म्म, त्त् etc. are also divisible. Regarding the point raised whether the individual parts can be looked upon as separate letters for undergoing or causing a grammatical operation, the decision of the grammarians is that they cannot be looked upon as separate, when they are completely mixed as the diphthongs; cf. नाव्यपवृक्तस्यावयवस्य तद्विधिर्यथा द्रव्येषु M. Bh. on Śiva Sūtra 3, 4 Vārt. 6.

वर्त a term used by ancient grammarians and later on by commentators for compound words; cf. वर्तनं वर्तः समासः Nyāsa on Kāś. II. 4.15.

वर्तमान the present tense; cf. वर्तमाने लट् P. III. 2.123; cf. also क्तस्य च वर्तमाने P. II. 3 67; also वर्तमानसामीप्ये वर्तमानवद्वा P. III. 3.131.

वर्तमाना a term used by ancient grammarians for the present tense, along with the term वर्तमान also; cf. यदा हि बुद्धिकर्म तदा वर्तमाना भविष्यति, M. Bh. on P. III. 3.133 Vārt. 8. See also Vāk. pad. III. 9.

वर्तिन् from वर्त which means a compound; see वर्त. (1) The term वर्तिन् or वर्तिपद is used in the sense of a member of a compound; cf. वर्तोस्यास्तीति वर्ति समासावयवभूतम् Nyāsa on P. II. 4. 15. (2) the term वर्तिन् is also used for a syllable (अक्षरम्); cf. वर्ति R. T. 47, explained by the commentator as अकारादिषु वर्तते व्यञ्जनं वर्ति चाप्यक्षरं भवति। cf. also गुर्वक्षराणां गुरुवृत्ति सर्वं R. Pr. XVIII. 32.

वर्त्स्य lit. gingival, or produced at the gums; the letter र् according to some scholars who believe that र् is produced at the root of the teeth i.e. at the gums; cf. एके आचार्या रेफं वर्त्स्यमिच्छन्ति। वर्त्से भवो वर्त्स्यः। वर्त्सशब्देन दन्तमूलादुपरिष्टादुच्छूनः प्रदेशः (gums) उच्यते Uvvaṭa on R. Pr. I. 20.

वर्त्स्यत् future, belonging to future; cf. वर्त्स्यत्प्रवृत्त्या इह कार्याणि क्रियन्ते Paribhāṣā 87 given by Sīradeva.

वर्धमान (1) a long vowel; (2) name of a famous Jain grammarian, disciple of Govindasūri, who lived in the beginning of the twelfth century A.D. and wrote a metrical work on gaṇas or groups of words in grammar, named गणरत्नमहोदधि, and also a commentary on it. The work consists of 8 chapters and has got some commentaries besides the well-known one by the author himself. He also wrote two other works on grammar कातन्त्रविस्तर and क्रियागुप्तक as also a few religious books.

वर्ष name of an ancient scholar of grammar and Mīmāṁsā, cited by some as the preceptor of कात्यायन and Pāṇini. If not of Pāṇini, he may have been a preceptor of Kātyāyana.

वर्स्त्यं or वर्स्यं gingival, produced at the gums; the word वर्स्वं is probably the correct word meaning the root of the teeth or gums; the word वर्स्व was also used in the same sense as वर्स्वं from which the word वर्स्यं could be derived. वर्स्त्यं and वर्स्यं are *only the* variant pronunciations of वर्स्त्यं and वर्स्यं. The word वर्स्त्यं, with त् inserted between र् and स, is given above as explained by Uvvaṭa from वर्स्व. It is very likely that वर्स्व is wrongly written for वर्स्वं or वर्स्व.

वल् short term (प्रत्याहार) for consonants excepting य्; cf. लोपो व्योर्वलि P. VI. 1. 66; आर्धधातुकस्येड् वलादेः P. VII. 2.35.

वल (1) tad. cāturarthika affix वलच् applied to the word शिखा in the four senses country and others; e.g. शिखावलं नगरं देशो वा Kāś. on P. IV. 2.89; (2) tad. affix वल in the sense of possession applied to words रजस्, कृषि and others as also to दन्त and शिखा when the word is used as proper noun (संज्ञा) and to the word ऊर्जस्; e.g. रजस्वला, कृषीवलः, ऊर्जस्वलः etc.; cf. रजःकृष्यासुतिपरिषदो वलच्, दन्तशिखात्संज्ञायाम् and ज्योत्स्ना...ऊर्जस्वल...मलीमसाः P. V. 2.112, 113, 114.

वल्लभ named हरिवल्लभ also, who wrote a commentary on Nāgeśa's Śabdendu-śekhara.

वश् short term (प्रत्याहार) for consonants from व in हयवरट् to the mute श् in जबगडदश् i.e. all semi-vowels excepting य्, and the fifth, the fourth and the third class consonants; cf. नेड् वशि कृति cf. P. VII. 2.8.

वशंगम name given in the Prātiśākhya works to letter-combinations where a consonant gets a change suitable to the neighbouring consonants as given in the Ṛk. Prātiśākhya in IV. 1 to IV. 5 including जस्त्व, अनुनासिकादेश, छत्व, परसवर्ण, अनुस्वार and others, as given in P. VIII. 2.39, VIII. 3.7, VIII. 3 23, VIII. 4.40, 46, 58, 59, 62, 63; cf. न ह्यत्र अवशंगमसंधाविव अपरिणतानि व्यञ्जनानि संयोगं गच्छन्ति Uvvaṭa on R. Pr. IV. 5.

वस् (1) pres. participle affix वसु substituted for शतृ applied to the root विद्; e.g. विद्वस्, cf. विदेः शतुर्वसुः P. VII. 1.36; (2) perf. part. affix क्वसु substituted for the general affix लिट् mostly in Vedic Literature, but in specific cases in spoken language; e.g. see सेदिवस्, शुश्रुवस्, उपेयिवस् cf. P. III. 2. 107-9. See क्वसु.

वसन्तादि a class of words headed by the word वसन्त, which are mostly names of seasons, to which the affix इक (ठक्) is added in the sense of 'that which one studies or knows'; cf. वसन्तसहचरितोयं ग्रन्थो वसन्तस्तमधीते वासन्तिकः। वार्षिकः Kāś. on P. IV. 2.63.

वसु the kṛt. affix क्वसु which see above. The word वसु is used for क्वसु by the Vārttikakāra; cf. वसुसंप्रसारणमज्विधौ सिद्धं वक्तव्यम् P. VI. 4.22 Vārt. 9.

वहि ātmanepada personal-ending of the first person (उत्तमपुरुष) dual, substituted for the general ल् affix; cf. तिप्तस्झि . महिङ् P. III. 4.78.

वा a term often used in the Sūtras of Pāṇini and others, to show the optional application of a rule; cf. न वेति विभाषा P. I. 2.44; cf. also वा गमः I. 2.13 etc. See विभाषा.

वाक् a technical term of Jainendra grammar, corresponding to उपपद of Pāṇini cp. ईपाऽत्र वाक्। Jain. Sū. 2. 1.79.

वाकरनागल् [WACKERNAGELL], a German Professor and scholar of Sanskrit Grammar who collaborated in the work of editing 'Altindisch Grammatik.'

वाकिनादि a class of words headed by the word वाकिन to which the taddhita affix आयनि (फिञ्) is added in the sense of an 'offspring' when along with the tad. affix आयनि, the augment क् (कुक्) is added to the base (वाकिन or the like); e.g. वाकिनकायनिः cf. Kāś. on P. IV. 1.158.

वाक्य a sentence giving an idea in a single unit of expression consisting of the verb with its kārakas or instruments and adverbs; cf. आख्यातं साव्ययं सकारकं सकारकविशेषणं वाक्यसंज्ञं भवतीति वक्तव्यम्। साव्ययम्। उच्चैः पठति। सकारकम्। ओदनं पचति। M. Bh. on P. II. 1.1. Vārt. 10. Regarding the different theoretical ways of the interpretation of a sentence, see the word शाब्दबोध. For details, see वाक्यपदीय II. 2 where the different definitions of वाक्य are given and the अखण्डवाक्यस्फोट is established as the sense of a sentence.

वाक्यकाण्ड name given to the second chapter of Bhartṛhari's Vākyapadīya in which problems regarding the interpretation of a sentence are fully discussed.

वाक्यकार a term used for a writer who composes a work in pithy, brief assertions in the manner of Sūtras, such as the Vārttikas. The term is found used in Bhartṛhari's Mahābhāṣyadīpikā where by contrast with the term Bhāṣyakāra it possibly refers to the Vārttikakāra Kātyāyana; cf. एषा भाष्यकारस्य कल्पना न वाक्यकारस्य Bhartṛhari Mahābhāṣyadīpikā. cf. also Nāgeśa's statement वाक्यकारो वार्तिकमारभते; cf. also चुलुम्पादयो वाक्यकारीयाः Mādhavīyā Dhātuvṛtti.

वाक्यपदी name of a work on the denotation of words in verse-form with a commentary of his own written by a grammarian named गङ्गादास. The name वाक्यपदी is confounded with वाक्यपदीय of Bhartṛhari through mistake.

वाक्यपदीय a celebrated work on meanings of words and sentences written by the famous grammarian Bhartṛhari (called also Hari) of the seventh century. The work is looked upon as a final authority regarding the grammatical treatment of words and sentences for their interpretation and often quoted by later grammarians. It consists of three chapters the Padakāṇḍa or Brahmakāṇḍa, the Vākyakāṇḍa and the Saṁkīrṇakāṇḍa, and has got an excellent commentary written by Puṇyarāja and Helārāja.

वाक्यपदीयटीका name of a commentary on Bhartṛhari's Vākyapadīya written by Puṇyarāja on the first and the second Kāṇḍa. Some scholars hold the view that the commentary on the first Kāṇḍa was written by Bhartṛhari himself.

वाक्यपदीयप्रकीर्णप्रकाश name given to the commentary on the third Kāṇḍa or book of Bhartṛhari's Vākyapadīya by Helārāja.

वाक्यपरिसमाप्ति completion of the idea to be expressed in a sentence or in a group of sentences by the wording actually given, leaving nothing to be understood as contrasted with वाक्यापरिसमाप्ति used in the Mahābhāṣya; cf. वाक्यापरिसमाप्तेर्वा P. I. 1.10 Vārt. 4 and the Mahābhāṣya thereon. There are two ways in which such a completion takes place, singly and collectively; cf. प्रत्येकं वाक्यपरिसमाप्तिः illustrated by the usual example देवदत्तयज्ञदत्तविष्णुमित्रा भोज्यन्ताम् where Patañjali remarks प्रत्येकं (प्रत्यवयवं) भुजिः परिसमाप्यते; cf. also समुदाये वाक्यपरिसमाप्तिः where Patañjali remarks गर्गाः शतं दण्ड्यन्ताम्।

अर्थिनश्च राजानो हिरण्येन भवन्ति न च प्रत्येकं दण्डयन्ति । M. Bh. on P. I. 1.1 Vārt. 12; cf. also M. Bh. on P. I. 1.7, I. 2.39, II. 2.1 etc.

वाक्यप्रकाश a work on the interpretation of sentences written with a commentary upon it by उदयधर्ममुनि of North Gujarat who lived in the seventeenth century A.D.

वाक्यप्रदीप a term sometimes seen (wrongly) applied to the Vākyapadīya of Bhartṛhari. It may have been the name of the commentary on the Vākyaprakāśa.

वाक्यपाठ the same as Vārtikapāṭha for which see below. The word is used by Haradatta in his Padamañjarī, cp. खिलपाठो धातुपाठः प्रातिपदिकपाठो वाक्यपाठश्च । on Kāśikā on P. I. 3.2.

वाक्यभेद a serious fault of expression when a sentence is required to be divided into two sentences for the sake of its proper interpretation; cf. केचिद्वा सुप्यापिशलेरित्यनुवर्तयन्ति तद्वाक्यभेदेन सुब्धातौ विकल्पं करोति Kāś on P. VI. 1.94; cf. also तद्धि (स्थानेग्रहणं) तृतीयया विपरिणमय्य वाक्यभेदेन स्थानिनः प्रसङ्गे जायमानः etc. Par. Śek. on Pari. 13.

वाक्यवादिन् (pl.) advocates of वाक्य or statement as an indivisible unit presenting the sense as a unit, which, for convenience, is further divided into separate senses of individual words which have a phenomenal existence. cp. Vāk. pad. II. 57. cp. तस्माद्वाक्यवादिभिः स्फोटवादिभिरभेदकल्पनमाश्रितम् । काल्पनिकः पदवादोऽभ्युपगतः । (पुण्य.)

वाक्यशेष complement of a sentence; something required to be understood to complete the sense of a sentence generally according to the context; cf. कल्प्यो हि वाक्यशेषो वाक्यं वक्तर्यधीनं हि । M.Bh. on P. I. 1.57 Vārt. 6; cf. कामचारश्च वतिनिर्देशे वाक्यशेषं समर्थयितुम् । तद्यथा ! उशीनरवन्मद्रेषु गावः ! सन्ति न सन्तीति ! मातृवदस्याः कलाः ! सन्ति न सन्तीति ! M.Bh. on P. I. 3.62.

वाक्यसंस्कारपक्ष the grammarian's theory that as the individual words have practically no existence as far as the interpretation or the expression of sense is concerned, the sentence alone being capable of conveying the sense, the formation of individual words in a sentence is explained by putting them in a sentence and knowing their mutual relationship. The word गाम् cannot be explained singly by showing the base गो and the case ending अम् unless it is seen in the sentence गाम् आनय; cf. यथा वाक्यसंस्कारपक्षे कृष्णादिसंबुद्धयन्त उपपदे ऋधेः क्तिनि कृते कृष्ण ऋध् ति इति स्थिते असिद्धत्वात्पूर्वमाद्गुणे कृते अचो रहाभ्यामिति द्वित्वं...Pari. Bhāskara Pari. 99. The view is put in alternation with the other view, viz. the पदसंस्कारपक्ष which has to be accepted in connection with the गौणमुख्यन्याय; cf. पदस्यैव गौणार्थकत्वस्य ग्रहेण अस्य (गौणमुख्यन्यायस्य) पदकार्यविषयत्वमेवोचितम् । अन्यथा वाक्यसंस्कारपक्षे तेषु तदनापत्तिः Par. Śek. on Pari. 15. The grammarians usually follow the वाक्यसंस्कारपक्ष.

वाक्यार्थ the meaning of a sentence, which comes as a whole composite idea when all the constituent words of it are heard; cf. पदानां सामान्ये वर्तमानानां यद्विशेषेऽवस्थानं स वाक्यार्थः, M. Bh. on P. I. 2.45 Vārt. 4. According to later grammarians the import or meaning of a sentence (वाक्यार्थ) flashes out suddenly in the mind of the hearer immediately after the sentence is completely uttered. The import is named प्रतिभा by Bhartṛhari, cf. Vākyapadīya II.45; cf. also वाक्यार्थश्च प्रतिभामात्रविषयः Laghu-

mañjūṣā. For details and the six kinds of vākyārtha, see Vākyapadīya II.154.

वाक्यार्थचन्द्रिका name of a commentary on the Paribhāṣenduśekhara by Hari Śāstrī Bhāgawata.

वाक्यैकदेश part of a sentence which sometimes, on the strength of the context, conveys the whole meaning; cf. दृश्यन्ते हि वाक्येषु वाक्यैकदेशान् प्रयुञ्जानाः पदेषु च पदैकदेशान् । प्रविश पिण्डीम्। प्रविश तर्पणम् । पदेषु पदैकदेशान् देवदत्तो दत्तः । सत्यभामा भामेति M. Bh. on P. I. 1.45 Vārt. 3.

वाच् (1) expression from the mouth; speech; series of sounds caused by expelling the air from the lungs through differently shaped positions of the mouth and the throat; cf. स संपातादीन् प्राप्य वाग्भवति Vaj. Pr. 1.9; see the word वाणी; (2) the sacred or divine utterance referring to the Veda; cf. भव्या वाचः परं पदम्; (3) term used for उपपद in the Jainendra Vyākaraṇa; cf. वाग्विभक्तिः कारकविभक्तिर्बलीयसी Jain. Pari 104.

वाचक expressive, as contrasted with द्योतक, व्यञ्जक, सूचक and भेदक which mean suggestive; the term is used in connection with words which directly convey their sense by denotation, as opposed to words which convery indirectly the sense or suggest it as the prefixes or Nipātas do.

वाचनिक expressly cited by a वचन or a statement of the authors of the Sūtra, the Vārttika and the Mahābhāṣya, as contrasted with what naturally occurs or is inferred from their statements; cf. नेदं वाचनिकमलिङ्गता असंख्यता च (अव्ययानाम्) । स्वाभाविकमेतत् M. Bh. on P. I. 1.38 Vārt. 5 and P. II. 2.6; cf. also M. Bh. on P. I. 2.64 Vārt. 53.

वाचनिकी See वाचनिक above; cf. किं स्वाभाविकी निवृत्तिराहोस्विद्वाचनिकी M. Bh. on P. II. 2.6; cf. also the usual expression वाचनिकी एषा with respect to some Paribhāṣās or maxims.

वाचिका expressing directly, denoting; (fem. of वाचक); cf. तयोरभिसंबन्धस्य षष्ठी वाचिका भवति M. Bh. on P. II. 1.1 Vārt. 4.

वाच्य (1) directly expressed (sense) as contrasted with व्यङ्ग्य or ध्वनित; cf. शब्देनार्थान् वाच्यान् दृष्ट्वा बुद्धौ कुर्यात्पौर्वापर्यम् । M. Bh. on P. I.4.109 Vārt. 10; (2) which should be stated or which deserves to be stated. The word वाच्य is generally put in connection with the additions or corrections to the sūtras by the Vārttikakāra and the Mahābhāṣyakāra in their explanations; cf. तत्रैतावद्वाच्यम्, M. Bh. on P. I. 4. 1; cf. also वाच्य कर्णोणुवद्भावः M. Bh. on P. III. 1.22 Vārt. 3; III. 1.36 Vārt. 6.

वाजप्यायन an ancient grammarian who holds the view that words denote always the jāti i.e. they always convey the generic sense and that the individual object or the case is understood in connection with the statement or the word, as a natural course, when the purpose is not served by taking the generic sense; cf. आकृत्यभिधानाद्वा एकं शब्दं विभक्तौ वाजप्यायन आचार्यो न्याय्यं मन्यते M. Bh. on P. I. 2.64 Vārt. 35.

वाजसनेयिप्रातिशाख्य the Prātiśākhya work belonging to the Vājasaneyi branch of the White Yajurveda, which is the only Prātiśākhya existing today representing all the branches of the Śukla Yajurveda. Its authorship is attributed to Kātyāyana, and on account of its striking resemblance with Pāṇini's sūtras at various places, its author Kātyā-

yana is likely to be the same as the Vārttikakāra Kātyāyana. It is quite reasonable to expect that the subject matter in this Prātiśākhya is based on that in the ancient Prātiśākhya works of the same White school of the Yajurveda. The work has a lucid commentary called Bhāṣya written by Uvvaṭa.

वाडव possibly the same as Kuṇara-vāḍava; an ancient grammarian quoted in the Mahābhāṣya; cf. तत्र सौर्यभगवतोक्तमनिष्टिज्ञो वाडवः पठति, M. Bh. on P. VIII. 2.106 Vārt 3.

वाणी speech; utterance; the same as वाच् which is believed to be of four kinds as cited by the grammarians and explained by Bhartṛhari; the four kinds are based upon the four places of origin, the three first places belonging to the inarticulate speech and the fourth belonging to the articulate one; cf. चत्वारि वाक्परिमिता पदानि तानि विदुर्ब्राह्मणा ये मनीषिणः। गुहा त्रीणि निहिता नेङ्गयन्ति तुरीयं वाचो मनुष्या वदन्ति।। M. Bh. I Āhnika 1 and the Pradīpa and Uddyota thereon.

वात्सप्र an ancient writer of Prātiśākhya works who believed in the very feeble utterance (लघुप्रयत्नतर) of the consonants य् and व्, when preceded by अ and standing at the end of a word. See लघुप्रयत्न.

वादनक्षत्रमाला a work on grammatical debates etc. by Appaya Dīkṣita, a well-known scholar and a senior contemporay of Jagannātha in the seventeenth century.

वादि roots headed by वा and similar to वा. Really there is no class of roots headed by वा given anywhere but in the interpretation of the rule भूवादयो धातवः it is suggested that 'the roots which are similar to वा are termed roots (धातु)' could also be the interpretation of the rule; cf. भ्वादय इति च वादय इति M. Bh. on P. I. 3. 1. Vārt. 11.

वादिघटमुद्गर name of a commentary on the Sārasvata Vyākaraṇa by a grammarian named Jayanta.

वान the suffix वन् mentioned as वान in the Atharvaprātiśākhya and illustrated in the word ऋतावानं; cf. A. Pr. III. 24.

वामन name of one of the joint authors of the well-known gloss or वृत्ति upon the Sūtras of Pāṇini, who lived in the seventh century A. D. It cannot be ascertained which portion of the Kāśikā was written by Vāmana and which by his colleague जयादित्य. There was another famous scholar of Kashmīr by name Vāmana who flourished in the tenth century and who wrote an independent grammar treatise विश्रान्तविद्याधर, together with उणादिसूत्रवृत्ति and लिङ्गानुशासन.

वायु air or प्राण, which is believed to spring up from the root of the navel and become a cause (even a material cause according to some scholars) of sound of four kinds produced at four different places, the last kind being audible to us; cf. प्राणो वर्णानभिव्यज्य वर्णेष्वेवोपलीयते Vākyapadīya I. 116; cf. also R. Pr. XIII. 13, V. Pr. I. 7-9; T. Pr. II. 2; Śikṣā of Pāṇini st. 6. According to Taitt. Saṁ. VI. 4.7 Vāyu helped Indra in producing words.

वारणावतेश a grammarian of the seventeenth century who wrote a gloss named अमृतसृति on the Prakriyākaumudī. He is also known as Vāraṇāvaneśa.

वाररुच a work attributed to वररुचि; cf. वाररुचं काव्यम् M. Bh. on P. IV. 3.101; cf. also वाररुचो ग्रन्थः S. K. on P. IV. 3.

101. This work possibly was not a grammar work and its author also was not the same as the Vārttikakāra Kātyāyana. See वररुचि above. The name वाररुचव्याकरण was given possibly to Kātyāyana's Prākṛt Grammar, the author of which was वररुचि surnamed Kātyāyana. For details see p. 395 Vyākaraṇa Mahābhāṣya Vol. VII. D. E. Society's Edition.

वाररुचकारिका an ancient grammar-work in verse believed to have been written by an ancient scholar of grammar, who, if not the same as Kātyāyana who wrote the Vārttikas, was his contemporary and to whom the authorship of the Uṇādi Sūtras is ascribed by some scholars. See वररुचि.

वाररुचसंग्रह a grammar work of twenty-five verses on case-construction, compounds, verbs and nominal formation fathered on Vararuci Kātyāyana.

वार्त of no use; serving no purpose; the word is possibly derived from वार्ता (लोकवार्ता) meaning people's gossip; cf. एतच्च वार्तम् M. Bh. on P. I. 2.64 Vārt. 25; also on P. II. 2.24, II. 4.13 etc.

वार्ताक्ष an ancient grammarian who held the view that the intended sense in the case of a sentence, has a stable and real existence and the division of a sentence into several words, put into four categories, is all imaginary; he is referred to by भर्तृहरि with औदुम्बरायण who is mentioned by यास्क (निरुक्त 1.1-2.)

वार्त्तिक a statement which is as much authoritative as the original statement to which it is given as an addition for purposes of correction, completion or explanation. The word is defined by old writers in an often-quoted verse उक्तानुक्तदुरुक्तानां चिन्ता यत्र प्रवर्तते । तं ग्रन्थं वार्त्तिकं प्राहुर्वार्तिकज्ञा मनीषिणः ॥ This definition fully applies to the Vārttikas on the Sūtras of Pāṇini. The word is explained by Kaiyaṭa as वृत्तौ साधु वार्त्तिकम् which gives strength to the supposition that there were glosses on the Sūtras of Pāṇini of which the Vārttikas formed a faithful pithy summary of the topics discussed. The word Vārttika is used in the Mahābhāṣya at two places only हन्तेः पूर्वविप्रतिषेधो वार्त्तिकेनैव ज्ञापितः M.Bh. on P. III. 4.37 Vārt. 3. and अपर आह यद्वार्त्तिक इति M. Bh. on P. II. 2.24 Vārt. 18. In अपर आह यद्वार्त्तिक इति the word is contrasted with the word वृत्तिसूत्र which means the original Sūtra (of Pāṇini) which has been actually quoted, viz. संख्ययाव्ययासन्ना० II. 2.25. Nāgeśa gives 'सूत्रे अनुक्तदुरुक्तचिन्ताकरत्वं वार्त्तिकत्वम् as the definition of a Vārttika which refers only to two out of the three features of the Vārttikas stated above. If the word उक्त has been omitted with a purpose by Nāgeśa, the definition may well-nigh lead to support the view that the genuine Vārttikapāṭha of Kātyāyana consisted of a smaller number of Vārttikas which along with a large number of Vārttikas of other writers are quoted in the Mahābhāṣya, without specific names of writers. For details see pages 193-223 Vol. VII Pātañjala Mahābhāṣya, D. E. Society's Edition.

वार्त्तिककार believed to be Kātyāyana to whom the whole bulk of the Vārttikas quoted in the Mahābhāṣya is attributed by later grammarians. Patañjali gives the word वार्त्तिककार in four places only (in the Mahābhāṣya on P. I. 1.34, III. 1.44, III. 2.118 and VII. 1.1) out of which his statement

with another in the utterance; cf. विकर्षो नामाश्लिष्टता Uvvaṭa on R. Pr. III. 18; (2) protraction of the accent especially of the circumflex accent.

विकल्प choice or option re: the application of a rule as stated by the word वा, विभाषा, अन्यतरस्याम् or the like; cf. नेति प्रतिषेधो वेति विकल्पः तयोः प्रतिषेधविकल्पयोः 'विभाषा' इति संज्ञा भवति, विभाषाप्रकरणे प्रतिषेधविकल्पौ उपतिष्ठेते ! तत्र प्रतिषेधेन समीकृते विषये पश्चाद्विकल्पः प्रवर्तते Kāś. on P. I. 1.44.

विकल्पित made applicable optionally.

विकार lit. change; modification; modification of a word-base or an affix, caused generally by the addition of suffixes; cf. प्रकृतेरवस्थान्तरं विकारः Kāś. on P. IV. 3.134; cf. also लोपागमवर्णविकारज्ञो हि सम्यग्वेदान् परिपालयिष्यति Mahābhāṣya Āhnika 1.

विकार्य lit. changeable; that which gets changed in its nature; a variety or subdivision of कर्म or the object; cf. त्रिविधं कर्म। निर्वर्त्यं विकार्यं प्राप्यं चेति। Kāś. on P. III. 2.1. The विकार्यकर्म is explained as यस्य प्रकृत्युच्छेदो गुणान्तरं वा उत्पद्यते तद्विकार्यम्। यथा भुक्त ओदनः। लूयमानः केदारः। Śṛṅgāraprakāśa II; cf. also, Vākyapadīya III. 7.78.

विकीर्ण a fault in the utterance of a vowel when one vowel appears, or is heard as another; cf. विकीर्णो वर्णान्तरे प्रसृतः। एकोप्यनेकनिर्भासीत्यपरे Pradīpa on the Mahābhāṣya Āhn. 1 end.

विकृत mutilated, changed in nature; e.g. the word राम into राम् in रामौ which is equivalent to राम् + औ. For technical purposes in grammar a word, although mutilated a little by lopa, āgama or varṇavikāra, is looked upon as the original one for undergoing operations; cf. एकदेशविकृतमनन्यवत् Par. Śek. Pari. 37.

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विकर्ष (1) a fault in the utterance of a vowel with its proper accent (acute, grave or circumflex) which results from the proper accent being mixed

स्यादिविधिः पुरान्तः यद्यविशेषेण भवति किं वार्तिककारः प्रतिषेधेन करोति in explanation of the Ślokavārttika स्यादिविधिः...इति ब्रवता कात्यायनेनेह, shows that Patañjali gives कात्यायन as the Vārttikakāra (of Vārttikas in small prose statements) and the Ślokavārttika is not composed by Kātyāyana. As assertions similar to those made by other writers are quoted with the *names of their authors* (भारद्वाजीयाः, सौनागाः, क्रोष्ट्रीयाः etc.) in the Mahābhāṣya, it is evident that the Vārttikas quoted in the Mahābhāṣya—(even excluding the Ślokavārttikas) did not all belong to Kātyāyana. For details see pp. 193-200, Vol. VII, Vyākaraṇa Mahābhāṣya, D. E. Society's Edition.

वार्त्तिकपाठ the text of the Vārttikas as traditionally handed over in the oral recital or in manuscripts. As observed above (see वार्त्तिक), although a large number of Vārttikas quoted in the Mahābhāṣya are ascribed to Kātyāyana, the genuine Vārttikapāṭha giving such Vārttikas only, as were definitely composed by him, has not been preserved and Nāgeśa has actually gone to the length of making a statement like "वार्त्तिकपाठः भ्रष्टः"; cf. Uddyota on P. I. 1.12 Vārttika 6.

वार्त्तिकवचन a small pithy statement or assertion in the manner of the original sūtras which is held as much authoritative as the Sūtra; cf. न ब्रूमो वृत्तिसूत्रवचनप्रामाण्यादिति । किं तर्हि । वार्त्तिकवचनप्रामाण्यादिति । M.Bh. on P. II. 1.1 Vārttika 23.

वार्त्तिकसिद्धान्त categorical conclusive statements made by the Vārttikakāra many of which were cited later on as Paribhāṣās by later writers. For details see pp. 212-220 Vol. VII, Vyākaraṇa Mahābhāṣya, D. E. Society's Edition.

वार्त्तिकसूत्र the same as वार्तिकवचन which see above. The Vārttikas are termed Vārttika sūtras on account of their close similarity with the *original* Sūtras, *which in contrast* are termed Vṛttisūtras.

वार्ष्यायणि an ancient grammarian quoted in the Mahābhāṣya and the Nirukta in connection with the sixfold division of bhāva or verbal activity; cf. षड् भावविकारा भवन्तीति वार्ष्यायणिः । जायते अस्ति विपरिणमते वर्धते अपक्षीयते विनश्यतीति Nir. 1.3.

वावचन citing an option not specifically by the particle वा, but by the terms विभाषा, अन्यतरस्याम् and the like; cf. हृक्रोर्वावचने अभिवादिदृशोरात्मनेपद उपसंख्यानम् P. I. 4.53 Vart. 1; cf. also M. Bh. on P. I. 3.79, II. 1.18 etc.

वाविधि वाविधान also, laying down an option regarding a grammatical operation; cf. स्वस्तियोगे चतुर्थी कुशलार्थेराशिषि वाविधानात् P. II. 3.16 Vārt. 1; cf. also अविशेषेण अयादीनां वाविधिमुक्त्वा सार्वधातुके नित्यमिति वक्ष्यामि M. Bh. on P. III. 1.31 Vārt. 2; cf. also M. Bh. on P. III. 1.94.

वासरूपन्याय the dictum of applying optionally any two or more kṛt affixes to a root if they become applicable at one and the same time, only provided that those affixes are not in the topic of स्त्रियाम् (P. III. 3. 94 etc.) and are not the same in appearance such as ण, अ, क etc., which are the same viz. अ; cf. वासरूपोऽस्त्रियाम् P. III. 1.94; cf. also वासरूपन्यायेन ण्वुलपि भविष्यति M. Bh. on P. III. 2.146 Vārt. 1; cf also M. Bh. on P. III. 2.150 Vārt. 1. The words वासरूप and वासरूपविधि are also used in the same sense; cf. ताच्छीलिका वासरूपेण न

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with another in the utterance; cf. विकर्षो नामाश्लिष्टता Uvvaṭa on R. Pr. III. 18; (2) protraction of the accent especially of the circumflex accent.

विकल्प choice or option re: the application of a rule as stated by the word वा, विभाषा, अन्यतरस्याम् or the like; cf. नेति प्रतिषेधो वेति विकल्पः तयोः प्रतिषेधविकल्पयोः 'विभाषा' इति संज्ञा भवति, विभाषाप्रकरणे प्रतिषेधविकल्पौ उपतिष्ठेते । तत्र प्रतिषेधेन समीकृते विषये पश्चाद्विकल्पः प्रवर्तते Kāś. on P. I. 1.44.

विकल्पित made applicable optionally.

विकार lit. change; modification; modification of a word-base or an affix, caused generally by the addition of suffixes; cf. प्रकृतेरवस्थान्तरं विकारः Kāś. on P. IV. 3.134; cf. also लोपागमवर्णविकारज्ञो हि सम्यग्वेदान् परिपालयिष्यति Mahābhāṣya Āhnika 1.

विकार्य lit. changeable; that which gets changed in its nature; a variety or subdivision of कर्म or the object; cf. त्रिविधं कर्म । निर्वर्त्यं विकार्यं प्राप्यं चेति । Kāś. on P. III. 2.1. The विकार्यकर्म is explained as यस्य प्रकृत्युच्छेदो गुणान्तरं वा उत्पद्यते तद्विकार्यम् । यथा मुक्त ओदनः । लूयमानः केदारः । Śṛṅgāraprakāśa II; cf. also, Vākyapadīya III. 7.78.

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पञ्च, यो वः शिवतमो रसः । cf. विक्रान्तसंधिस्तु प्राकृतोपधो वेदितव्यो यत्र विसर्गः श्रूयेत R. Pr. IV. 11.

विक्लिष्ट a fault in the utterance of a letter when there does not take place the necessary contact with the proper place of the utterance of a word; cf. हन्वोः प्रकर्षणे सर्वतश्चलने विक्लिष्टं नाम दोषो भवति । विक्लिष्टं नाम असंयुक्तम् R.Pr. XIV.3.

विगृहीत shown by separating the combined elements, for instance, the two or more words in a compound or, the base or affix from a word which is a combination of the base (प्रकृति) and the affix (प्रत्ययः); cf. तदेव सूत्रं विगृहीतं व्याख्यानं भवति M. Bh. on I. 1. Āhnika 1, Vārt. 11, 14; also cf. अवारपाराद् विगृहीतादपि P. IV. 2.93 Vārt. 1.

विग्रह lit. separation of the two parts of a thing; the term is generally applied to the separation of the constituent words of a compound word; it is described to be of two kinds: (a) शास्त्रीयविग्रह or technical separation; e.g. राजपुरुषः into राजन् ङस् पुरुष सु and (2) लौकिकविग्रह or common or popular separation; e.g. राजपुरुषः into राज्ञः पुरुषः. It is also divided into two kinds according to the nature of the constituent words (a) स्वपदविग्रह separation by means of the constituent words, e.g राजहितम् into राज्ञे हितम्; (b) अस्वपदविग्रह, e.g. राजार्थम् into राज्ञे इदम्; or e.g. सुमुखी into शोभनं मुखं अस्याः cf. M. Bh. on P. V. 4.7. The compounds whose separation into constituent words cannot be shown by those words (viz. the constituent words) are popularly termed nityasamāsa. The term नित्यसमास is explained as नित्यः समासो नित्यसमासः । यस्य विग्रहो नास्ति । M. Bh. on P. II. 2.19 Vārt. 4. The upapada-samāsa is described as नित्यसमास. Sometimes especially in some Dvandva compounds each of the two separated words is capable of giving individually the senses of both the words e.g. the words द्यावा and क्षामा of the compound द्यावाक्षामा. The word विग्रह is found used in the Prātiśākhya works in the sense of the separate use of a word as contrasted with the use in a compound; cf. अच्छेति विग्रहे प्लुतं भवति R. Pr. VII. 1. विग्रह is defined as वृत्त्यर्थावबोधकं वाक्यं विग्रहः in the Siddhāntakaumudī.

विग्रहण enclosure or closure (वेष्टन) by the use of the word इति as done in the Krama and other Veda-recitals.

विघात immolation; sacrifice; destruction, as applicable to a word or part of a word or a relation of words; cf. अनेकाल्त्वस्य तदाश्रयत्वाद् वर्णादेशस्य विघातो न भविष्यति M. Bh. on P. I. 1.50 Vārt. 15; cf. also the famous Paribhāṣā संनिपातलक्षणो विधिरनिमित्तं तद्विघातस्य Par. Śek. Pari. 85; M. Bh. on P. I. 1.24 etc.

विघ्नकृत् impediment to an operation caused by something preceding on account of its coming in the way; a vyavāya or vyavadhāna or intervention which is not admissible just as the interruption of palatals, linguals, dentals and sibilants excepting ह् for the change of न् into ण्; cf. अन्यैर्वेतं विग्रहे विघ्नकृद्भिः R. Pr. V. 25.

विच् kṛt affix वि (which also becomes nil or zero) applied to a root in the sense of an agent, as observed in Vedic and classical use, as also to the root यज् with उप and roots ending in आ generally in Vedic Literature but sometimes in popular language; cf. विजुपे छन्दसि । आतो मनिन्क्वनिब्वनिपश्च । अन्येभ्योऽपि दृश्यन्ते । कीलालपाः, शुभंयाः etc. Kāś. on P. III. 2.73, 74, 75.

विचार विचारणा, examination, question or topic or subject for examination; cf. कुतः पुनरियं विचारणा। M. Bh. on P. I. 1.50 Vārt. 1.

विचाल immolation, destruction; cf. वर्णाश्रयः प्रत्ययो वर्णविचालस्यानिमित्तम्। दाक्षिः M. Bh. on P. I. 1.39 Vārt. 10; cf. also Par. Śek. on Pari. 85.

विचिकित्सार्थीय the indeclinable नूनम् called विचिकित्सार्थीय in the Nirukta; the word विचिकित्सा is explained as confirmation after deliberation by Durgācārya. cf. भाषायाम्। उभयमन्वध्यायम्। विचिकित्सार्थीयश्च पदपूरणश्च। नूनमिति विचिकित्सार्थीयः Nir. I. 5.

विचित्र of various or wonderful kinds beyond our ken or comprehension cf. विचित्रास्तद्धितवृत्तयः M. Bh. on P. II. 4.32 Vārt. 7; VI. 1.99 Vārt 2.

विच्छेद (1) breach or break (in the Saṁhitāpāṭha); utterance of words separately by breaking their coalescence; cf. पदविच्छेदः असंहितः V. Pr. I. 156; (2) doubling of a consonant technically called यम; cf. अन्तःपदे अपञ्चमः पञ्चमेषु विच्छेदम् V. Pr. IV. 163.

विजयगणिन् a Jain grammarian of the seventeenth century who wrote a commentary on the Haimalaghuprakriyā.

विजया name of a commentary on the Laghuśabdenduśekhara by Śivanārāyaṇa.

विजयानन्द called also विद्यानंद, a grammar scholar of the Kātantra school who wrote (1) Kātantradhātuvṛtti (2) Kātantrottara and (3) Kriyākalāpa.

विज्ञान specific knowledge or understanding; cf. सिद्धं तु धर्मोपदेशने अनवयवविज्ञानाद्यथा लौकिकवैदिकेषु; M. Bh. on P. VI. 1.84 Vārt. 5.

विज्ञेय a matter of special understanding; the phrase अवश्यं चैतद्विज्ञेयम् very frequently occurs in the Mahābhāṣya; cf. M. Bh. on P. I. 1.1, 3, 5, 22, I. 2.47, 48, 64, I. 4.23 etc.

विट् kṛt affix (वि, व् or nil) applied to the roots जन्, सन्, खन्, क्रम् and गम् and to the root अद् in special cases as seen in Vedic Literature; e.g. अब्जाः, गोषाः, कूपखाः, दधिक्राः, etc.

विट्ठल or विठ्ठलेश grandson of रामचन्द्रशेष, the author of the प्रक्रियाकौमुदी. He was a Telagu Brāhmaṇa of Āndhra who lived in the beginning of the sixteenth century and wrote a commentary named प्रसाद on the Prakriyā-Kaumudī and two small works अव्ययार्थनिरूपण and पाणिनिसूत्रवृत्ति.

विडच् or बिडच् tad. affix विड applied to the word नि in the sense of depression of the nose. See under बिडच्; cf. P. V. 2.32.

विद्यानन्द See विजयानन्द.

विद्यानिवास name of a commentary on Bopadeva's Mugdhabodha.

विद्याविनोद grandson of Rāmeśvarabhaṭṭa of Pratiṣṭhāna who wrote a grammar of the Prākṛta dialects.

विद्वत्प्रबोधिनी or रामभट्टी name of a commentary on the Sārasvata-prakriyā by a grammarian named Rāmabhaṭṭa.

विधर्मक possessed of different phonetic properties.

विधल् tad. affix विध applied to the words भौरिकि and others in the sense of 'inhabited country'; e.g. भौरिकिविधः, वैपेयविधः; cf. Kāś. on P. IV. 2.54.

विधा characteristic feature of an activity; cf. संख्याया विधार्थे धा। विधा प्रकारः सर्वक्रियाविषय एव गृह्यते Kāś. on P. V. 3.42.

विधान (1) prescription, statement; cf. लोपे हि (प्रत्ययलक्षण-) विधानम् P. I. 1.62 Vārt. 3; cf. also तत्र वृद्धिविधानम् P. VI. 1.85 Vārt. 16; (2) instrument or cause of an activity; cf. विधिविधानविधिभाजां त्रयाणां संनिधाने तदन्तविधिर्भवति। Sīradeva Pari. 13.

विधारण mention of a consonant as intact i.e. without any phonetic coalescence or संधि; the same as अभिनिधान. The term is used in this sense in the Prātiśākhya works.

विधि (1) a prescriptive rule; cf. तत्र अपूर्वो विधिरस्तु नियमोऽस्तु इत्यपूर्व एव विधिर्भविष्यति न नियम: M. Bh. on P. I. 4.3; cf. also समर्थ: पदविधि:। विपूर्वाद्धाञ: कर्मसाधन इकार:। विधीयते विधिरिति M.Bh. on P. II. 1.1; (2) prescription, statement; injunction; cf. अस्ति भावसाधन:। विधानं विधि:। M. Bh. on P. I. 1.57.

विधिबलीयस्त्व the superior strength of an injunctive rule; the term is very frequently used by grammarians in speaking about the relative strength of rules; cf. the term लोपविधिबलीयस्त्व. M. Bh. on P. VII. 2.3.

विधिवाक्य an injunctive statement or sentence.

विधिशेष subordinate proposition to a statement of injunction. cf. Vāk. pad. II. 350. cp. इको गुणवृद्धी इत्यादिको नियम सार्वधातुकार्धधातुकयोरित्यस्य गुणविधे: शेष:। (पुण्य.)

विधेय (1) predicate as contrasted with उद्देश्य; cf. समर्थाधिकारस्य विधेयसामानाधिकरण्यान्नियमोनर्थक: M. Bh. on P. II. 1.1 Vārt. 17; (2) that which should be prescribed as contrasted with प्रतिषेध्य; cf. तिद् च कश्चिद्विधेय: कश्चित् प्रतिषेध्य: M. Bh. on P. I. 2.64 Vārt. 9.

विध्यादि the senses headed by विधि as given in the rule विधिनिमन्त्रणामन्त्रणाधीष्टसंप्रश्नप्रार्थनेषु लिङ् P. III. 3.161; cf. विध्यादिषु सप्तमी च Kāt. III. 1.20; cf. also विध्यादिषु क्रियार्थालिङ् भवति Cāndra Vyāk. I. 3.121.

विध्येकवाक्यता forming one single statement or idea with the prescriptive statement; union with the prescriptive rule so as to form one rule with it. The term is used in connection with प्रतिषेध or prohibitive assertions which have to be explained in combination with the prescriptive sentences or vidhivākyas; cf. निषेधवाक्यानामपि निषेध्यविशेषाकाङ्क्षत्वाद्विध्येकवाक्यतयैवान्वय: Par. Śek. on Pari. 2, 3.

विन् tad. affix (विनी) in the sense of possession applied to the words तपस्, सहस्र, ऊर्जस्, माया, मेधा, स्रज् and words ending in अस्, as also wherever it is seen (बहुलं) in Vedic literature; e.g. तपस्विन्, ऊर्जस्विन्, मायाविन्, स्रग्विन्, पयस्विन् etc.; cf. P. V. 2.102, 114, 121, 122.

विनत cerebralized, turned into a cerebral letter ण् or ष्; see the word नति meaning cerebralization or Mūrdhanyabhāva.

विनयविजय a Jain grammarian who has written a gloss on हैमलघुप्रक्रिया.

विनयादि a class of words headed by विनय to which the taddhita affix इक (ठक्) is applied without any change of sense; cf. विनय एव वैनयिक:। सामयिक:। औपयिक:। Kāś. on P. V. 4.34.

विनाम cerebralization; cf. the word नति; the word was used in ancient grammar works in the sense of णत्व (change of न् into ण्); cf. अग्रहणं चेन्नुड्विधिलादेशविनामेषु ऋकारग्रहणम्; M. Bh. on P. VIII. 4.1 Vārt. 2.

विनाश disappearance, elision; the word is frequently used in the sense of lopa; cf. एतच्च नित्येषु शब्देषु नोपपद्यते यत्सतो नाम विनाश: स्यादसतो वा प्रादुर्भाव: M. Bh. on P. I. 1.56 Vārt. 12.

विनि tad. affix विन्. See the word विन्.

विनिग्रहार्थीय meant to cause prohibition or opposition ; cf. अह इति च ह इति च विनिग्रहार्थीयौ इदं ह करिष्यति। इदं न करिष्यतीति Nir. I. 5.

विनिमित्त caused by different conditions; due to different causes; cf. बहुनड्वाहि ब्राह्मणकुलानि। विनिमित्तावेतौ। M. Bh. on. P. VII. 1.72 Vārt. 3.

विनियोग employment separately of different persons or things for different purposes; cf. अहेति विनियोगे च P. VIII. 1.61; cf. also अह विनियोगे। विनियोगो नाम द्वयो: पुरुषयोरेकस्मिन्कर्मणि एकस्य पुरुषस्य संबन्ध: अन्यस्मिन्कर्मणि अपरस्य V. Pr. VI. 21.

विनिवर्तक lit. sending away; causing prohibition ; cf. विशेषेण निवर्तयतीति विनिवर्तक:। त्वथैवेति विनिवर्तकाधिकारकावधारका: T. Pr. XXII. 6.

विन्यय the same as विन्यास; placing or employment of the instrument of sound to touch the various places or sthānas where sound is produced; cf. अनुप्रदानात्संसर्गात् स्थानात् करणविन्ययात्। जायते वर्णवैशेष्यं परीमाणाच्च पञ्चमात्॥ T. Pr. XXIII. 2.

विपरिणाम change ; cf. कार्यविपरिणामाद्वा सिद्धम्। कार्यस्य संप्रत्ययस्य विपरिणाम: कार्यविपरिणाम:। M. Bh. on I. 1.56 Vārt. 14. The word is very frequently used in connection with a change of the case of a word in a grammar rule which becomes necessary for interpretation; cf. विभक्तिविपरिणामाद्वा सिद्धम् as also अर्थाद्विभक्तिविपरिणामो भवति। M. Bh. on P. I. 3.9, 12; V. 3.60, VI. 1.4, VII. 3.50.

विपरीत (1) in the opposite or reverse way; cf. विपरीताच्चेति वक्तव्यम्। पारावारीण: M. Bh. on P. IV. 2.93 Vārt. 2; (2) change of ऋ into इ, seen sometimes in Vedic Literature when that ऋ is preceded or followed by a palatal letter; e g. शृङ्गे into शिङ्गे (Ṛk. Saṁh. V. 29) विभृयात् into विभियात् (Ṛk. Saṁh. X.X.9) विचृत्त into विचित्त Ṛg. Veda II. 27. 6; cf. अनन्तरे तद्विपरीतमाहुस्तालव्ये शृङ्गे विभृयाद्विचृत्ता: R. Pr. XIV. 17.

विपर्यय change in the reverse order; reverse transposition; interversion; cf. the usual expression वर्णविपर्यय. cf. वर्णागमाद् भवेद्धंस: सिंहो वर्णविपर्ययात्। S. K. on P. VI. 3.109. The word व्यत्यय is used in this sense in the Mahābhāṣya; cf. वर्णव्यत्यये कृतेस्तर्क:। हिंसे: सिंह:। M. Bh. on Śiva Sūtra 5 Vārt. 15; cf. also Kāś. on P. VI. 3.109 and Cāndra Vyākaraṇa II. 2.48.

विप्रकर्ष distance; standing at a distance ; cf. न च कालनक्षत्रयो: संनिकर्षविप्रकर्षौ स्त: M. Bh. on P. IV. 2.3.

विप्रकृष्ट remote; at a distance, with a word or two intervening; cf संनिकृष्टविप्रकृष्टयो: संनिकृष्टस्य। given like a Paribhāṣā-Sūtra V. Pr. I. 144.

विप्रतिपन्न (1) doubtful; a matter of doubt; cf. विद्याद् विप्रतिपन्नानां पादवृत्ताक्षरैर्ऋचाम् R. Pr. XVII. 13; (2) perverted; cf. तेभ्य एवं विप्रतिपन्नबुद्धिभ्य: अध्येतृभ्य: इदं शास्त्रमन्वाचष्टे M. Bh. on I. 1. Āhnika 1.

विप्रतिपिद्ध standing in conflict; conflicting; contradictory; cf. परस्परविरुद्धं विप्रतिषिद्धम् Kāś. on P. II. 4.13.

विप्रतिषेध conflict, opposition; opposition or conflict between two rules of equal strength, which become applicable simultaneously when Pāṇini's dictum विप्रतिषेधे परं कार्यम् applies and the rule mentioned later on, or subsequently, in the Aṣṭādhyāyī is allowed to apply; cf. विप्रतिषेधे परं कार्यम् P. I. 4.2; cf. also यत्र द्वौ प्रसङ्गौ अन्यार्थौ एकस्मिन् युगपत् प्राप्नुत: स

तुल्यबलविरोधो विप्रतिषेधः। Kāś. on P. I. 4.2; cf. also विप्रतिषेध उत्तरं बलवदलोपे V. Pr. I. 159. The dictum of the application of the subsequent rule is adopted only if the conflicting rules are of equal strength; hence, rules which are either nitya, antaraṅga or apavāda, among which each subsequent one is more powerful than the preceding one and which are all more powerful than the पर or the subsequent rule, set aside the पर rule. There is another dictum that when by the dictum about the subsequent rule being more powerful, an earlier rule is set aside by a later rule, the earlier rule does not apply again in that instance, barring a few exceptional cases; cf. सकृद्गतौ विप्रतिषेधे यद् बाधितं तद् बाधितमेव। पुनःप्रसङ्गविज्ञानात् सिद्धम् Par. Śek. Pari. 40, 39.

विप्रयोगः (1) separation as contrasted with संसर्ग mentioned as one of the several criteria for deciding the sense of a word in cases of doubt cp. शाखेपि भुजोऽनवने इति यस्य भुजेरवनमनवनं चार्थः तस्य ग्रहणं विज्ञायते न तु कौटिल्यार्थस्य निर्भुजति पाणिमिति। (पुण्य. on Vāk. pad. II. 315) (2) use of a word against the warrant of experience cf. M. Bh. on P. I.4.21 Vārt. 1.

विप्रराजेन्द्र a grammarian who has written पाणिनिसूत्रविवरण, a gloss on the Sūtras of Pāṇini.

विभक्ति lit. division, separation; separation of the base i.e. that factor which shows the base separately. The word विभक्ति is generally used in the sense of case affixes; but in Pāṇini's grammar the term विभक्ति is applied also to personal endings applied to roots to form verbs; cf. विभक्तिश्च। सुप्तिङौ विभक्तिसंज्ञौ स्तः S. K. on P. 1.4. 104. The term is also applied to tad. affixes which are applied to pronouns, किम् and बहु, ending in the ablative or in the locative case or in other cases on rare occasions. Such affixes are तस् (तसिल्), त्र (त्रल्), ह, अत्, दा, र्हिल्, दानीम्, था (थाल्) and थम् given in P. V. 3.1 to V. 3.26. The case affixes are further divided into उपपदविभक्ति affixes and कारकविभक्ति affixes. For details see P. II. 3.1 to 73.

विभक्तिपाद conventional name given to the third pāda of the fifth Adhyāya of Pāṇini's Aṣṭādhyāyī, as it begins with the Sūtra प्राग्दिशो विभक्तिः P. V. 3.1.

विभक्तिप्रतिरूपक a term applied to such words ending with kṛt affixes as appear similar to words ending with case-affixes; such words have no further case affixes put after them, and hence, they are called by the term 'avyaya'; e.g. कर्तुम्; cf. विभक्तिप्रतिरूपकमव्ययम् similar to उपसर्गविभक्तिस्वरप्रतिरूपकाश्च निपाताः Gaṇasūtra inside the Cādigaṇa P. I. 4.57.

विभक्तिबलीयस्त्व the relative superior strength possessed by the कारकविभक्ति which takes place in supersession of the उपपदविभक्ति when both become applicable at one and the same time; e.g. मुनित्रयं नमस्कृत्य and not मुनित्रयाय नमस्कृत्य; cf. उपपदविभक्तेः कारकविभक्तिर्बलीयसी Par. Śek. Pari. 94.

विभक्तिविपरिणाम supposition of a different case affix in the place of that which is actually stated, for purposes of construing and interpreting. cf. Vāk. pad. III. 14.468.

विभक्तिस्वरप्रतिरूपक similar in form to a word ending in a case-affix or to a vowel. Such words are looked upon and are treated as indeclinables; e.g. शनैः, चिरेण, अस्ति, इ, प etc.; cf. the usual expressions विभक्तिप्रतिरूपक-

मव्ययम् etc. cf. विभक्तिस्वरप्रतिरूपकाश्च निपाता भवन्ति M. Bh. on P. VIII. 3.1; cf. also उपसर्गविभक्तिस्वरप्रतिरूपकाश्च निपाताः a Gaṇasūtra inside the चादिगण mentioned in P. I. 4.57.

विभक्त्यर्थ lit. the sense of a case-affix as also of a personal affix; the term is applied to the Kāraka Prakaraṇa or Kāraka chapter or topic in grammar where senses of the विभक्ति affixes are fully discussed and illustrated; cf. विभक्त्यर्थाः a chapter in the Siddhānta-kaumudī of Bhaṭṭoji Dīkṣita.

विभक्त्यर्थनिर्णय a general term given to a chapter on case-affixes as also to treatises discussing the sense and relations of case-affixes. There is a treatise of this name written by Giridhara and another written by Jayakṛṣṇa Maunī.

विभक्त्यर्थप्रकाश a work on syntax of words written by a grammarian named Kamalākarabhaṭṭa

विभक्त्यर्थप्रधान an indeclinable, which is generally described as having the sense of a case affix predominant in it; e.g. तत्र, अधः, नीचैः etc.; some indeclinables have the sense of a root viz. the verb-actvity as predominant; cf. किंचिदव्ययं विभक्त्यर्थप्रधानं किंचित् क्रियाप्रधानम् M. Bh. on P. I. 1.38.

विभज्यान्वाख्यान a method of forming a word, or of arriving at the complete form of a word by putting all the constituent elements of the word such as the base, the affix, the augment, the modification, the accent, etc. one after another and then arriving at the form instead of completing the formation stage by stage; e.g. in arriving at the form सौध्नी the wording सौघ्न+अ+ई is to be considered as it stands and not सौघ्न+अ.=सौघ्न and then सौघ्न+ई. The विभज्यान्वाख्यानपक्ष in connection with the formation of a word corresponds to the पदसंस्कारपक्ष in connection with the formation of a sentence.

विभाग (1) lit. division, splitting; the splitting of a sentence into its constituent parts viz. the words; the splitting of a word into its constituent parts viz. the base, the affix, the augments and the like; (2) understanding or taking a thing separately from a group of two or more; cf. अवश्यं खल्वपि विभज्योपपदग्रहणं कर्तव्यं यो हि बहूनां विभागस्तदर्थम्। सांकाश्यकेभ्यश्च पाटलिपुत्रकेभ्यश्च माथुरा अभिरूपतराः, M. Bh. on P. V. 3.57; (3) splitting of a Saṁhitā text of the Vedas into the Pada text; cf. अथादावुत्तरे विभागे ह्रस्वं व्यञ्जनपरः T. Pr. III. 1, where विभाग is explained as पदविभाग by the commentator; cf. also R. Pr. XVII. 15; (4) the capacity of the Kārakas (to show the sense); cf. कारकशक्तिः विभागः Nyāsa on Kāś. I. 2.44.

विभाषा optionally, alternatively; the word is explained by Pāṇini as न वा in the rule न वेति विभाषा (P. I. 1.44) in consonance with its derivation from the root भाष् with वि; cf. नेति प्रतिषेधे वेति विकल्पस्तयोः प्रतिषेधविकल्पयोर्विभाषेति संज्ञा भवति। विभाषाप्रदेशेषु प्रतिषेधविकल्पावुपतिष्ठेते। तत्र प्रतिषेधेन समीकृते विषये पश्चाद्विकल्पः प्रवर्तते. The option (विभाषा) is further divided into three kinds प्राप्ते विभाषा, अप्राप्ते विभाषा and उभयत्र विभाषा. For details see Mahābhāṣya on P. I. 1.44.

विभाषित (1) stated or enjoined optionally; cf. मेध्यः पशुर्विभाषितः। आलब्धव्यो नालब्धव्य इति M. Bh. on P. I. 1.44 Vārt. 15; cf. also मन्ये धातुर्विभाषितः। M. Bh. on P. III. 1.27 Vārt. 4;

(2) roots taking personal affixes of both the Padas.

विभापितगुण taking the guṇa-gradation optionally; cf. अन्तस्थान्तरोपलिङ्गी विभापितगुणः। Nirukta X. 17.

विमलकीर्ति a Jain grammarian of the sixteenth century who wrote a short metrical work on the padas of roots, known by the name पदव्यवस्थासूत्रकारिका.

विमलमति an old grammarian who is believed to have written a gloss named भागवृत्ति on Pāṇini's Sūtras to which the grammarians Puruṣottamadeva, Sīradeva and others of the twelfth century refer. Some scholars say that भागवृत्ति was written by भर्तृहरि; but it is not feasible, as there is a reference to Māghakāvya in भागवृत्ति. In books on grammar, especially of the Eastern School in the 11th and the 12th century, there are several quotations from the Bhāgavṛtti. See भागवृत्ति.

विमलसरस्वती a grammarian who wrote a small grammar work named रूपमाला.

विमुक्तादि a class of words headed by the word विमुक्त to which the taddhita affix अ (अण्) is added in the sense of 'possessed of', provided the word so formed, denotes a chapter or a lesson of a sacred work; cf. विमुक्तशब्दोस्मिन्नस्ति वैमुक्तोध्यायः अनुवाको वा। दैवासुरः। Kāś. on P. V. 2.61.

विमोक्ष liberation of the last letter (especially a class consonant) of a word from phonetic modifications by coalescence with the initial letter of the following word, or liberation of modification of a consonant or vowel standing at the end of a verse or sometimes even in the middle of a verse; e.g. तद् नो मित्रः, सम् यौमि, संमधुमतीर्मधुमतीभिः पृच्यन्ताम् शुक्रं दुदुहे अह्रयः; cf. V. Pr. I. 90, 91.

विराग omission of a consonant, sometimes when it is preceded and also followed by another consonant, as if it were squeezed between the two; this is no doubt looked upon as a fault; e.g. the omission of the consonant द् in उपमा पद्द् द्वा द्वा uttered as उपमा पद् वा द्वा; cf. अन्योन्येन व्यञ्जनानां विरागः R. Pr. XIV. 16. where Uvvaṭa explains विराग as लोप.

विराम an ancient term used in the Prātiśākhya works for a stop or pause in general at the end of a word, or at the end of the first member of a compound, which is shown split up in the Padapāṭha, or inside a word, or at the end of a word, or at the end of a vowel when it is followed by another vowel. The duration of this virāma is different in different circumstances; but sometimes under the same circumstances, it is described differently in the different Prātiśākhyas. Generally, there is no pause between two consonants as also between a vowel and a consonant preceding or following it. The Taittirīya Prātiśākhya has given four kinds of विराम (a) ऋग्विराम, pause at the end of a foot or a verse of duration equal to three mātrās or moras, (b) पदविराम pause between two words of duration equal to two mātrās; e.g. इषे त्वा ऊर्जे त्वा, (c) pause between two words the preceding one of which ends in a vowel and the following begins with a vowel, the vowels being not euphonically combined; this pause has a duration of one mātrā e.g. स इधानः, त एनम्, (d) pause between two vowels inside a word which is a rare occurrence; this has a duration of half a mātrā; e.g. प्रउगम्, तितउः; cf. ऋग्विरामः पदविरामो विवृत्तिविरामः समान-

पदविवृत्तिविरामस्त्रिमात्रो द्विमात्र एकमात्रोऽर्धमात्र इत्यानुपूर्व्येण T. Pr. XXII. 13. The word विवृत्ति is explained as स्वरयोरसंधिः. The vivṛtti-virāma is further divided into वत्सानुसृति which has the preceding vowel short and the succeeding long, वत्सानुसारिणी which has the preceding vowel a long one and the succeeding vowel a short one, पाकवती which has both the vowels short, and पिपीलिका which has got both the vowels long. This four-fold division is given in the Śikṣā where their duration is given as one mātrā, one mātrā, three-fourths of a mātrā and one-fourth of a mātrā respectively. The duration between the two words of a compound word when split up in the पदपाठ is also equal to one mātrā; cf. R. Pr. I. 16. The word विराम occurs in Pāṇini's rule विरामोऽवसानम् P. I. 4.110 where commentators have explained it as absence; cf. वर्णानामभावोवसानसंज्ञः स्यात् S. K. on P. 1.4.110; cf. also विरतिर्विरामः। विरम्यते अनेन इति वा विरामः Kāś. on P. I. 4.110. According to Kāśikā even in the Saṁhitā text, there is a duration of half a mātrā between the various phonetic elements, even between two consonants or between a vowel and a consonant, which, however, is quite imperceptible; cf. परो यः संनिकर्षो वर्णानां अर्धमात्राकालव्यवधानं स संहितासंज्ञो भवति Kāś. on P. I. 4.109, cf. also विरामे मात्रा R. T. 35; cf. also R. Pr. I. 16 and 17. For details see Mahābhāṣya on P. I. 4.109 and I. 4.110.

विरीसच् tad. affix विरीस or बिरीस applied to the word नि in the sense of flatness of nose. See बिरीस above; cf. P. V. 2.32.

विरोध opposition or conflict between two rules where, the rule which is subsequently mentioned is regarded as stronger and given preference to, as far as its application is concerned; cf. तुल्यबलयोर्विरोधो विप्रतिषेधः। विप्रतिषेधे परं कार्यम् P. I. 4.2; (2) contradiction where one thing prevents another; cf. सर्वनामस्थाने इति अनुवर्तमानमपि विरोधादिह न संबध्यते Kāś. on P. VII. 1.86.

विरोधिता contrary nature; dissimilarity; enmity as one of the criteria for deciding the sense of a word in cases of doubt. cf. Vāk. pad. II. 315. cf. विरोधादप्यर्थोऽवधार्यते। यथा रामार्जुनावित्यत्रार्जुनसंनिधाने निसर्गवैरिणो जामदग्न्यस्यैव प्रतीतिः। (पुण्य.)

विलम्बित a kind of tone where the interval between the utterance of two letters as also the time required for the utterance of a letter is comparatively longer than in the other two kinds, viz. द्रुत and मध्य; cf. ये हि द्रुतायां वृत्तौ वर्णाः त्रिभागाधिकास्ते मध्यमायाम्, ये मध्यमायां वर्णास्त्रिभागाधिकास्ते विलम्बितायाम् M. Bh. on P. I. 1.70; cf. also द्रुतविलम्बितयोश्चानुपदेशात् P. I. 1.69 Vārt. 11.

विलम्बिता वृत्ति retarding or slow manner of speech in which the letters are uttered quite distinctly; this kind of speech is followed by the preceptor while teaching Veda to his pupils; cf. अभ्यासार्थ द्रुतां वृत्तिं प्रयोगार्थे तु मध्यमाम्। शिष्याणामुपदेशार्थे कुर्याद् वृत्तिं विलम्बिताम्॥ R. Pr. XIII. 19. cf. also T. Pr. XXIII. 24. See विलम्बित above.

विलास name of a commentary by Jayakṛṣṇa Maunī on the Madhyasiddhānta Kaumudī of Varadarāja.

विलिङ्ग (1) a substantive which is declined in all the three genders cf. Hemacandra III. 1.142; (2) of a different gender (although in the same case); cf. विलिङ्गं हि भवान् लोके निर्देशं करोति M. Bh. on P. I. 1.44 Vārt. 5.

विलोप the same as लोप which see above. The term विलोप was possibly in use before Pāṇini's time; cf. उदात्तपूर्वे नियतस्वरोदये परो विलोपोऽनियतो यदावरः R. Pr. XI. 26; cf. also विलोपो विनाशः Uvvaṭa on R. Pr. XI. 28.

विलोम reverse, in the opposite way; the same as प्रतिलोम which see above.

विवक्षा intention or desire, generally of the speaker with regard to the sense to be conveyed by his words; the words वक्तृविवक्षा are often used by grammarians in this sense; cf. विवक्षातः कारकाणि (Paribhāṣā) cf. also कथम्। विवक्षातः। M. Bh. on P. I. 1-66-67, I. 2.64 Vārt. 53, IV. 1.3; cf. also विवक्षाधीना शब्दव्युत्पत्तिः Durgh. Vṛ. II. 2.8; cf. also इतिकरणो विवक्षार्थः Kāś. on P. II. 2.27, IV. 2.21, IV. 2.55, 57, etc.

विवरण critical comment; a name given by a writer of commentary works to a critical commentary work written by him; e.g. काशिकाविवरणपञ्जिका (न्यास) by Jinendrabuddhi, भाष्यप्रदीपविवरण (उद्योत) by Nāgeśa, as also लघुशब्देन्दुशेखरविवरण by Bhāskaraśāstrī Abhyankar. There are a number Vivaraṇas on Bhāṣyapradipa of Kaiyaṭa, by Īśvarānanda, Nārāyaṇa, Rāmacandra Sarasvatī and others.

विवर्तन transformation; the word is generally used in the sense of transformation of the Padapāṭha into the Saṁhitāpāṭha.

विवार name given to an external effort in the production of a sound when the vocal chords of the glottis or larynx are extended; cf. कण्ठबिलस्य विकासः विवारः Uddyota on M. Bh I. 1.9. cf. also विवरणं कण्ठस्य विस्तरणम्। स एव विवाराख्यः बाह्यः प्रयत्नः। तस्मिन्सति श्वासो नाम बाह्यः प्रयत्नः क्रियते। तद्ध्वनिसंसर्गादघोषो नाम बाह्यः प्रयत्नो जायते इति शिक्षायां स्मर्यते Bhāṣya on T. Pr. II. 5.

विविभक्ति possessed of a different case-affix; cf. एवमपि विविभक्तीनां न प्राप्नोति। समर्थात् समर्थे पदात् पदे इति M. Bh. on P. II. 1.1. Vārt 19; cf. also M. Bh. on P. I. 1.27, VI. 4.1; VII. 2.82.

विवृत name given to an internal effort (as contrasted with the external effort named विवार) when the tip, middle, or root of the tongue which is instrumental in producing a sound, is kept apart from the place or sthāna of the production of the sound; cf. तत्रोत्पत्तेः प्राग्यदा जिह्वाग्रोपाग्रमध्यमूलानि तत्तद्वर्णोत्पत्तिस्थानानां ताल्वादीनां दूरतः वर्तन्ते तदा विवृतता. Tattvabodhinī on S. K. on P. I. 1.9.

विवृतकण्ठ produced by fully extending the chords of the throat. The first and the second class-consonants are described as विवृतकण्ठ; cf. तत्र वर्गाणां प्रथमद्वितीया विवृतकण्ठाः श्वासानुप्रदाना अघोषाः; M. Bh. on P. I. 1.9. Vārt. 2.

विवृततर possessed of the internal effort viz. विवृत which is specially strengthened. The diphthongs have got at the time of their production the internal effort विवृत specially strengthened; cf. यदत्रावर्णं, विवृततरं तदन्यस्मादवर्णात् M. Bh. on Śiva Sūtra 3, 4 Vārt. 10.

विवृत्त separated, disjoined; the word is used in connection with the separated elements of a euphonic combination; the words विश्लिष्ट, अनेकीभूत and पृथग्भूत are used in the same sense.

विवृत्ति (1) separation of the two vowels which were euphonically combined into one; the hiatus or position of two vowels near each other; cf. विवृत्तिः स्वरयोरसंधिः; (2) the interval between two vowels placed

near each other; cf. स्वरयोरनन्तरयोरन्तरं विवृत्तिः V. Pr. I. 119; cf. also संहितायां यत्स्वरयोरन्तरं तद्विवृत्तिसंज्ञं स्यात् Uvvaṭa on R. Pr. II. 1. This interval is one mātrā according to the Taittirīya Prātiśākhya, while it is only half-a-mātrā according to the Ṛktantra and the Ṛk-Prātiśākhya; cf. T. Pr. XXII. 13; R. T. 35. See विराम.

विशयवत् doubtful; possessed of a doubt about itself; cf. विशयवत्यो हि वृत्तयो भवन्ति। यथार्थं विभक्तीः संनमयेत्। प्रत्तम्। अवत्तम्। Nir. II. 1.

विशिष्ट (1) lit. specific; qualified by, characterized by; cf. केन नञ्विशिष्टेनानञ्; P. II. 1.60; cf. also प्रातिपदिकग्रहणे लिङ्गविशिष्टस्यापि ग्रहणम् Par. Śek. Pari. 71; (2) different; cf. विशिष्टलिङ्गानां भिन्नलिङ्गानां शब्दानां Kāś. on P. II. 4.7.

विशेष specific nature causing difference; difference; specific feature; cf. सामान्यग्रहणे विशेषानतिदेशः (Paribhāṣā) cf. also यस्तु प्रयुङ्क्ते कुशलो विशेषे etc. M. Bh. in Āhnika 1; cf. also क्रियावाचकमाख्यातमुपसर्गो विशेषकृत् Uvvaṭa on V. Pr. VIII. 50.

विशेषक determining; determinant; cf. अस्त्यत्र विशेषः। राजा विशेषकः प्रयुज्यते तेन विशिष्टस्यानयनं भवति; M. Bh. on P. II. 2.6; cf. अवयवे कृतं लिङ्गं समुदायस्य विशेषकं भवति; M. Bh. on P. I. 3.62 Vārt. 5.

विशेषण attribute; adjective; any word which qualifies another; hence, subordinate; cf. विशेषणानां चाजातेः। जातिर्यद्विशेषणम्, आहोस्वित् जातेर्यानि विशेषणानि। M. Bh. on P. I. 2.52. cf. also Vāk. pad. III. 14.7

विशेषणसमास (1) a tatpuruṣa compound of the type of Mayūravyaṁsakādi where both the words which are compounded together are adjectival; (2) a karmadhāraya compound where the second member is an adjective; a determinative compound; cf. गमनं च यच्चिरं च गमनचिरमिति विशेषणसमासोयम् Kāś. on P. VI. 2.6.

विशेषप्रतिपत्ति a clear understanding, or a determined sense in a place of doubt; cf. व्याख्यानतो विशेषप्रतिपत्तिर्नहि संदेहादलक्षणम् Par. Śek. Pari. 1; also M. Bh. in Āhnika 1.

विशेषविहित specifically prescribed, as contrasted with prescribed in general which is set aside; cf. सामान्यविहितस्य विशेषविहितेन बाधः; M. Bh. on P. II. 1.24; cf. also M. Bh. on P. III. 1.94 Vārt. 10, III. 2.77 etc.

विशेषातिदेश attribution of special properties of that thing or object with which another object is stated to be looked upon as similar or identical. cf. Vāk. pad. II. 77.

विशेष्य substantive, as opposed to विशेषण adjective or qualifying; cf. भेदकं विशेषणम्, भेद्यं विशेष्यम् Kāś. on P. II. 1.57; cf. also विशेषणविशेष्यभावो विवक्षानिबन्धनः Kāś. on P. II. 1.36. cf. also Vāk. pad. II. 14.7.

विश्रम्भ relaxation, a characteristic of the grave accent, as contrasted with आयाम which characterizes the acute accent; cf. उदात्तश्चानुदात्तश्च स्वरितश्च त्रयः स्वराः। आयामविश्रम्भाक्षेपैस्त उच्यन्तेऽक्षराश्रयाः। विश्रम्भः अधोगमनं गात्राणाम् Uvvaṭa on R. Pr. III. 1. विश्रम्भ is the same as अन्ववसर्ग which is explained in the Mahābhāṣya as अन्ववसर्गो गात्राणां शिथिलता. M. Bh. on P. 1.2.29, 30.

विश्रान्तविद्याधर name of a grammar work of a general type which once occupied a prominent position and was studied as a text book of grammar, representing an independent system. The work is referred to by Hemacandra and Haribhadra. It is

attributed to Vāmana who may be the same as one of the joint writers of the Kāśikāvṛtti. In that case the date of the work is the 7th century A. D.; cf. the popular verse परेत्र पाणिनीयज्ञा: केचित्कालापकोविदा: । एके विश्रान्तविद्या: स्युरन्ये संक्षिप्तसारका: ॥ quoted in Vol. VII. p. 388 Vyākaraṇa Mahābhāṣya D. E. Society's edition.

विश्लेष separation of vowels that are in coalescence; showing separately the two vowels that are combined together in the Saṁhitā Text. The term is contrasted with प्रश्लेष which is the same as एकादेश in the terminology of Pāṇini.

विश्वकर्मशास्त्री name of a grammarian who wrote a commentary सत्प्रक्रियाव्याकृति on the Prakriyā-kaumudī.

विश्वनाथदण्डिभट्ट a well-known grammarian of the nineteenth century who wrote several commentary works of which the commentaries on the two Śekharas of Nāgeśa are well-known to scholars.

विश्वरूप a grammarian of the sixteenth century who has written a small grammar treatise called विश्वरूपनिबन्ध.

विश्वेश्वरतीर्थ a grammarian who has written a gloss on the Siddhānta-kaumudī.

विषमपदव्याख्या or विषमी (1) a critical commentary on Nāgeśa's Laghu-śabdenduśekhara written by Rāghavendrācārya Gajendragadkar of Satara, who lived in the first half of the nineteenth century and who has also written a gloss named त्रिपथगा on the Paribhāṣenduśekhara; (2) name of a commentary on Nāgeśa's Paribhāṣenduśekhara by Cidrūpāśraya; (3) name of a commentary on Sīradeva's Paribhāṣāvṛtti. (4) name of a mocmentary on Śabdakaustubha by Nāgeśa.

विषमरागता incorrect nasalization, mentioned as a fault of pronunciation; cf. संदष्टता विषमरागता च। R. Pr. XIV. 4.

विषय domain; province; cf. प्रकल्प्य चापवादविषयं तत उत्सर्गोऽभिनिविशते। Par. Śek. Pari. 63.

विषयता being a subject of discussion of; coming under the domain of, applicability; the meaning of विषयसप्तमी which is similar to विवक्षा.

विषयविषयिभाव relation between the object and the subject; cf. प्रतिलक्ष्यं लक्षणभेदादस्ति विषयविषयिभाव: Kaiyaṭa on P. VI. 4.104. Vārt. 2.

विषयसप्तमी locative case denoting the domain or province of a particular suffix or a substitute or the like, which could be actually applied later on; this विषयसप्तमी is contrasted with परसप्तमी when the thing mentioned in the locative case is required to be present in front; cf. असति पौर्वापर्ये विषयसप्तमी विज्ञास्यते M.Bh. on P. II. 4.35; cf. also आर्धधातुके इति विषयसप्तमी Kāś. on P. II. 4.35; cf. also M.Bh. on P. III. 1.26 and IV. 1.90.

विषयार्थ meant for showing the province or domain of the application of a particular rule; cf. तत्रग्रहणं (in तत्रोपपदं सप्तमीस्थम्) विषयार्थम् M.Bh. on P. III. 1.92 Vārt. 6.

विष्णुपण्डित or more properly विष्णुशेष a grammarian belonging to the famous Śeṣa family of grammarians, who has written a small treatise on Paribhāṣās or maxims of interpretation which he has named परिभाषाप्रकाश.

विष्णुभट्ट (विष्णुशास्त्री भट) a scholar of grammar of the latter half of the nineteenth century, who has written

learned commentaries on the works of Nāgeśa Bhaṭṭa, two of which viz. चिच्चन्द्रिका and विष्णुभट्टी are well-known to scholars.

विष्णुभट्टी name given to the commentary on the Paribhāṣenduśekhara written by Viṣṇubhaṭṭa. See विष्णुभट्ट above.

विष्णुमित्र a Vedic scholar who wrote a gloss on the Ṛk-Prātiśākhaya which is known as पार्षदव्याख्या.

विष्णुमिश्र a scholar of the Supadma system of grammar who has written a commentary named मकरन्द or Supadmamakaranda on the सुपद्मव्याकरण and also a commentary on the सुपद्मसमाससंग्रह.

विसर्ग aspiration, leaving off the breath generally at the completion of the utterance of a word when there is a pause; the term विसर्जनीय was in use in ancient times. Although not mentioned in his alphabet by Pāṇini, this phonetic element, visarga, is looked upon as a letter; it is mentioned as one of the letters in the Śikṣā and the Prātiśākhya works and Patañjali has advised its inclusion in the alphabet. As visarga cannot be found in use independently of another letter (which is any vovel after which it occurs) it is called अयोगवाह.

विसर्जनीय same as विसर्ग which see above cf. विसृज्यते पुनर्वर्णैर्न संबध्यते इति विसर्गः; Durgasiṁha on Kāt. I. 1.16. The term विसृष्ट is also used in the same sense. The visarjanīya has the same position (स्थान) in the mouth as the vowel after which it occurs. It is a glottal sound; the Ṛk-Prātiśākhya says that some scholars describe visarjanīya as a chest sound; cf. कण्ठ्योकारः प्रथमपञ्चमौ च द्वावूष्माणौ केचिदेतावुरस्यौ। R. Pr. I 18; cf. also उरसि विसर्जनीयो वा R. T. 3.

विसृष्ट the same as Visarjanīya or Visarga, which see above.

विस्थान belonging to a position of utterance (स्थान) other than the one assigned, or referred to; cf. विस्थाने स्पर्श उदये मकारः; R. Pr. IV. 3.

विस्पष्ट clear and correct; the term is used in connection with the pronunciation of Vedic words; cf. यथो एतत्। अविस्पष्टार्था भवन्तीति Nir. I. 16.

विस्पष्टादि a class of words headed by the word विस्पष्ट which retain their own accents in a compound when they are the first members of a compound, provided that any word of quality is the second member; e.g. विस्पष्टकटुकम्। व्यक्तलवणम् where the words विस्पष्ट and व्यक्त are used in the sense of clear, referring to the different tastes; cf. Kāś. on P. VI. 2.24.

विस्वर characterized by a faulty or incorrect accent, which is looked upon as a fault of pronunciation.

विहार expansion of the position (स्थान) and the means of utterance (करण) of a sound beyond the necessary extent, which produces a fault of pronunciation, called व्यास; cf. विहारसंहारयोर्न्यासपीडने। स्थानकरणयोर्विहारे विस्तारे व्यासो नामा दोषो जायते Uvvaṭa on R. Pr. XIV. 2.

विहित prescribed by a rule; that for which a vidhi or injunction has been laid down. The word is very frequently used by grammarians with respect to an affix prescribed after a base.

विहितविशेषण an adjectival word generally in a different case from that of the word to which it is applied

as an adjective, and hence, translated as 'prescribed after' and not as 'belonging to' cf. विहितविशेषणं धातुग्रहणम्। धातोर्या विहित इति। M. Bh. on P. I. 1.5 Vārt 3; cf. also M. Bh. on II. 4.74. Vārt 1.

वीप्सा complete application to all the different parts; comprehensive inclusion of every part or unit; desire to occupy completely; cf. व्याप्तिविशेषविषया प्रयोक्तुरिच्छा वीप्सा। नानावाचिनामधिकरणानां क्रियागुणाभ्यां युगपत्प्रयोक्तुर्व्याप्तुर्व्याप्तुमिच्छा नानाभूतार्थवाचिनां शब्दानां यान्यधिकरणानि वाच्यानि तेषां क्रियागुणाभ्यां युगपत्प्रयोक्तुमिच्छा वीप्सा; e.g. ग्रामो ग्रामो रमणीयः। Kāś. on P. VIII. 1.4. For details see Mahābhāṣya on P. VIII. 1.1 and 4.

वु general term for the augment वुक् and the affixes वुक्, वुच्, वुन्, and वुन्. After the indicatory letter has disappeared the remnant वु of the affixes and not of the augment, is always changed into अक; cf. युवोरनाकौ। P. VII. 1.1.

वुक् (1) augment वु added (a) to the word भ्रू after it, when the tad. affix ढक् (एय) in the sense of अपत्य is affixed to it; cf. भ्रुवो वुक् च P. IV. 1.125; (b) to the root भू before an affix beginning with a vowel in the perfect and the aorist tenses; e.g. बभूव, अभूवन् etc.; cf. P. VI. 4.88; (c) to the root सू in the Perfect third pers. sing.; e.g. ससूव, P. VII. 4.74; (2) tad. affix अक applied to the word कन्था as seen in use in the Bannu (वर्णु) district; e.g. कान्थकम्, cf. P. IV. 2.103.

वुच् tad. affix अक applied optionally with the affixes व and इल to the preposition उप when the whole word is used as the name of a man e.g. उपकः; cf. Kāś. on P. V. 3.80.

वुञ् (1) tad. affix अक causing vṛddhi to the vowel of the first syllable of that word to which it is added, as prescribed, (a) to the words denoting an offspring as also to the words उक्ष, उष्ट्र etc. in the sense of 'a group'; e.g. औपगवकम्, औष्ट्रकम् कैदारकम् etc.; cf. P. IV. 2.39, 40; (b) to the words राजन्य and others in the sense of 'inhabited country'; e.g. राजन्यकः दैवनायकः etc., cf. P. IV. 2.53, (c) to the words headed by अरीहण such as द्रुघण, खदिर, मैत्रायण, काशकृत्स्न etc. in the quadruple senses; e.g. आरीहणकम्, द्रौघणकम्, cf. P. IV. 2.80, (d) to the word धन्व meaning a desert, to words with य् or र् for their penultimate, to words ending in प्रस्थ, पुर and वह as also to words headed by धूम, नगर, अरण्य, कुरु, युगन्धर etc., under certain conditions in the miscellaneous senses; e.g. सांकाश्यकः, पाटलिपुत्रकः, माकन्दकः, आङ्गकः, वाङ्गकः, धौमकः, नागरकः, आरण्यकः etc.; cf. P. IV. 2.121-130, 134, 135, 136; (e) to the words शरद्, आश्वयुजी, ग्रीष्म, वसन्त, संवत्सर, आग्रहायणी and others in the specific senses given; cf. P. IV. 3.27, 45, 46, 49, 50; (f) to words denoting descendence or spiritual relation, words meaning families and warrior clans, words कुलाल and others, words meaning clans, and students learning a specific Vedic branch in specific senses prescribed; e.g. आचार्यक, मातामहक, ग्लौचुकायनक, कालालक, काठक, कालापक etc.; cf. P. IV. 3.77, 99, 118, 126; (g) to the words शाकल, उष्ट्र, उमा and ऊर्णा in the specially given senses; e.g. शाकलः, संघः, औष्ट्रकः, औमम्, और्णम्, cf. P. IV. 3.188, 157, 158; (h) to words with penultimate य्, and a long vowel preceding the last one, to words in the dvandva compound, and to the words मनोज्ञ, कल्याण and others in the sense of 'nature' or 'profession'; e.g. रामणीयकम्, गौपालपशुपालिका, गार्गिका, काठिका etc.; cf. P. V. 1.132, 133, 134; (2) kṛt affix अक added to the roots निन्द्

हिंस and others, and to the roots देव् and क्रुश् with a prefix in the sense of a habituated, professional or skilled agent; e.g. निन्दकः, परिक्षेपकः, असूयकः, परिदेवकः, आक्रोशकः; etc. cf. P. III. 2.146, 147.

वुन् (1) kṛt. affix अक added to the roots प्रु, सृ, and लू, in the sense of 'a skilled agent' and to any root in the sense of 'an agent who is blessed'; e.g. प्रवकः, सरकः, लवकः, जीवकः (meaning जीवतात्) नन्दकः (meaning नन्दतात्); cf. P. III. 1.149, 150; (2) tad. affix अक added to (a) the words क्रम and others in the sense of 'a student of'; e.g. क्रमकः, पदकः शिक्षकः मीमांसकः; cf. P. IV. 2.61; (b) the words पूर्वाह्ण, अपराह्ण etc. as also the words पथिन् and अमावास्या in the sense of 'produced in'; e.g. पूर्वाह्णक, पन्थक, अमावास्यक; cf. P. IV. 3.28, 29, 30; (c) the words कलापि, अश्वत्थ, यव and बुस in the sense of 'debt paid at the time of', the words वासुदेव and अर्जुन in the sense of 'devoted to', and the dvandva compounds when the words so formed mean either 'enmity' or 'nuptial ties'; e.g. कलापकम् (ऋणम्), यवकम् (ऋणम्), वासुदेवकः, अर्जुनकः, काकोलूकिका, कुत्सकुशिकिका; cf. P. IV. 3.48, 98, 125; (d) the words गोपद, इषेत्व, etc. in the sense of 'containing' or 'possessing', and the word पथिन् in the sense of 'expert' e.g. इषेत्वकः, पथकः; cf. P. V. 2.62, 63; and (e) the words पाद and शत preceded by a numeral, in the sense of वीप्सा, as also in the senses of दण्ड (fine) and व्यवसर्ग when those words are preceded by a numeral; e.g. द्विपदिकां (ददाति), द्विशतिकां (ददाति), द्विपदिकां दण्डितः; cf. Kāś. on P. V. 4.1 and 2.

वृत् a word signifying the end of a particular group of words; the word frequently occurs in the Dhātupāṭha of Pāṇini but not necessarily at the end of each class or group therein; e.g. टुओश्वि गतिवृद्ध्योः। वृत्। अयं वदतिश्च उदात्तौ परस्मैभाषौ। Dhātupāṭha at the end of the First Conjugation. Similarly वृत् is used at the end of the fourth, fifth, and sixth conjugations.

वृतादि a class of roots headed by the root वृत् which take optionally the Parasmaipada affixes when the vikaraṇa स्य of the future tense and the conditional mood, or the desiderative vikaraṇa सन् is added to them; e.g. वर्त्स्यति, वर्तिष्यते; अवर्त्स्यत्, अवर्तिष्यत, विवृत्सति, विवर्तिषते cf. Kāś. on P. I. 3.92; cf. also P. VII. 2.59.

वृत्त (1) arrived at or accomplished, as a result of वृत्ति which means a further grammatical formation from a noun or a verb; resultant from a vṛtti; cf. यावता कामचारो वृत्तस्य ये लिङ्गसंख्ये ते अतिदेक्ष्येते न पुनः प्राग्वृत्तेर्ये M. Bh. on P. I. 2.51; cf. also युक्तं पुनर्यद् वृत्तनिमित्तको नाम अनुबन्धः स्यात्; (2) employment, the same as प्रयोग, cf. वृत्ताद्वा। वृत्तं प्रयोगः। Pradīpa on P. I. 3.9; (3) behaviour, treatment; cf. नकारस्योष्मवद् वृत्तं R. Pr. X. 13; (4) manner of Veda writing, metrical form, metre; cf. तद् वृत्तं प्राहुश्छन्दसाम् R. Pr. XVII. 22.

वृत्ति (1) treatment, practice of pronunciation; (2) conversion of one phonetic element into another; cf. R. Pr. I. 95; (3) position of the padas or words as they stand in the Saṁhitā text, the word is often seen used in this way in the compound word पदवृत्ति; आन्पदाः पदवृत्तयः R. Pr. IV. 17; (4) modes of recital of the Vedic text which are described to be three द्रुत, मध्य and विलम्बित based upon the time of the interval and the pronunciation which differs in each one; cf. M. Bh. on P. I. 4.109, Vārt. 4; also I. 69 Vārt. 11; (5) nature; cf. गुर्वक्षराणां गुरुवृत्ति सर्वम् R.

Pr. XVIII. 33; (6) interpretation of a word; (7) verbal or nominal form of a root; cf. अर्थनित्यः परीक्षेत केनचिद् वृत्तिसामान्येन Nir. II. 1; (8) mode or treatment followed by a scientific treatise; cf. का पुनर्वृत्तिः । वृत्तिः शास्त्रप्रवृत्तिः । M. Bh. in Āhnika 1 on वृत्तिसमवायार्थ उपदेशः Vārttika 10; (9) manner of interpretation with the literal sense of the constituents present or absent, described usually as two-fold जहत्स्वार्था and अजहत्स्वार्था, but with a third kind added by some grammarians viz. the जहदजहत्स्वार्था; (10) a compound word giving an aggregate sense different from the exact literal sense of the constituent words; there are mentioned five vṛttis of this kind; cf. परार्थाभिधानं वृत्तिः । कृत्तद्धितसमासैकशेषधातुरूपाः पञ्च वृत्तयः । वृत्त्यर्थावबोधकं वाक्यं विग्रहः S. K. at the end of the Ekaśeṣaprakaraṇa; (11) interpretation of a collection of statements; the word was originally applied to glosses or comments on the ancient works like the Sūtra works, in which the interpretation of the text was given with examples and counter-examples where necessary; cf. वृत्तौ भाष्ये तथा नामधातुपारायणादिषु । introductory stanza in the Kāśikā. Later on, when many commentary works were written, the word वृत्ति was differentiated from भाष्य, वार्तिक, टीका, चूर्णि, निर्युक्ति, टिप्पणी, पञ्जिका and others, and made applicable to commentary works concerned with the explanation of the rules with examples and counter-examples and such statements or arguments as were necessary for the explanation of the rules or the examples and counter-examples. In the Vyākaraṇa-Śāstra the word occurs almost exclusively used for the learned Vṛtti on Pāṇini-sūtras by Vāmana and Jayāditya which was given the name Kāśikā Vṛtti; cf. तथा च वृत्तिकृत् often occurring in works on Pāṇini's grammar.

वृत्तिकार an important grammarian referred to by Bhartṛhari often in his Mahābhāṣyadīpikā. He is not the author of Kāśikā. Bhartṛhari extensively quotes from him e.g. in his Dīpikā, P. 112, line 14, 15, 18 etc.

वृत्तिग्रन्थ commentary works of the type of Vṛtti, which see above; cf. तथा च वृत्तिग्रन्थेषूपलभ्यते.

वृत्तिचन्द्रिका name of a grammar work written by a grammarian Kāśinātha who also is believed to have written वर्णविवेकचन्द्रिका and वैयाकरणसर्वस्व.

वृत्तित्रयवार्तिक a very short work in verse-form explaining in a very general manner the nature of Sūtras and Vārttikas; the work is anonymous.

वृत्तिदीपिका a treatise on the different ways in which the meaning is conveyed by words according to the conventions of grammarians, written by a grammarian Kṛṣṇabhaṭṭa surnamed Maunī.

वृत्तिपक्ष the alternative method of speaking by the use of compound words as contrasted with simple words; both the methods are observed in use among the people; cf. इह द्वौ पक्षौ वृत्तिपक्षश्चावृत्तिपक्षश्च । स्वभावतश्चैतद् भवति वाक्यं च समासश्च । M. Bh. on P. II. 1.1, II. 1.51, III. 1.7, IV. 1.82.

वृत्तिपरिगणन a definite enumeration of words used in a specific sense (as contrasted with अर्थपरिगणन) which means a definite enumeration of the senses in which an operation, such as a compound-formation or so, takes place; cf. ब्रवीतु वृत्तिपरिगणनमेतत् ... परि वृत्तिपरिगणनं क्रियते, ... [illegible]

ब्यम्; cf. M. Bh. on P. II. 2.24. Vārt. 16.

वृत्तिसंग्रह name of a gloss on Pāṇini's Aṣṭādhyāyī written by Rāmacandra.

वृत्तिसमवाय serial arrangement of letters in a specific way (as for instance in the Māheśvara Sūtras) for the sake of grammatical functions; cf. वृत्तिसमवायार्थ उपदेशः। वृत्तिः शास्त्रप्रवृत्तिः। समवायो वर्णानामानुपूर्व्येण संनिवेशः M. Bh. on Āhnika 1.

वृत्तिसमुद्देश name given to the fourteenth section of the third Kāṇḍa of Vākyapadīya. It discusses the denotation of compact expressions (वृत्ति) such as compounds, taddhita formation and others.

वृत्तिसूत्र a rule forming the basis of a vṛtti, i.e. a rule on which glosses are written, as contrasted with वार्तिकसूत्र or वार्तिक, a pithy Sūtra-like statement composed as an addition or a modification of the original Sūtra; cf. केचित्तावदाहुर्यद् वृत्तिसूत्रे इति। संख्ययाव्ययासन्नादूराधिकसंख्याः संख्येये (P. II. 2.25) इति। M. Bh. on P. II. 2.24. It is mentioned by Itsing.

वृद्ध (1) a term used in Pāṇini's grammar for such words or nouns (प्रातिपदिक) which have for their first vowel a vṛddhi vowel, i.e. either आ or ऐ or औ; e.g. शाला, माला, etc.; cf. वृद्धिर्यस्य अचामादिस्तद् वृद्धम्; I.1.73 (2) a term applied to the eight pronouns headed by त्यत् for purposes of the addition of tad. affixes prescribed for the Vṛddha words, such as छ by वृद्धाच्छः P. IV. 2.114; (3) a term applied to words having ए or ओ as the first vowel in them, provided such words denote districts of Eastern India, e.g. गोनर्द, भोजकट etc. cf. एङ् प्राचां देशे, P. I. 1.73, 74 and 75; (4) a term used in the Prātiśākhya works for a protracted vowel (प्लुत) which has three mātrās; cf. तिस्रो वृद्धम् R. T. 44.

वृद्धि (1) a technical term used by Pāṇini to denote the vowels आ, ऐ and औ; a vowel belonging to the third grade out of the three grades of vowels which are known as zero, normal and long grades; cf. वृद्धिरादैच्। P. I. 1.1; (2) lengthening completely of a vowel which is called प्लुति in grammar; the term is used in the Ṛk Tantra Prātiśākhya in this sense.

वृद्धिनिमित्त lit. cause of Vṛddhi (वृद्धेर्निमित्तम्) such as the employment of the indicatory letter ञ् or ण् in an affix or the letter क् in tad. affixes; the term is, however, found used in the sense of having in it a cause of Vṛddhi, i.e. an indicatory letter ञ्, ण् or क्; cf. वृद्धिनिमित्तस्य च तद्धितस्यारक्तविकारे P. VI. 3.39. cf. वृद्धेर्निमित्तं यस्मिन्स वृद्धिनिमित्तः M. Bh. on P. I. 1.1

वृद्धिपाद name given to the first pāda of Pāṇini's Aṣṭādhyāyī by grammarians, as the beginning of the pāda is made by the Sūtra वृद्धिरादैच्.

वृषन् (वृषा), a term used in ancient grammar works for a word of the masculine gender as contrasted with योषा.

वृषादि a class of words headed by the word वृष which have their initial vowel accented acute; cf. Kāś. on P. VI. 1.203.

वृष्ण्यण् tad. affix अण् prescribed by the sūtra ऋष्यन्धकवृष्णिकुरुभ्यश्च after words denoting members of the Vṛṣṇi race; cf. वृष्ण्यणोऽवकाशः वासुदेवः। बलदेवः।

वेट् a term applied to roots which optionally admit the application of

the augment इ (इट्) to the Ārdhadhātuka affixes placed after them, e.g. roots having the indicatory vowel ऊ added to them as also the roots स्वृ, सू, धू and the roots headed by रध् as also some specifically mentioned roots under certain conditions; cf. P. VII. 2.44-51.

वेतनादि a class of words headed by वेतन which have the taddhita affix इक (ठक्) added to them in the sense of 'earning a livelihood' e.g. वैतनिकः। धानुष्कः; दाण्डिकः; cf. वेतनेन जीवति वैतनिकः कर्मकरः Kāś. on P. IV. 4.12.

वेद language of the Vedic Literature as contrasted with the term लोक; cf. नैव लोके न च वेदे अकारो विवृतोस्ति M. Bh. on Māheśvara Sūtra; cf. also रक्षार्थं वेदानामध्येयं व्याकरणम् M. Bh. Āhnika 1. The term वैदिक referring to words found in Vedic language is also frequently used in the Mahābhāṣya. Pāṇini, however, has used the term छन्दस्, मन्त्र and निगम, and not वेद, out of which the first term छन्दस्, is often used; cf. बहुलं छन्दसि P. II. 4.39, 76; III. 2.88; V. 2.122; or छन्दसि च P. V. 1.67, V. 4.142, VI. 3.126, VI. 1.34, VII. 1.8, etc.

वेदमित्र an ancient writer of a Prātiśākhya work mentioned in the Ṛk Prātiśākhya.

वेबर् [WEBER, ALBRECHT of Berlin, 1825-1901] a sound scholar of Vedic Literature who has written many articles on Sanskrit Grammar in "Indische Studien."

वेष्टक lit. enclosure or envelope; the term is used in the sense of परिग्रह with reference to the repetition of one and the same word more than once in the Krama and other artificial recitals; cf. परिग्रहे त्वनार्षान्तात् तेन वैकाक्षरीकृतात्। परेषां न्यासमाचारं, व्यालिस्तौ चेत् स्वरौ परौ ॥ on which Uvvaṭa remarks परिग्रहे वेष्टके.

वैकल्पिक lit. optional, voluntary; the term is used in connection with a rule or operation prescribed alternatively with another, where there is an option to apply any one of the two and arrive at two forms in the same sense.

वैकृत lit. subjected to modifications; which have undergone a change; the term, as contrasted with प्राकृत, refers to letters which are noticed in the Saṁhitāpāṭha and not in the Padapāṭha. The change of अस् into ओ, or of the consonant त् into द् before soft letters, as also the insertion of त् between त् and स् etc. are given as instances. cf. वैकृताः ये पदपाठे अदृष्टाः। यथा प्रथमास्तृतीयभूताः, अन्तःपाताः इत्येवमादयः।

वैखरी audible and articulate speech. cp. Vāk. pad. I. 143. cp. परैः संवेद्यं श्रोत्रविषयत्वेन यस्याः प्रतिनियतं श्रुतिरूपं सा वैखरी श्लिष्टा व्यक्तवर्णसमुच्चारणा प्रसिद्धसाधुभावा (स्त्रो.)

वैचित्र्यार्थ simply for the sake of variety without any specific purpose in view; cf. वपद्ग्रहणं वैचित्र्यार्थम्। विचित्रा हि सूत्रस्य कृतिः पाणिनेः। Kāś. on P. I. 2.35 cf. also Kāś. on P. III. 3.96, IV. 1.148, 153, 160.

वैदिक found in Vedic Literature; the term is used in contrast with लौकिक which means 'found in common use'; cf. यथा लौकिकवैदिकेषु M. Bh. Āhnika 1. Kaiyaṭa explains वैदिक as श्रुत्युपनिबद्ध.

वैदिकाभरण an important work on general phonetic topics. It quotes a number of Śikṣā works, many of which are available. Its author Gopāla Yajvan lived sometime during the fourteenth century.

वैदिकीप्रक्रिया name of that section of Bhaṭṭoji's Siddhāntakaumudī which deals with Vedic peculiarities noticed by Pāṇini in his sūtras. There is a well-known commentary upon this section named सुबोधिनी written by Jayakṛṣṇa, a famous grammar scholar of the Maunin family.

वैदिकीप्रक्रियाटीका (1) a commentary on the sūtras of Pāṇini dealing with the Vedic words and their peculiarities written by a grammarian named Murāri; (2) a commentary on the section of Bhaṭṭoji's Siddhāntakaumudī named वैदिकीप्रक्रिया written by Jayakṛṣṇa Maunin and named Subodhinī.

वैद्यनाथ, Vaidyanātha Pāyaguṇḍe, a famous grammarian of the eighteenth century, who was one of the chief pupils of Nāgeśa and who prepared a line of pupils at Vārāṇasī. He has written learned commentaries on standard works on grammar, the principal ones being the Prabhā on the Śabdakaustubha, the Bhāvaprakāśikā on the Bṛhacchabdenduśekhara, the Cidasthimālā on the Laghuśabdenduśekhara, the Kāśikā or Gadā on the Paribhāṣenduśekhara and an independent short treatise named Rapratyāhārakhaṇḍana.

वैभक्त belonging to a case-affix; cf. क्राम्यां सो वैभक्तः (मूर्धन्यमापद्यते) । ऋक्षु । वणिक्षु । cf. also वैभक्तस्य णत्वे P. VI. 1.85 Vārttika 6.

वैभाषिक optional, alternative; cf. वेति वैभाषिकः T. Pr. XXII. 7; see वैकल्पिक.

वैयधिकरण्य lit. possession of separate residences, as contrasted with सामानाधिकरण्य, absence of apposition; use in different cases, non-agreement in case.

वैयर्थ्य absence of any purpose or utility; the word is used many times in the case of a rule, or a word or two of it, in whose case वैयर्थ्य or absence of utility is shown, and, with a view to prevent its being looked upon as a serious fault, something is deduced and the purpose is shown; cf. सूत्रवैयर्थ्यप्रसङ्गात् and व्यर्थं सज्ज्ञापयति used in grammar treatises.

वैयाकरण lit. a student of grammar; व्याकरणमधीते वैयाकरणः cf. Kāś. on P. IV. 2.59. The word is used in the sense of 'a scholar of Grammar'; or, 'a person who has obtained proficiency in Grammar.' The word is used several times in this sense in the Mahābhāṣya. cf. M. Bh. on P. I. 1.3; I. 4.2, II. 1.53, II. 2.29, II. 3. 18, II. 4.56, III. 2.115 etc. The word is also used in the sense of 'pertaining to grammar' or 'found in grammar.'

वैयाकरणजीवातु a term used for the grammar treatise written by Caṅgudāsa, which is also called Cāṅgusūtra or Cāṅguvyākaraṇa.

वैयाकरणभूषण or वैयाकरणसिद्धान्तभूषण a well-known work on the grammatical interpretation of words written by Koṇḍabhaṭṭa as an explanatory work (व्याख्यान) on the small work in verse consisting of only 72 Kārikās written by his uncle Bhaṭṭoji Dīkṣita. The treatise is also named Bṛhadvaiyākaraṇabhūṣaṇa. A smaller work consisting of the same subject-matter but omitting discussions, is written by the author for facilitating the understanding of students to which he has given the name Vaiyākaraṇabhūṣaṇasāra. This latter work has got three commentary works written on it, named Kāśikā, Kānti and Matonmajjā and

one more scholarly one Sāṅkarī, recently written by Shankar Shastri Marulkar. There is also a commentary by Rudradeva.

वैयाकरणभूषणसार a slightly abridged form of the Vaiyākaraṇabhūṣaṇa by the author Koṇḍabhaṭṭa himself, for students and beginners. It consists of the same number of fourteen chapters as the main treatise, which are given the name Nirṇaya. See Vaiyākaraṇabhūṣaṇa.

वैयाकरणभूषणसारटीका a commentary written on the well-known work on the sense of words and syntax written by Koṇḍabhaṭṭa. There are many commentaries out of which, the well-known ones are (1) Darpaṇā by Harivallabha, (2) Laghubhūṣaṇakānti by Gopāladeva, a pupil of Balaṁbhatta Pāyaguṇḍe, and (3) Kāśikā by Harirāma Keśava Kāle and Śāṅkarī by Śankaraśastrī Mārulakara.

वैयाकरणभूषणसारवृत्ति a commentary on the Vaiyākaraṇabhūṣaṇa, written by Mahānanda in the beginning of the nineteenth century.

वैयाकरणशब्दमाला, वैयाकरणशब्दरत्नमाला a treatise on the use of words written as a helpful guide to Sanskrit writers, by a grammarian named Somayājin in 1848 A.D.

वैयाकरणशाब्दबोध import of a sentence according to the grammarians, in which verbal activity occupies a predominant place, and the residing place of the subject as also that of the verbal activity is identical in the active voice, while the object and the verbal activity have got the same place of residence in the passive voice. The other auxiliaries of activity such as the instrument, location and the like, are connected with the verbal activity. The import of the sentence चैत्रः पचति, in short, can be expressed as चैत्रकर्तृका वर्तमानकालिका पाकक्रिया.

वैयाकरणसर्वस्व a small treatise on grammar written by a scholar of grammar named Kāśinātha, who has also written a few more small works वर्णविवेकचन्द्रिका, वृत्तिचन्द्रिका, धातुमञ्जरी etc.

वैयाकरणसिद्धान्तकारिका a very scholarly work by Bhaṭṭoji Dīkṣita on the interpretation of words and sentences, based upon the learned discussion on that subject introduced in the Mahābhāṣya, Vākyapadīya, Pradīpa etc. and discussed fully in his Śabdakaustubha by the author himself. The work although scholarly and valuable, is compressed in only 72 verses (kārikās) and has to be understood with the help of the Vaiyākaraṇabhūṣaṇa or Bhūṣaṇasāra, written by Koṇḍabhaṭṭa, the nephew of the author. See वैयाकरणभूषण and वैयाकरणभूषणसार.

वैयाकरणसिद्धान्तकौमुदी an extremely popular work on the subject of Sanskrit grammar written for the use of students, which, although difficult at a few places, enables the students by its careful study to get a command over the subject and enable him to read other higher works on grammar. The work is, based on the Aṣṭādhyāyī of Pāṇini without omitting a single Sūtra. The arrangement of the Sūtras is entirely different, as the author, for the sake of facility in understanding, has divided the work into different topics and explained the Sūtras required for the topic by bringing them together in the topic. The main topics or Prakaraṇas are twelve in number, viz. (1) संज्ञा-

परिभाषा, (2) पञ्चसंधि, (3) सुबन्त or षड्लिङ्ग, (4) स्त्रीप्रत्यय, (5) कारक, (6) समास, (7) तद्धित, (8) तिङन्त, (9) प्रक्रिया, (10) कृदन्त, (11) वैदिकी and (12) स्वर which are sometimes styled as व्याकरणद्वादशी. The work is generally known by the term सिद्धान्तकौमुदी, or even कौमुदी, and it has got a large number of scholarly and ordinary commentaries as also commentaries on commentaries, all numbering above twelve, and two abridgments the Madhyakaumudī and the Laghukaumudī. The work was written by the reputed scholar Bhaṭṭoji Dīkṣita of Vārāṇasī in the seventeenth century. See Bhaṭṭoji Dīkṣita.

वैयाकरणसिद्धान्तकौमुदीटीका or सिद्धान्तकौमुदीव्याख्या a general name given to the large number of commentaries written by members of the line of pupils, and pupils of pupils of Bhaṭṭoji. The well-known among the commentaries are प्रौढमनोरमा by the author himself, तत्त्वबोधिनी by ज्ञानेन्द्रसरस्वती, सुबोधिनी by जयकृष्णभट्ट मौनी, बालमनोरमा by वासुदेवदीक्षित, and crowning all, the लघुशब्देन्दुशेखर by नागेशभट्ट. The प्रौढमनोरमा has got a learned commentary written by हरिदीक्षित called लघुशब्दरत्न or शब्दरत्न, which also has on it commentaries named भावप्रकाश by बालंभट्ट and शब्दरत्नदीप by कल्याणमल्ल. The Laghuśabdenduśekhara has got commentaries reaching about ten in number.

वैयाकरणसिद्धान्तभूषण the same as वैयाकरणभूषण, which see above.

वैयाकरणसिद्धान्तमञ्जूषा a well-known work on the syntax and denotation of words written by Nāgeśabhaṭṭa which is popular by the name Laghumañjūṣā. The Paramalaghumañjūṣā is an abridgment of this work by the author himself. There is a commentary called Kalā on it.

वैयाकरणसिद्धान्तरत्नाकर name of a commentary on the Siddhāntakaumudī by Rāmakṛṣṇa in the latter half of the seventeenth century.

वैयाकरणसिद्धान्तरहस्य name of a commentary on the Siddhāntakaumudī by Nīlakaṇṭha.

वैयाघ्रपद्य name of a treatise of grammar written in ten chapters by an ancient grammarian व्याघ्रपाद; cf. दश वैयाघ्रपद्यम् Kāś. on P. IV. 2.65. For details, see Vyākaraṇamahābhāṣya Vol. VII. D. E. Society's Ed. pp. 133, 134.

वैवचन a term used for the Pragṛhya vowel, possibly the same as द्वैवचन which means a specific feature of द्विवचन or the dual number. The term is used in some Śikṣā works.

वैवृत्त name given to the svarita or circumflex accent on the vowel following upon a vowel accented acute, when there is a vivṛtti or pause between the two vowels; e.g. य इन्द्रः; cf. वैवृत्ततैरोव्यञ्जनौ क्षैप्राभिनिहितौ तान् । R. Pr. III. 10.

वैशिष्ट्य specific feature, peculiarity.

वैशेष्य special differentiating feature; cf. अनुप्रदानात्संसर्गात् स्थानात् करणविन्ययात् जायते वर्णवैशेष्यं परीमाणाच्च पञ्चमात् ॥ T.Pr. XXIII. 2.

वैषम्य diversity in number or properties; cf. एवमपि पञ्चागमास्त्रय आगमिनः वैषम्यात्संख्यातानुदेशो न भवति M. Bh. Āhnika 1; cf. also M. Bh. on P. I. 2.27, I. 3.10. Vārt. 4, I. 4.101.

वैषयिक (1) pertaining to the word विषय in the sūtra विषयो देशे P. IV. 2.52; the term refers to the tad-

affixes prescribed in the sense of 'country' or 'district' (विषय) in P. IV. 2.52-54 as contrasted with नैवासिक affixes prescribed in the sense of 'inhabited district' by P. IV. 2.69-80. (2) one of the three senses of the locative case, viz. the sense 'substratum' of the locative case, which is not physical but which is a topical one, forming an object or aim of an action as specified by the word 'about'; cf. अधिकरणं नाम त्रिप्रकारं व्यापकमौपश्लेषिकं वैषयिकमिति ।

व्यक्त distinctly perceived i.e. perceived with reference to the individual referred to, which enables the speaker to apply the specific affixes in the sense of gender and number; cf. प्रातिपदिकं चाप्युपदिष्टं सामान्यभूतेर्थे वर्तते । सामान्ये वर्तमानस्य व्यक्तिरुपजायते । व्यक्तस्य सतो लिङ्गसंख्याभ्यामन्वितस्य बाह्येनार्थेन योगो भवति । M. Bh. on P. I. 1.57.

व्यक्ति (1) lit. distinct manifestation, as for instance that of the generic features in the individual object; cf. सामान्ये वर्तमानस्य व्यक्तिरुपजायते, M.Bh. on P. I. 1,57; (2) gender, which in fact, is the symbol of the manifestation of the generic property in the individual object; cf. हरीतक्यादिषु व्यक्तिः P. I. 2.52 Vārt. 3, as also लुपि युक्तवद् व्यक्तिवचने P. I. 2.51; (3) individual object; cf. व्यक्तिः पदार्थः, cp. also Vāk. pad. I. 68, 69; III. 14.157.

व्यक्तिपदार्थवाद the same as द्रव्यपदार्थवाद; the view that a word denotes the individual object and not the generic nature. The oldest grammarian referred to as holding this view, is व्याडि who preceded Patañjali.

व्यङ्कटसुब्बाशास्त्री a grammarian who has written a grammar treatise named भाषामञ्जरीव्याकरण.

व्यङ्ग्य (1) suggested sense as contrasted with the denoted sense; (2) the supreme or ultimate suggested sense viz. Sphoṭa which is the ultimate sense of every sentence.

व्यञ्जन a consonant; that which manifests itself in the presence of a vowel, being incapable of standing alone; cf. न पुनरन्तरेणाचं व्यञ्जनस्योच्चारणमपि भवति । अन्वर्थं खल्वपि निर्वचनम् । स्वयं राजन्ते स्वराः । अन्वक् भवति व्यञ्जनम् । M. Bh. on I. 2.30; cf. also अथवा गतिरपि व्यञ्जेरर्थः । विविधं गच्छत्युत्तरागवशादिति व्यञ्जनम् । उपरागश्च पूर्वपराचूसंनिधानेपि परेणाचा भवति न पूर्वेण । Kaiyaṭa on P. I. 2.30; cf. व्यञ्जनं स्वराङ्गम् T. Pr. I. 6; cf. also व्यञ्जनसमुदायस्तु स्वरसंनिहित एव अक्षरं भवति । Uvvaṭa Bhāṣya on V. Pr. III. 45.

व्यञ्जनसंधि a junction or coalescence of two consonants as distinguished from स्वरसंधि. In Pāṇini's system of grammar the name हल्संधि is given to व्यञ्जनसंधि and the Siddhāntakaumudī has given a separate section for it.

व्यञ्जनसंनिपात or संयोग, conjunction or falling together of two consonants; cf. हलोनन्तराः संयोगः P. I. 1.7.

व्यञ्जनाविद्यमानवत्त्व consideration of a consonant being not present as far as the accentuation of a vowel is concerned, the vowel being looked upon as the initial or the final, irrespective of the consonant or consonants respectively preceding it, or following it; cf. स्वरविधौ व्यञ्जनमविद्यमानवद् भवति Par. Śek. Pari. 79.

व्यत् tad. affix व्य added to the word भ्रातृ in the sense of अपत्य, e.g. भ्रातृव्यः; cf. P. IV. 1.144.

व्यतिकर (1) confusion of one number-affix for another number-affix (वचन), as noticed in the statements e.g. अक्षीणि मे दर्शनीयानि; पादा मे सुकुमारतराः M. Bh. on P. I. 4.21; (2)

any confusion, say confusion of one grammatical element for another; cf. हि: परस्मैपदानां यथा स्यात्, स आत्मनेपदानां, व्यतिकरो मा भूत् M. Bh. on P. III. 4.1 Vārt. 2.

व्यतिरिक्त distinct from, separate from, cf. कर्मादिभ्योन्य: प्रातिपदिकार्थव्यतिरिक्त: स्वस्वामिसंबन्धादि: शेष: । Kāś. on P. II. 3. 50.

व्यतिरेक (1) surplus, excess; (2) separate presence; (3) contrary thing; cf. तत्र फलव्यतिरेकोपि स्यात् । M. Bh. on Āhnika 1.

व्यतिषङ्ग reciprocal junction or connection; cf. ह्रस्वानुस्वारव्यतिषङ्गवत् परे; R. Pr. XIII. 16.

व्यतिहार exchange of activity; cf. कर्तरि कर्मव्यतिहारे P. I. 3.14.

व्यत्यय occurrence of one for another; transposition; cf. सुप्तिङुपग्रह ... व्यत्ययमिच्छति शास्त्रकृदेषां...M. Bh. on P. III. 1.85. See विपर्यय.

व्यथन alteration of a phonetic element; change of sound; mispronunciation; cf. तदापायव्यथनानि दोषा: R. Pr. XIV. 1.

व्यधिकरण characterized by different case-relations or case-affixes; possessed of different case-affixes; क: प्रसङ्गो यद् व्यधिकरणानां समास: स्यात् M. Bh. on P. II. 1.67.

व्यन् tad. affix व्य causing the acute accent for the first vowel of the word, added to the word भ्रातृ when the sense of the word so formed, is 'enemy'; see व्यत् above; cf. P. IV. 1. 145.

व्यपकर्ष exception to a rule; cf. किमिदं व्यपकर्षविज्ञानादिति । अपवादविज्ञानात् M.Bh. on P. VIII. 4.61 Vārt. 4.

व्यपदेश (1) special designation or representation; cf. आकृतिर्व्यपदेशानां प्राय आदित आदित: R. Pr. XVII. 4; (2) main designation; cf. निमित्तसद्भावाद्विशिष्टोपदेश: व्यपदेश: मुख्यो व्यवहार: Par. Śek. Pari. 30; cf. also यो द्वयो: षष्ठीनिर्दिष्टयो: प्रसङ्गे भवति, लभतेसै अन्यतरतो व्यपदेशम् । M.Bh. on P. I. 1.51 Vārt. 7.

व्यपदेशिवद्भाव treatment of a secondary thing as the principal one, e.g. a person or a thing, without any second or any others, looked upon as the first or the last; cf. व्यपदेशिवदेकस्मिन् कार्यं भवतीति वक्तव्यम् M. Bh. on P. I. 1.21. Vārt. 2. The remark or expression व्यपदेशिवद्भावेन भविष्यति is found often given in the Mahābhāṣya; cf. M. Bh. Āhnika 1 Vārt. 14; I. 1.9, I. 1.51, I. 1 72; I. 2.48 etc. For details see Par. Śek. Pari. 30.

व्यपदेशिवद्वचन statement of Vyapadeśivadbhāva; cf. तत्र व्यपदेशिवद्वचनम्—एकाचो द्वे प्रथमार्थं षत्वे चादेशसंप्रत्ययार्थम् । M. Bh. on VIII. 3.59 Vārt. 7.

व्यपवर्ग (1) division of a single thing into its constituent elements; cf. स्थानिवद्भावाद् व्यपवर्ग: M. Bh. on VII. 2.36, VII. 3.44 Vārt. 3; (2) distinct comprehension as possessed of a specific quality; cf. न हि गौरित्युक्ते व्यपवर्गो गम्यते शुक्ला नीला कपिला कपोतेति । M. Bh. on P. I. 2.64 Vārt. 37; (3) separation into parts, cf. कश्चिदेकेनैव प्रहारेण व्यपवर्गं करोति, M. Bh. on V. I. 119 Vārt. 5; (4) distinct notion as a separate unit after the things have been combined; cf. एकादेशे कृते व्यपवर्गाभाव: संबुद्धिलोपो न प्राप्नोति M.Bh. on P. VI. 1.69 Vārt. 3; cf. also M. Bh. on VII. 1. 80.

व्यपवृक्त distinctly separated as two or more consonants joined together in a conjunct consonant, as contrasted with the two vowels in a diphthong which cannot be called व्यपवृक्त; cf. नाव्यपवृक्तस्यावयवे तद्विधिर्यथा द्रव्येषु. M. Bh. on Śiva Sūtras 3, 4 Vārt. 9. cf. also

वर्णैकदेशाः के वर्णग्रहणेन गृह्यन्ते । ये व्यवृक्ता अपि वर्णा भवन्ति, M. Bh. on Śiva Sūtras 3, 4 Vārt. 11.

व्यपेक्षणा designation, reference. cf. व्यपेक्षणा परामर्शः । पुण्य. on Vāk. pad. II. 223.

व्यपेक्षा mutual relationship in sense, as obtaining between two different words (पद) connected with each other in a sentence, as contrasted with compositeness of sense as seen in two words joined into a compound word (समास); व्यपेक्षा is given as an alternative definition of the word सामर्थ्य along with एकार्थीभाव as the other one, in the Mahābhāṣya; e. g. there is व्यपेक्षा between सर्पिः and पिब in the sentence सर्पिष्पिब, but not in तिष्ठतु सर्पिः पिब त्वमुदकम्; cf. तथेदमपरं द्वैतं भवति एकार्थीभावो वा सामर्थ्यं स्याद् व्यपेक्षा वेति । M. Bh. on P. II. 1.1; cf. also Kāś. on P. VIII. 3.44. cf. also Vāk. pad. III. 14. 41 etc.

व्यपेत having an intervention of (a letter, or letters or a pada); the word is used in the same sense as व्यवहित; cf. स्वाविग्रहणं व्यपेतार्थम् । व्यपेतार्थोऽयमारम्भः । सुष्वापयिषति । M.Bh. on P. VII. 4 67.

व्यभिचार lit. deviation or discrepancy; irregularity re: the application of a rule; cf. संज्ञाव्यभिचारार्थश्चकारः Kāś. on P. III. 3.19; cf. also. बहुलग्रहणं व्यभिचारार्थम् । प्रवाहिका, विचर्चिका । न च भवति । शिरोर्तिः; Kāś. on P. III. 3. 108.

व्यभिचारिन् deviating, being irregular in application, not applying necessarily: cf. असमासवदपूर्वनिपातस्य व्यभिचारित्वात्.

व्यय lit. loss; disappearance; the word is used in the sense of inflectional changes. An indeclinable is called अव्यय because it has no inflectional changes. cf. तदतव्ययमुदात्तप्रकृति नाम स्यात् । द्वन्द्वं तु भवति । Nir. I. 8; V. 23.

व्ययवत् (1) possessed of व्यय or inflectional change; a declinable word; cf. एष पुनर्विभक्त्यादिभिर्विकारः क्रियते स व्ययवान् । आद्युदात्तः स च अन्तःस्थो भवति । V. Pr. II. 26; (2) characterized by a loss of accent i.e. the loss of the original accent and the presence of another accent; cf. पदान्तगते पदे दृष्टं स्वरितत्वं न दृश्यते । अदृष्टमनुदात्तत्वं च दृश्यते । Uvvaṭa on R. Pr. XI. 31.

व्यर्थ (1) useless, serving no purpose, superfluous; the word is usually used in the sense of useless or futile in connection with a rule or its part, which serves no purpose, its purpose or object being served otherwise; such words or rules have never been condemned as futile by commentators, but an attempt is made invariably by them to deduce something from the futile wording and show its necessity; cf. व्यर्थं सज्ज्ञापयति a remark which is often found in the commentary literature; cf. अन्यथा अन्तरङ्गत्वादिष्टि कृत एव प्रत्ययप्राप्त्या तत्प्रयत्ना व्यर्थः स्यात् । Par. Śek. Pari. 56; (2) possessed of various senses such as the words अक्षाः माषाः etc.; cf. व्यर्थेषु च मुक्तसंशयम् । M.Bh. on P. I. 2.64 Vārt: 52. The word व्यर्थ possibly stands for विविधार्थ in such cases. It appears that the word व्यर्थ in the sense of futile was rarely used by ancient grammarians; the word अनर्थक appears to have been used in its place. See Mahābhāṣya in which the word व्यर्थ does not occur in this sense while the word अनर्थक occurs at several places.

व्यवच्छिन्न (1) separated; detached from a specific thing by the loss of connection with it; cf. सम्बन्धिशब्दो व्यवच्छिन्नो यदि स्यात् तथापि व्यतु नाम M. Bh. on P. II. 1. 1. Vārt. 2; (2) characterized or possessed of an intervention by similar things cf. यत्र अनेकेन निपातेन व्यवच्छिन्नं -

शक्यमनुवर्तयितुमिति । M. Bh. on P. III. 3.83 ; cf. also P. VI. 4 2.

व्यवधान (1) intervention ; the word is used in connection with the intervention or occurrence of letters or phonetic units between the cause (निमित्त) of an operation and the operatee (विधिभाक्); cf. लोपे कृते नास्ति व्यवधानम् । स्थानिवद्भावाद् व्यवधानमेव । The word is used also in the sense of intervention in general, which separates the two connected things; व्यवधानं च भवति वाक्ये राज्ञ ऋद्धस्य पुरुष:; the word व्यवाय is used in the same sense; cf. अट्कुप्वाङ्नुम्व्यवायेपि; (2) an inserted letter or phonetic element; cf. व्यवधान: अन्त्यविकारे T. Pr. 185, 186.

व्यवधायक causing an intervention; intervener which is required to be of a different kind ; cf. अतज्जातीयकं व्यवधायकं भवति M. Bh. on P. I. 1.7. Vārt. 8.

व्यवस्था lit. definite arrangement; restriction regarding the application of a rule, especially when it seems to overlap, as done by the Vārttikakāra, and later on by the Paribhāṣās laid down by grammarians regarding the rules of Pāṇini ; cf. स्वाभिधेयापेक्षावधिनियमो व्यवस्था S. K. on P. I. 1.34; cf. also लक्ष्यानुसाराद्व्यवस्था Par. Śek. Pari. 99, 108.

व्यवस्थानित्यता permanence where the inner essence remains intact although appearances show differences. cp. Vāk. pad. I. 28. कूटस्थनित्यताया अन्या व्यवस्थानित्यता व्यवहारनित्यते यावत् (वृ)

व्यवस्थितविभाषा an option which does not apply universally in all the instances of a rule, which prescribes an operation optionally, but applies necessarily in some cases, and does not apply at all in the other cases, the total result being an option regarding the conduct of the rule. The rules अजेर्व्यघञपो: P. II. 4.56, लट: शतृशानचावप्रथमासमानाधिकरणे III. 2.124 and वामि I. 4.5 are some of the rules which have got an option described as व्यवस्थितविभाषा. The standard instances of व्यवस्थितविभाषा are given in the ancient verse देवत्रातो गलो ग्राह: इतियोगे च सद्विधि: । मिथस्ते न विभाष्यन्ते गवाक्ष: संशितव्रत: ॥ M. Bh. on P. III. 3.156 ; VII. 4.41. cp. also Vāk. pad. III. 14.45.

व्यवहित (1) having an intervention by a dissimilar thing ; separated by *something coming between* ; cf. संयोगसंज्ञा व्यवहितानां मा भूत् M. Bh. on I. 1.8. Vārt. 5. (2) separated ; cf. Vāk. pad. II. 328.

व्यवाय intervention, separation by insertion ; separation by means of the insertion of a phonetic element. See व्यवधान above. cf. अट्कुप्वाङ्नुम्व्यवायेपि P. VIII. 4.2 ; अडभ्यासव्यवायेपि P. VI. 1.26 ; cf. अङ्गव्यवाये चाङ्गपर: R. T. 190 ; संयोगानां स्वरभक्त्या व्यवाय: R. Pr. XIV. 25. cf. Vāk. pad. II. 384.

व्यस्त separated *into its constituent* elements ; separated by a new insertion ; a recital of the Vedic text by separating a coalesced vowel, which is looked upon as a fault of recital.

व्याकरण Grammar ; the development of the meaning of the term can be seen by the senses given below in a serial order and the examples after those senses ; (a) analysis or explanation by analysis ; (b) rules of explanation ; (c) specific rules explaining the formation of words ; (d) explanation of the formation of rules ; (e) a treatise in which such an explanation is given ; (f) a collection of such treatises and (g) a sys-

tematic explanation of the formation of words in a language (व्याकरणशास्त्र or शब्दानुशासन); cf. (a) व्याक्रियते अनेन इति व्याकरणम् It refers to प्रकृतिप्रत्ययविभाग; M. Bh. on Āhnika 1. Vārt. 12; cf. (b) लक्ष्यलक्षणे व्याकरणम्; M. Bh. Āhnika 1, Vārt. 14; cf. (c) न यथा लोके तथा व्याकरणे M. Bh. on P. I. 1.1. Vārt. 7; (d) सर्वत्रैव हि व्याकरणे पूर्वोच्चारितः संज्ञी परोच्चारिता संज्ञा M.Bh. on P. I. 1.1. Vārt. 7; (e) न तथा लोके यथा व्याकरणे M. Bh. on P. I. 1.23 Vārt. 4; cf. (f) इह च व्याकरणे शब्दे कार्यस्य संभवः, अर्थे असंभवः। M. Bh. on P. I. 1.68. cf. (g) व्याकरणं नाम इयमुत्तरा विद्या। M. Bh. on P. I. 2.32. The word व्याकरण is mostly used in the sense of 'the Science of Grammar' in the Mahābhāṣya. It is explained by modern scholars as 'the law of the correctness of speech and etymological science' and described both as a science and an art.

व्याकरणकार (or शाब्दिक) name of a single grammarian or sometimes that of a school of grammar. They are Indra, Pāṇini, Candra, Kātantra, Jainendra, Śākaṭāyana, Hemacandra, Sārasvata, Bopadeva, Jaumar, Saupadma, Vaiṣṇava or Śaiva. The number of grammarians is given as eight in Durga and Bopadeva and five in Kāś.kā on P. IV. 2.60.

व्याकरणचन्द्रिका a short treatise on grammar written by Kṛṣṇācārya.

व्याकरणदर्शन the science of Vyākaraṇa with the element of Sphoṭa introduced in it and brought consequently on a par with the other Darśanas by the stalwart grammar-scholar Bhartṛhari of the 7th century A.D. For details see Sarvadarśanasaṁgraha 'Pāṇinidarśanam' and page 385 Vol. VII. of the Vyākaraṇa Mahābhāṣya, published by the D. E. Society, Poona.

व्याकरणदीप a small treatise on grammar by Cidrūpāśraya.

व्याकरणदीपिका name of a short gloss or Vṛtti on the Sūtras of Pāṇini written by a modern scholar of grammar Orambhaṭṭa of Vārāṇasī.

व्याकरणप्रकाश name of the commentary written by Mahāmiśra on Jinendrabuddhi's great work 'Kāśikāvivaraṇapañjikā' or Nyāsa.

व्याकरणमहाभाष्य see महाभाष्य.

व्याकरणमहाभाष्यगूढार्थदीपिनी a brief commentary on the Mahābhāṣya written by Sadāśiva, son of Nīlakaṇṭha and pupil of Kamalākara Dikṣita. The gloss confines itself to the explanations of obscure and difficult passages in the Mahābhāṣya and criticises Kaiyaṭa's explanations.

व्याकरणमहाभाष्यप्रदीप the original name of the learned commentary on Patañjali's Mahābhāṣya by Kaiyaṭabhaṭṭa, the well-known grammarian of Kashmir of the eleventh century. See प्रदीप and कैयट.

व्याकरणमहाभाष्यप्रदीपविवरण (1) a gloss on the Mahābhāṣyapradīpa of Kaiyaṭa, written by ईश्वरानन्द, a pupil of सत्यानन्द; (2) a gloss on the Mahābhāṣyapradīpa of Kaiyaṭa by नारायण.

व्याकरणमहाभाष्यप्रदीपोद्द्योत the well-known scholarly commentary by the stalwart grammarian Nāgeśabhaṭṭa on the Mahābhāṣyapradīpa of Kaiyaṭa. See उद्द्योत and नागेश.

व्याकरणमहाभाष्यव्याख्या see महाभाष्य above.

व्याकरणरत्नावली a short work on grammar written by विद्यारत्न गौरमोहन.

व्याकरणसंग्रह a small grammar work written by a grammar scholar Gaṅgādhara which is based upon the Mugdhabodha of Bopadeva.

व्याकरणसुधानिधि a gloss on the Sūtras of Pāṇini written by Viśveśvara.

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व्याकृति a commentary on Prakriyā Kaumudī by Viśvakarman.

व्याख्यान (1) explanation of a rule, or a line, or a verse by analysing the rule and giving examples and counter-examples; cf. न केवलानि चर्चापदानि व्याख्यानं वृद्धिः आत् ऐजिति । किं तर्हि । उदाहरणं प्रत्युदाहरणं वाक्याध्याहारः इत्येतत्समुदितं व्याख्यानं भवति । M. Bh. Āhnika 1 Vārt. 11; cf. also पदच्छेदः पदार्थोक्तिर्विग्रहो वाक्ययोजना । पूर्वापरसमाधानं व्याख्यानं पञ्चलक्षणम् । (2) authoritative decision given in places of doubt by ancient scholars; cf. व्याख्यानतो विशेषप्रतिपत्तिः न हि संदेहादलक्षणम् M Bh. Āhnika 1; Par. Śek. Pari. 1.

व्याघ्रपाद् name of an ancient grammarian who is quoted in the Prātiśākhya works and the Mahābhāṣya. His grammar work was called 'daśaka' possibly on account of its consisting of 10 chapters; cf. माध्यन्दिनिर्वष्टि गुणं त्विगन्ते नपुंसके व्याघ्रपदां वरिष्ठः Kāś. on P. VII. I. 94; cf. also दशका वैयाघ्रपदीयाः Kāś. on P. IV. 2.65.

व्याघ्रभूति name of an old grammarian later than Patañjali who is quoted by later grammarions; cf. व्याघ्रभूत्यादयस्त्वेनं नेह पेठुरिति स्थितम् Siddhānta-kaumudī on आत्मनेपदेष्वनतः P. VII. 1 5.

व्याघ्रादि a class of words headed by व्याघ्र which, as standards of comparison, are compounded with words showing objects of comparison provided the common property is not mentioned; e g. पुरुषव्याघ्रः, नृसिंहः etc., cf. Kāś. on P. II. 1.56.

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व्यापक covering or applying to the whole in entirety, and not in parts; cf. अधिकरणं नाम त्रिप्रकारं व्यापकमौपश्लेषिकं वैषयिकमिति M. Bh. on P. VI. 1. 72, cf. इतरो व्यापकत्वाच्छास्त्रासिद्धत्वं प्रदेशान्तर एव स्थापितं मन्यमान आह। Kaiyaṭa on P. VI. 4 22.

व्यापत्ति lit. loss or disapperance; the word is used in the sense of conversion of one thing into another in the Prātiśākhya works; cf. अथाप्यन्तव्यापत्तिर्भवति Nir. II. 1; cf. also अन्यैरेकाराद्भतिरत्र पूर्वा ततो व्यापत्तिर्भवतीति विद्यात् R. Pr. V. 1.

व्याप्त occupied fully; cf. तदधिकरणं यत्र कृत्स्न आधारात्मा व्याप्तो भवति M. Bh. on P. I. 3.11 Vārt. 7; cf. also M. Bh. on P. I. 4.42; यावता सर्वमध्यापवादैर्व्याप्तम् P. IV. 3.134 Vārt. 2.

व्याप्ति occupation; presence; comprehensive nature; cf. व्याप्तिमत्त्वात्तु शब्दस्य Nir. I. 2, where व्याप्ति refers to the permanent presence of the word in the minds of the speaker and the hearer, the word शब्द referring to the नित्यशब्द or स्फोट

व्याप्तिन्याय the general method of taking a comprehensive sense instead of a restricted one in places of doubt; cf. व्याप्तिन्यायाद्वा Kāś. on P. III. 2.168.

व्याप्य lit. that which is occupied; the word refers to a kind of an object where the object is occupied by the verbal activity of the transitive root; the word आप्य is also used in this sense; cf. कर्म निर्वर्त्यं विकार्यं प्राप्यं च। यस्य प्रकृत्युच्छेदो गुणान्तरं वोत्पद्यते तद्विकार्यम्। Śṛṅgāra-Prakāśa 2. The term is used as a technical term instead of the term कर्म in the Hemacandra, Cāndra and other systems of grammar; cf. Hem. II. 2.3; Cāndra I. 1.23.

व्यायत separated; one out of the two conjoined consonants separated by inserting a vowel in between; cf. व्यस्यन्त्यन्तर्महतोऽ व्यायतं तं दीर्घायुः सूर्यो रुशदीतं ऊर्जम् R. Pr. XIV. 19, where Uvvaṭa gives the explanation-दीर्घादिपदं अव्यायतं अपृथग्भूतं रेफेण सक्तमित्यर्थः। एवंभूतं व्यस्यन्ति पृथक्कुर्वन्ति। यथा। दीरिघायुः। सूरियः। रुशदीरिते। ऊरजम्. Ṛk Saṁhitā I. 85.39, X. 158. 1, IX. 91.3 and IX. 63.2.

व्यावर्तन reversing the order of words and going back from a subsequent word to the previous one, as in the Krama, Jaṭā and other artificial recitals of Veda.

व्यावृत्ति pushing aside; removal; the word is frequently used in connection with the setting aside or removal of the application of such rules, as also of the contingency of such rules as are not desired in the formation of a correct word, by means of applying another rule necessary for the correct formation; cf. तद्धि इदं तिष्यपुनर्वसु इत्यत्र तद्व्यावृत्त्यर्थम् Par. Śek. on Pari. 34; as also तद्धि असवर्णग्रहणं ईषतुरित्यादौ इयङादिव्यावृत्त्यर्थम् Par. Śek. on Pari. 55; cf. also the usual statement व्यावृत्तिः क्रियते।

व्याश्रय resting on, or applying to, different words or elements of words or parts of words; the word is used in connection with a grammatical operation which affects one part of the word, as distinguished from another operation which affects another part; cf. आभीयं कार्यं समानाश्रयमसिद्धम्। व्याश्रयं सिद्धं भवति। M. Bh. on P. III. 1.44, VI. 4.22 Vārt. 12, VI. 4.42 etc.

व्यास (1) showing separately; separate expression as contrasted with समास; (2) fault of pronunciation of the type of unnecessarily extending the place of origin as also the

व्याकरणसुधानिधि a gloss on the Sūtras of Pāṇini written by Viśveśvara.

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व्यापत्ति lit. loss or disapperance; the word is used in the sense of conversion of one thing into another in the Prātiśākhya works; cf. अथास्यन्तव्यापत्तिर्भवति Nir. II. 1; cf. also अन्यैरेकारान्नतिरत्र पूर्वा ततो व्यापत्तिर्भवतीति विद्यात् R. Pr. V. 1.

व्याप्त occupied fully; cf. तदधिकरणं यत्र कृत्स्न आधारात्मा व्याप्तो भवति M. Bh. on P. I. 3.11 Vārt. 7; cf. also M. Bh. on P. I. 4.42; यावता सर्वमथापवादैर्व्याप्तम् P. IV. 3.134 Vārt. 2.

व्याप्ति occupation; presence; comprehensive nature; cf. व्याप्तिमत्त्वात्तु शब्दस्य Nir. I. 2, where व्याप्ति refers to the permanent presence of the word in the minds of the speaker and the hearer, the word शब्द referring to the नित्यशब्द or स्फोट

व्याप्तिन्याय the general method of taking a comprehensive sense instead of a restricted one in places of doubt; cf. व्याप्तिन्यायाद्वा Kāś. on P. III. 2.168.

व्याप्य lit. that which is occupied; the word refers to a kind of an object where the object is occupied by the verbal activity of the transitive root; the word आप्य is also used in this sense; cf. कर्म निर्वर्त्यं विकार्यं प्राप्यं च। यस्य प्रकृत्युच्छेदो गुणान्तरं वोत्पद्यते तद्विकार्यम्। Śṛṅgāra-Prakāśa 2. The term is used as a technical term instead of the term कर्म in the Hemacandra, Cāndra and other systems of grammar; cf. Hem. II. 2.3; Cāndra I. 1.23.

व्यायत separated; one out of the two conjoined consonants separated by inserting a vowel in between; cf. व्यस्यन्त्यन्तर्महतोऽ व्यायतं तं दीर्घायुः सूर्यो रुशदीतं ऊर्जम् R. Pr. XIV. 19, where Uvvaṭa gives the explanation-दीर्घादिपरं अव्यायतं अपृथग्भूतं रेफेण सक्तमित्यर्थः। एवंभूतं व्यस्यन्ति पृथक्कुर्वन्ति। यथा। दीरिघायुः। सूरियः। रुशदीरिते। ऊरजम्. Ṛk Saṁhitā I. 85.39, X. 158. 1, IX. 91.3 and IX. 63.2.

व्यावर्तन reversing the order of words and going back from a subsequent word to the previous one, as in the Krama, Jaṭā and other artificial recitals of Veda.

व्यावृत्ति pushing aside; removal; the word is frequently used in connection with the setting aside or removal of the application of such rules, as also of the contingency of such rules as are not desired in the formation of a correct word, by means of applying another rule necessary for the correct formation; cf. तद्धि इदं तिष्यपुनर्वसु इत्यत्र तद्व्यावृत्त्यर्थम् Par. Śek. on Pari. 34; as also तद्धि असवर्णग्रहणं ईषतुरित्यादौ इयङादिव्यावृत्त्यर्थम् Par. Śek. on Pari. 55; cf. also the usual statement व्यावृत्तिः क्रियते।

व्याश्रय resting on, or applying to, different words or elements of words or parts of words; the word is used in connection with a grammatical operation which affects one part of the word, as distinguished from another operation which affects another part; cf. आभीयं कार्यं समानाश्रयमसिद्धम्। व्याश्रयं सिद्धं भवति। M. Bh. on P. III. 1.44, VI. 4.22 Vārt. 12, VI. 4.42 etc.

व्यास (1) showing separately; separate expression as contrasted with समास; (2) fault of pronunciation of the type of unnecessarily extending the place of origin as also the

instrument of the production of sound; cf. स्थानकरणयोर्विस्तारे व्यासो नाम दोषो जायते Uvvaṭa on R. Pr. XIV. 2.

व्यासशिक्षा a comparatively older Śikṣā work belonging to the Taittirīya school of the Black Yajurveda. The Madras ms. of the work (no. 957 of 1905) contains thirteen verses treating doubling.

व्याहृति or व्याहृती lit. the utterance of a word; the word is generally used in the sense of the specific utterance of the words भूः, भुवः etc; cf. एताभिर्व्याहृतीभिः प्रजापतिः Tait. Saṁ. I. 6.10; cf. also भुवश्च महाव्याहृतेः P. VIII. 2.71.

व्युत्क्रमण the same as व्यावर्तन or परिवर्तन, which s.e above.

व्युत्पत्ति derivation of a word from a root which formed a special feature of the Nairukta school of Vedic scholars in ancient times; the word निर्वचन is used in the same sense; cf. सति संभवे व्युत्पत्तिरन्यथा कर्तव्या रूढेरनियमात्। Kāś. on P. V. 2.93.

व्युत्पत्तिपक्ष the view that every word is derived from a suitable root as contrasted with the other view viz. the अव्युत्पत्तिपक्ष. The grammarians hold that Pāṇini held the अव्युत्पत्तिपक्ष, i.e. the view that not all words in language can be derived but only some of them can be so done, and contrast him (i.e. Pāṇini) with an equally great grammarian Śākaṭāyana who stated that every word has to be derived; cf. न्यग्रोधयतीति न्यग्रोध इति व्युत्पत्तिपक्षे नियमार्थम्। अव्युत्पत्तिपक्षे विध्यर्थम् Kāś. on P. VII. 3.6.

व्युत्पत्तिवाद (1) name given to a topic in grammar which deals with the derivation of words as suitable to the sense; (2) name given to treatises discussing the derivation and interpretation of words like the well-known work Vyutpattivāda of Gadādhara Cakravartin.

व्युत्पन्नत्व derivation, correct understanding of the sense by derivation.

व्युत्पन्नपक्ष the view that every word in the language has been derived from a root which explains its sense; see व्युत्पत्तिपक्ष.

व्युदास setting aside of a rule or operation by means of another more powerful rule, or by means of a conventional dictum. cp. Vāk. pad. II. 79.

व्युष्टादि a class of words headed by the word व्युष्ट to which the taddhita affix अ (अण्) is added in the sense of the place where something is given or prepared; cf. व्युष्टे दीयते कार्यं वा वैयुष्टम्। नैत्यम्; Kāś. on P. V. 1.97.

व्यूह (1) resolution or determination; cf. अकृतव्यूहाः पाणिनीयाः। न कृतो विशिष्ट ऊहो निश्चयः शास्त्रप्रवृत्तिविषये यैः इत्यर्थः। ar. Śek. Pari. 56; (2) separation of the phonetic elements in a word, done especially for the recital of the Vedic texts according to metre; cf. व्यूहैः संपत्समीक्ष्योने क्षैप्रवर्णैकभाविनाम्। व्यूहैः पृथक्करणेन Uvvaṭa on R. Pr. VIII. 22.

व्रीडन lowering of the chin, resulting in a fault of utterance; cf. हन्वोर्व्रीडने नीचैर्भावे संदष्टं नाम दोषो भवति। Uvvaṭa on R. Pr. XIV. 3.

व्रीह्यादि a class of words headed by व्रीहि to which the taddhita affixes इन् and ठन् are applied in the sense of possession along with the usual affix मत् (मतुप्); e. g. व्रीहि, व्रीहिकः, व्रीहिमान्। मायी, मायिकः मायावान्; cf. Kāś. on P. V. 2. 116.

व्हिट्ने [WHITNEY, WILLIAM DWIGHT, 1827-1894] a sound scholar of Vedic grammar who

has, besides some books on Linguistic studies, written a work on Vedic Grammar and edited the Atharvaveda Prātiśākhya.

श

श् (1) a sibilant letter of the palatal class, possessed of the properties, श्वासानुप्रदान, अघोष and कण्ठविवृतत्व; (2) the initial indicatory (इत्) letter श् of a non-taddhita affix in Pāṇini's grammar, which is dropped; (3) substitute for च्छ् when followed by an affix beginning with a nasal consonant; e.g. प्रश्नः, cf. P. VI. 4.19; (4) substitute for स् when followed by श् or any palatal letter; e. g. वृक्षश्छादयति वृक्षश्शेते Kāś. on P. VIII. 4.40.

श (1) conjugational sign (विकरण) applied to the roots of the sixth conjugation (तुदादिगण) in all conjugational tenses and moods (i. e. the present, the imperfect, the imperative and the potential) before the personal-endings; cf. तुदादिभ्यः शः, P. III. 1.77; this sign श (अ) has got the initial consonant श् as an indicatory one, and hence this अ is a Sārvadhātuka affix, but, it is weak and does not cause गुण for the preceding vowel; (2) tad. affix श in the sense of possession applied to the words लोमन् and others; e. g. लोमशः, रोमशः cf. P. V. 2. 100; (3) kṛt affix (अ) applied to the roots पा, घ्रा, ध्मा, धे and दृश् when preceded by a prefix, to the roots लिम्प्, विन्द् etc. not preceded by a prefix, and optionally to दा and धा of the third conjugation in the sense of 'an agent'; e.g. उत्पिबः, उत्पश्यः, लिम्पः, विन्दः, ददः, दायः; cf. P. III. 1. 137-139.

शंकरभट्ट name of a grammarian of the eighteenth century who wrote a commentary, called शांकरी after him, on Nāgeśa's Paribhāṣenduśekhara.

शंकरशास्त्री (मारुलकर) a modern scholar of grammar who lived in Poona and did the work of teaching and writing commentaries. He has written a commentary named शांकरी on the Vaiyākaraṇabhūṣaṇasāra of Koṇḍabhaṭṭa.

शंखध्म name given to a Yama letter in the Śikṣā treatises.

शकन्धुक name of a class of words in whose case the last vowel of the first word does not coalesce with the first vowel of the next word; e. g. शक अन्धुक ईश । अक्षया असि । वपा इव त्मना । सुपथा अकृण्वन् । cf. शकन्धुकादीनाम् R. T. 87 which is explained by the commentator as शकन्धुकादीनां च न संनिकृष्यते.

शकन्ध्वादि name of a class of words in which an irregular coalescence of the vowels of the kind of the latter vowel in the place of the former and latter both is observed; e.g. शकन्धुः, कुलटा, सीमन्तः, मनीषा etc. cf. शकन्ध्वादिषु च (पररूपं वाच्यम्) P. VI. 1. 94 Vārt. 4.

शक्त endowed with शक्ति i. e. the potentiality to express the sense; potent to show the particular sense.

शक्ति (शब्दशक्ति) potentiality of expressing the sense which is possessed by words permanently with them; denotative potentiality or denotation; this potentiality shows the senses, which are permanently possessed by the words, to the hearer and is described to be of one kind by ancient grammarian as contrasted with the two (अभिधा and लक्षणा) mentioned by the modern ones. It is described to be of two kinds—(a) स्मारिका शक्ति or recalling

capacity which combines चैत्रत्व with पाक, and (b) अनुभाविका शक्ति which is responsible for the actual meaning of a sentence. For details see Vākyapadīya III.

शक्य the substratum of potentiality which forms the object pointed out by means of the potentiality to the hearer by the word (i.e. शब्द) which directly communicates the sense, in which case it is termed वाचक as contrasted with भेदक or द्योतक when the sense, which is of the type of संबन्ध is conveyed rather indirectly. This nice division into वाचकता and भेदकता was introduced clearly by भर्तृहरि; cf. Vākyapadīya Kāṇḍa 2.

शङ्कटच् tad. affix शङ्कट applied optionally with the affix शालच् (शाल) to the prefix वि in the sense of the base itself (स्वार्थे); e. g. विशङ्कटम्। विशालम्।; cf. S. K. on P. V. 2.28; cf. Kāś. on P. V. 2.28 which states विशाले विशङ्कटे शृङ्गे। तस्माद् गौरपि विशङ्कट उच्यते।

शण्डिकादि a class of words headed by the word शण्डिक which have the taddhita affix य (ञ्य) added to them in the sense of 'domicile' or 'native place'; e.g. शाण्डिक्यः, सार्वसेन्यः, cf. Kāś. on P. IV. 3. 92.

शत् tad. affix शत् as seen in the words त्रिंशत्, चत्वारिंशत् etc., cf. पङ्क्तिविंशतित्रिंशच्चत्वारिंशत्० P. V. 1.59.

शतपाद conventional name given to the fourth pāda of the fifth adhyāya of Pāṇini's Aṣṭādhyāyī which begins with the sūtra पादशतस्य संख्यादेर्वीप्सायां वुन् लोपश्च P. V. 4 1.

शति tad. affix शति applied to the word द्वि to form the word विंशति; cf. P. V. 1. 59.

शतृ kṛt affix अत् in the sense of 'the agent of the present time', applied to any root which takes the Parasmaipada personal affixes; cf. लटः शतृशानचावप्रथमासमानाधिकरणे P. III. 2.124. The words formed with this शतृ (अत्) affix are termed present participles in the declension of which, by virtue of the indicatory vowel ऋ in शतृ, the augment नुम् is inserted after the last vowel of the base, and the root receives such modifications as are caused by a Sārvadhātuka affix, the affix शतृ being looked upon as a Sārvadhātuka affix on account of the indicatory letter श्. The word ending in this affix शतृ governs a noun forming its object, in the accusative case.

शतृस्वर the acute accent specifically stated for the vowel of the case-affix beginning with a vowel etc. prescribed by the rule शतुरनुमो नद्यजादी P. VI. 1.173; cf. शतृस्वर। तुदती नुदती... शतुरनुमो नद्यजादिरन्तोदात्तादित्येष स्वरो यथा स्यात्। M. Bh. on P. VIII. 2.6. Vārt 2.

शध्यै, शध्यैन् kṛt affix अध्यै in the sense of the infinitive added to a root as seen in the Vedic Literature; cf. तुमर्थे सेसेनसेअसेन्क्सेकसेनध्यैअध्यैन्कध्यैकध्यैन्शध्यैशध्यैन्तवैतवेङ्तवेनः, P. III. 4.9.

शप् a Vikaraṇa affix (conjugational sign) applied to roots of the first conjugation and in general to all secondary roots i.e. roots formed from nouns and from other roots before personal-endings which are Sārvadhātuka and which possess the sense of agent, provided there is no other vikaraṇa affix prescribed; e. g. भवति, एधते, कारयति, हारयति, बुभूषति, पुत्रीयति, पुत्रकाम्यति; कामयते, गोपायति, कण्डूयति, पटयति, दिनन्ति (यामिन्यः) etc. cf. कर्तरि शप्। P. III. 1.68. This affix शप् is dropped after roots of the second conjugation (अदादि) and those of the third conjugation

(जुहोत्यादि) and in Vedic Literature wherever observed; cf. P. II. 4.72, 73, 75, 76.

शबरस्वामिन् a grammarian to whom a metrical treatise on genders named लिङ्गानुशासन is ascribed. This शबरस्वामिन् was comparatively a modern grammarian who was given the title धाळयोगीश्वर. This लिङ्गानुशासन has a commentary written by हर्षवर्धन. Evidently these grammarians शबरस्वामिन् and हर्षवर्धन are different from the famous author of the मीमांसाभाष्य and the patron of the poet Bāṇa respectively.

शवादेश the Vikaraṇa affixes श्यन्, श, श्नम्, उ and श्ना according to those who hold the view that these affixes do not form the exceptions of शप्, but they are substituted for शप् cf. शबादेशाः श्यन्नादयः करिष्यन्ते M. Bh. on P. I. 1.27, II. 2.3, III. 1.33 and III. 1.67.

शब्द lit. 'sound' in general; cf. शब्दं कुरु शब्दं मा कार्षीः । ध्वनिं कुर्वन्नेवमुच्यते । M.Bh. in Āhnika 1; cf. also शब्दः प्रकृतिः सर्ववर्णानाम् । वर्णपृक्तः शब्दो वाच उत्पत्तिः T. Pr. XXIII. 1, XXIII. 3. In grammar the word शब्द is applied to such words only as possess sense; cf. प्रतीतपदार्थको लोके ध्वनिः शब्दः M. Bh. in Āhnika 1; cf. also येनोच्चारितेन अर्थः प्रतीयते स शब्दः Śṛṅgāra Prakāśa I; cf. also अथ शब्दानुशासनम् M. Bh. Āhnika 1. In the Vājasaneyi-Prātiśākhya, शब्द is said to be constituted of air as far as its nature is concerned, but it is taken to mean in the Prātiśākhya and grammar works in a restricted sense as letters possessed of sense. The Vājasaneyi-Prātiśākhya gives four kinds of words तिङ्, कृत्, तद्धित and समास while नाम, आख्यात, निपात and उपसर्ग are described to be the four kinds in the Nirukta. As शब्द in grammar is restricted to a phonetic unit possessed of sense, it can be applied to crude bases, affixes, as also to words that are completely formed with case-endings or personal affixes. In fact, taking it to be applicable to all such kinds, some grammarians have given twelve subdivisions of शब्द, viz. प्रकृति, प्रत्यय, उपस्कार, उपपद, प्रातिपदिक, विभक्ति, उपसर्जन, समास, पद, वाक्य, प्रकरण and प्रबन्ध; cf. Śṛṅgāra Prakāśa I.

शब्दकौस्तुभ a treatise on grammar, critically explaining and discussing the meaning of Pāṇini's Sūtras in the order of the author himself. The work is written by Bhaṭṭoji Dīkṣita and is mainly based on the Mahābhāṣya.

शब्दकौस्तुभगुण a short gloss on Bhaṭṭoji's Śabdakaustubha written by a grammarian named इन्द्रदत्तोपाध्याय.

शब्दकौस्तुभटीका or शब्दकौस्तुभप्रभा a commentary on Bhaṭṭoji's Śabdakaustubha written by Vaidyanātha Pāyaguṇḍe.

शब्दकौस्तुभव्याख्या a commentary on Bhaṭṭoji's Sabdakaustubha, named विषमपदव्याख्या, a name probably given to a commentary written by Nāgeśa.

शब्दचन्द्रिकोद्धार name of a commentary on the Sārasvata-Vyākaraṇa by Kaṁsavijaya.

शब्दतत्त्व lit. the essence of a word; the ultimate sense conveyed by the word which is termed स्फोट by the Vaiyākaraṇas. Philosophically, this Śabdatattva or Sphoṭa is the philosophical Brahman of the Vedāntins, which is named as Śabdabrahma or Nādabrahma by the Vaiyākaraṇas, and which appears as the phenomenal world on the basis of its own powers such as the time factor and the like; cf. अनादिनिधनं ब्रह्म शब्दतत्त्वं यदक्षरम् । विवर्ततेऽर्थभावेन प्रक्रिया जगतो यतः ॥

Vākyapadīya, I. 1; cf. also Vākyapadīya II. 31.

शब्ददीपिका name of a commentary on the Mugdhabodha Vyākaraṇa by Govindarāma.

शब्दद्योत्यत्व the indicatory power to show the sense; the word is used in connection with the potentiality to convey the sense possessed by the Nipātas.

शब्दधर्म the two special properties of word viz. the property of reception of sense and the property of delivery of sense. cp. Vāk. pad. 1.58.

शब्दनित्यत्व the doctrine of the Vaiyākaraṇas as also of the Mīmāṁsakas that word is permanent, as contrasted with that of the Naiyāyikas who advocate the impermanence of words.

शब्दपरविप्रतिषेध the comparatively superior strength possessed by a word, which in the text of a particular Sūtra is later than another word, which is put in earlier in the Sūtra. This शब्दपरविप्रतिषेध is contrasted with the standard शास्त्रपरविप्रतिषेध which is laid down by Pāṇini in his rule विप्रतिषेधे परं कार्यम् and which lays down the superior strength of that rule which is put by Pāṇini later on in his Aṣṭādhyāyī; e.g. in the rule विभाषा गमहनविदविशाम्, it is not the word हन् although occuring earlier, but the word विश occuring later in the rule, which helps us to decide which विद् should be taken. cf. ज्ञानार्थस्य सत्यपि विदिरूपत्वे अर्थस्य भेदकत्वेन रूपवदाश्रयणात्प्रतिषेधाभाव: । यद्यपि हन्तिना साहचर्यं विदेरस्ति तथापि शब्दपरविप्रतिषेधाद् विशिर्व्यवस्थाहेतुर्न हन्ति: । Kaiyaṭa on P. VII. 2.18; cf. also, P. VI. 1.158 Vārt. 12.

शब्दप्रभा name of a commentary on Bhartṛhari's Vākyapadīya which is available only on the first Kāṇḍa. It was written by Helārāja, the famous commentator of Vākyapadīya.

शब्दपारायण recital or enumeration of one word after another in a language; cf. बृहस्पतिरिन्द्राय दिव्यं वर्षसहस्रं प्रतिपदोक्तानां शब्दानां शब्दपारायणं प्रोवाच नान्तं जगाम । M. Bh. Āhnika 1. Mahābhāṣya Dīpikā says it was a grammatical work. "शब्दपारायणं नाम ग्रन्थ: ।" P. 17 l. 1.

शब्दप्रयोग use of a word in the spoken language which forms in a way the basis of grammar.

शब्दबोधप्रक्रिया a grammar treatise on the denotation and relation of words written by a grammarian named Rāmakṛṣṇa.

शब्दभूषण name of a short gloss on the Sūtras of Pāṇini, written by Nārāyaṇa Paṇḍita.

शब्दभेदनिरूपण name of a small grammatical work written by Rāmacandra Dīkṣita.

शब्दमञ्जरी name of a short grammar work written by Nārāyaṇa Paṇḍita.

शब्दमहार्णवन्यास name of a commentary on Hemacandra's Bṛhadvṛtti.

शब्दरत्न name of a scholarly gloss written by Haridīkṣita on the Manoramā, a commentary by Bhaṭṭoji Dīkṣita on his own Siddhāntakaumudī. The proper name of the commentary is लघुशब्दरत्न of which शब्दरत्न is an abridged form. The commentary लघुशब्दरत्न is generally studied along with the Manoramā by students. There is a bigger work named बृहच्छब्दरत्न written by Hari Dīkṣita, of which the लघुशब्दरत्न is an abridgment.

शब्दरत्नटीका known by the name भावप्रकाशिका, a commentary on Hari Dīkṣita's Śabdaratna, written by Vaidyanātha Pāyaguṇḍe.

शब्दरत्नदीप a commentary on the Laghuśabdaratna written by a grammarian named Kalyāṇamalla.

शब्दरूप the actual form of a word as a collection of letters or वर्णसमूह or वर्णानुपूर्वी irrespective of the sense. In grammar, it is the शब्दरूप that is mainly considered and not the meaning of the word; cf. स्वं रूपं शब्दस्याशब्दसंज्ञा, P. I. 1.68.

शब्दरूपावलि a very brief treatise on declension giving the forms of the seven cases of a few choice-words. The work is studied as the first elementary work and is very common without the name of any specific author. There are different works named शब्दरूपावलि giving declensions of different words which are all anonymous, although from the dates of manuscripts mentioned, they appear to be more than five or six hundred years old.

शब्दवाच्यत्व expression of its sense by a word which occurs to the mind of the hearer as soon as a word is heard.

शब्दविवरण a grammar work on the meaning of words and how it is conveyed, written by a grammarian named वर्णिकुबेरानन्द. The work forms a part of his bigger work दानभागवत. See वर्णिकुबेरानन्द.

शब्दव्युत्पत्ति derivation of a word by tracing it to the root from which it is formed.

शब्दव्युत्पत्तिकौमुदी a small treatise on the derivation of words written by a grammarian named Rājārāma-Śāstrin.

शब्दशक्ति the power possessed by a word of expressing its sense. cf. Vāk. pad. II. 168.

शब्दशास्त्र the sciene of words. The term is generally applied to grammar, although strictly speaking the Mīmāṁsā Śāstra is also a science of words.

शब्दसंचय an anonymous elementary booklet on declension similar to Śabdarūpāvalī.

शब्दसंज्ञा a technical term given to a wording irrespective of the sense element as contrasted with अर्थसंज्ञा. See. e.g. घु. भ or the like; cf. शब्दसंज्ञायां ह्यर्थसंप्रत्ययो यथान्यत्र P. I. 1.44 Vārt. 2.

शब्दसंस्कार preparation of a word for its use. cf. Vāk. pad. III. 14.139.

शब्दसत्त्वप्रकाश a work on grammar said to have been written by a grammarian named इन्द्रदत्त.

शब्दसाध्यप्रयोग a grammar work on the formation of words written by a grammarian named रामनाथशर्मा.

शब्दसिद्धि (1) formation of a complete word fit for use by adding proper suffixes to the crude base and making the necessary modifications; cf. नैव व्याकरणादृते शब्दसिद्धिः । (2) name of a commentary by महादेव on the Kātantra-sūtravṛtti by Durgasiṁha

शब्दसुधा name of a grammar work by a grammarian named अनन्तभट्ट.

शब्दानुशासन lit. science of grammar dealing with the formation of words, their accents, and use in a sentence. The word is used in connection with standard works on grammar which are complete and self-sufficient in all the above-men-

tioned features. Patañjaji has begun his Mahābhāṣya with the words अथ शब्दानुशासनम् referring possibly to the vast number of Vārttikas on the Sūtras of Pāṇini, and hence the term शब्दानुशासन according to him means a treatise on the science of grammar made up of the rules of Pāṇini with the explanatory and critical Vārttikas written by Kātyāyana and other Vārttikakāras. The word शब्दानुशासन later on became synonymous with Vyākaraṇa and it was given as a title to their treatises by later grammarians, or was applied to the authoritative treatise which introduced a system of grammar, similar to that of Pāṇini. Hemacandra's famous treatise, named सिद्धहैमचन्द्र by the author, came to be known as हैमशब्दानुशासन. Similarly, the works on grammar written by पाल्यकीर्तिशाकटायन and देवनन्दिन् were called शाकटायन शब्दानुशासन and जैनेन्द्रशब्दानुशासन respectively.

शब्दान्तर a different wording, as it results from modifications such as āgama, or ādeśa, or lopa ; cf. शब्दान्तरस्य प्राप्नुवन् विधिरनित्यः Par. Śek. Pari. 34.

शब्दामृत a work, explanatory of the Sūtras of Pāṇini, written by a grammarian named विप्रराजेन्द्र.

शब्दार्थचन्द्रिका name of a grammar work by Haṁsavijayagaṇi of the seventeenth century on the introductory verses of Sārasvataprakriyā.

शब्दार्थप्रतिपत्ति, शब्दार्थप्रत्यय knowledge of the meaning of a word from that word when heard, the word being either denotativa (वाचक) or indicative (द्योतक).

शब्दार्थरहस्य a grammatical work on the interpretation of words by Rāmanātha Vidyāvācaspati.

शब्दार्थसंबन्ध the connection between a word and its sense which is a permanently established one. According to grammarians, words, their sense and their connection, all the three, are established for ever ; cf. सिद्धे शब्दार्थसंबन्धे P. I. 1. Vārttika 1, and the Bhāṣya thereon सिद्ध शब्दः अर्थः संबन्धश्चेति । Later grammarians have described twelve kinds of शब्दार्थसंबन्ध viz. अभिधा, विवक्षा, तात्पर्य, प्रविभाग, व्यपेक्षा, सामर्थ्य, अन्वय, एकार्थीभाव, दोषहान, गुणोपादान, अलंकारयोग and रसावियोग; cf. Śṛṅgāraprakāśa. I.

शब्दार्थव्याकरण explanation of the sense of a word as arising from the word by stating the base, the affixes and the modifications to the base and the affixes.

शब्दार्थशास्त्र a science fully dealing with the words in a language and their sense ; the same are शब्दानुशासन which see above.

शब्दावतार name of a grammatical work believed to have been written by Durgavinīta.

शब्दावतारन्यास name of a glass on the Mahābhāṣya attributed to Devanandin.

शब्देन्दुशेखर a popular name given to the Laghuśabdenduśekhara written by Nāgeśabhaṭṭa. See लघुशब्देन्दुशेखर.

शब्देन्दुशेखरटीका, शब्देन्दुशेखरव्याख्या See लघुशब्देन्दुशेखरटीका and लघुशब्देन्दुशेखरव्याख्या.

शब्दोपदेश scientific and authoritative citation or statement of a word as contrasted with अपशब्दोपदेश ; cf. किं शब्दोपदेशः कर्तव्यः आहोस्विदपशब्दोपदेशः आहोस्विदुभयोपदेश इति । M. Bh. in Āhnika 1.

शमादि a class of eight roots headed by शम् which get their vowel lengthened before the conjugational sign य (श्यन्) as also before the

krt. affix इन् (घिनुण्) in the sense of 'habituated to'; e.g. शाम्यति, शमी, भ्राम्यति, भ्रमी etc.; cf. P. VII 3.74 and P. III. 2.141.

शम्भु God Śiva who is supposed to have composed, or to have inspired Pāṇini to compose, the fourteen Sūtras अइउण्, ऋऌक् etc. giving the alphabet of the Pāṇini system; cf. त्रिषष्टिः चतुःषष्टिर्वा वर्णाः शम्भुमते मताः Pāṇ. Śikṣā, St. 3.

शम्भुशिक्षा a Śikṣā work of the Taittirīya school of the Black Yajurveda, composed in the middle of the thirteenth century. It is fairly complete and deals with accent, quantity, hiatus, doubling and so on. It is quoted (verse 36) by Vaidikābharaṇa on Taittirīya Prātiśākhya (I. 40).

शर् a brief term or Pratyāhāra standing for the three sibilant or spirant consonants श्, ष् and स्.

शरणदेव a prominent grammarian of the Eastern school of Pāṇini's system of grammar who lived in the thirteenth century and wrote works on Pāṇini's grammar. His work named दुर्घटवृत्ति which explains according to Pāṇini's rules, the Vārttikas thereon, and the Jñāpakas deduced from them, the various words difficult to be explained, is much appreciated by scholars of grammar. He has quoted from a large number of classical works, and referred to many works of the Eastern grammarians who followed the Kāśikā school.

शरत्प्रभृति the words of the type of शरद् such as विपाश्, अनस्, मनस्, उपानह् etc. which have the compound-ending अ (टच्) added to them when they are at the end of the Avyayībhāva compound; e.g. प्रतिशरदम्, प्रतिविपाशम्. cf. Kāś. on P. V. 4.107.

शरादि a class of words headed by the word शर which have the tad. affix मय (मयट्) added to them in the sense of 'product' or 'portion'; e.g. शरमयम्, दर्भमयम्, मृण्मयम्; cf. Kāś. on P. IV. 3.144; (2) a class of words headed by शर which get their final vowel lengthened before the tad. affix मत् when the whole word forms a proper noun; e.g. शरावती, वंशावती, हनूमान्; cf. P. VI. 3.119.

शर्करादि a class of words headed by शर्करा to which the tad. affix अ (अण्) is added in the sense of इव viz. similarity; cf. शर्करेव शार्करम्, कापालिकम्, पौण्डरीकम् Kāś. on P. V. 3.107.

शर्ववर्मा a reputed grammarian who is believed to have been a contemporary of the poet Guṇāḍhya in the court of Śātavāhana. He wrote the Grammar rules which are named the Kātantra Sūtras which are mostly based on the Sūtras of Pāṇini. In the grammar treatise named 'the Kātantra Sūtra' written by Śarvavarman, the Vedic section and all the intricacies and difficult elements are carefully and scrupulously omitted by him, with a view to making his grammar useful for beginners and students of average intelligence. He is said to have written a commentary on it named Bṛhadvṛtti.

शर्व्यवाय intervention by any one of the spirants श्, ष् and स, which prevents the substitution of ण् for न् but allows the substitution of ष् for स्; cf. चुटुतुलशर्व्यवाये न M. Bh. on P. VIII. 4.2 as also नुम्विसर्जनीयशर्व्यवायेपि P. VIII. 3.58 Vārt. 1.

शल् short term (प्रत्याहार) for the sibilants श्, ष्, स् and ह्; cf. शल इगुपधादनिटः क्सः P. III, 1.44.

शंवर्ग class of letters beginning with श्, i.e. the consonants श्, ष्, स् and ह्.

शशिदेववृत्ति name of a work on grammar by शशिदेव which is mentioned by Al Beruni.

शस् (1) case affix (अस्) of the accusative plural; cf. स्वौजसमौट्छष्टा० P. IV. 1.2; (2) tad. affix applied to words meaning much or little as also to a numeral; e.g. बहुशो ददाति, अल्पशो ददाति, द्विशः, त्रिशः, पादशः etc.; cf. P. V. 4.42, 43.

शांकरी (1) name of a gloss on Koṇḍabhaṭṭa's Vaiyākaraṇabhūṣaṇasāra by Śaṁkaraśāstri Mārulkar; (2) name of a commentary on the Paribhāṣenduśekhara of Nāgeśa written by Śaṅkarabhaṭṭa; (3) The Vyākaraṇa-vidyā or instructions in Grammar given by God Śiva to Pāṇini on which the Śikṣā of Pāṇini has been based.

शाकट a tad. affix added optionally with शाकिन to the words इक्षु and others in the sense of a field producing the thing; e.g. इक्षुशाकटम्; cf. P. V. 2.29.

शाकटायन (1) name of an ancient reputed scholar of Grammar and Prātiśākhyas who is quoted by Pāṇini. He is despisingly referred to by Patañjali as a traitor grammarian sympathizing with the Nairuktas or etymologists in holding the view that all substantives are derivable and can be derived from roots; cf. तत्र नामान्याख्यातजानीति शाकटायनो नैरुक्तसमयश्च Nir. I. 12; cf. also नाम च धातुजमाह निरुक्ते व्याकरणे शकटस्य च तोकम् M. Bh. on P. III. 3.1. Śākaṭāyana is believed to have been the author of the Uṇādisūtrapāṭha as also of the Ṛk Tantra Prātiśākhya of the Sāmaveda; (2) name of a Jain grammarian named पाल्यकीर्ति शाकटायन who lived in the ninth century during the reign of the Rāṣṭrakūṭa king Amoghavarṣa and wrote the Śabdānuśāsana which is much similar to the Sūtrapāṭha of Pāṇini and introduced a new system of Grammar. It has an auto-commentary called Amoghavṛtti. He freely takes help from Pāṇini, Kātantra, Jainendra and Candra. His work named the Śabdānuśāsana consists of four chapters which are arranged in the form of topics, which are named सिद्धि. The grammar work is called शब्दानुशासन.

शाकटायनतरङ्गिणी *a commentary on* Śākaṭāyana's Śabdānuśāsana.

शाकटायनव्याकरण the treatise on grammar written by Śākaṭāyana. See शाकटायन.

शाकटायनशब्दानुशासन name of the treatise on grammar written by पाल्यकीर्ति-शाकटायन.

शाकपार्थिवादि a class of irregular samānādhikaraṇa Samāsas, or Karmadhāraya compound formations, where according to the sense conveyed by the compound word, a word after the first word or so, has to be taken as omitted; cf. समानाधिकरणाधिकारे शाकपार्थिवादीनामुपसंख्यानमुत्तरपदलोपश्च वक्तव्यः । शाकभोजीपार्थिवः शाकपार्थिवः । कुतपवासाः सौश्रुतः कुतपसौश्रुतः । यष्टिप्रधानो मौद्गल्यः यष्टिमौद्गल्यः । M. Bh. on P. II. 1.69 Vārt. 8.

शाकपूणि an ancient writer of Nirukta who is quoted by Yāska; cf. विद्युत् तडिद्भवतीति शाकपूणिः Nir. III. 11, or मानेन अन्यान् जहातीति महानिति शाकपूणिः Nir. III. 13 or ऋत्विक्कस्मात् । ईरणः । ऋग्यष्टा भवतीति शाकपूणिः Nir. III. 19.

शाकल a word frequently used in the Mahābhāṣya for a grammatical ope-

ration or injunction (विधि) which forms a specific feature of the grammar of शाकल्य, viz. that the vowels इ, उ, ऋ, and ऌ remain without phonetical combination and a shortening of them, if they are long; cf. इकोऽसवर्णे शाकल्यस्य ह्रस्वश्च P. VI. 1.127; शाकल्यस्य इदं शाकलम्।; cf. also M. Bh. on P. VI. 1.77, VI. 1.125, VI. 1.27; VI. 2.52, VII. 3.3 and VIII. 2.108; (2) pupils of शाकल्य; cf. शाकल्यस्य छात्रा: शाकला: M. Bh. on P. IV. 1.18; (3) a village in the Vāhīka district; cf. शाकलं नाम वाहीकग्राम: M. Bh. on IV. 2.104 Vārt. 3.

शाकलप्रकृतिभाव absence of a phonetic coalescence (प्रकृतिभाव) as specifically mentioned by शाकल्य. See शाकल.

शाकलप्रतिषेध prohibition of the coalescence of any of the vowels इ, उ, ऋ and ऌ with any dissimilar vowel following it. See शाकल.

शाकल्य name of an ancient grammarian and Vedic scholar who is supposed to have revised the Vedic texts and written their Pada-pāṭha. He is often quoted by Pāṇini and the writers of the Prātiśākhya works; cf. शाकल्यस्य संहितामनुप्रावर्षत् M. Bh. on P. I. 4.84; also on P. I.1.18. IV. 1.18; cf. also उपचारं लक्षणतश्च सिद्धं आचार्या व्यालिशाकल्यगार्ग्या:। R. Pr. XIII.12

शाकिन tad. affix (originally a word formed from शाकी by affixing न as given in M. Bh. on P. V. 2.100), applied to the word इक्षु in the sense of a field producing it; e.g. इक्षुशाकिनम्; cf. भवने क्षेत्रे इक्ष्वादिभ्य: शाकटशाकिनौ Kāś. on P. V. 2.29.

शाखादि a class of words headed by the word शाखा which have the taddhita affix य added to them in the sense of इव i.e. similarity; e.g. शाख्य:, मुख्य:, जघन्य: etc. cf. Kāś. on P. V. 3. 103.

शानच् (1) kṛt affix (आन) substituted for the Ātmanepada लट् affixes, to which म् is prefixed if the base before the affix ends in अ; e.g. एधमान, विद्यमान, etc.; cf. P. III. 2. 124, 125, 126; (2) Vikaraṇa affix (आन) substituted for श्ना before the personal ending हि of the imperative second person singular, if the preceding root ends in a consonant; e.g. पुषाण, मुषाण, cf. P. III. 1.83.

शानन् kṛt affix (आन) substituted for the Ātmanepada affixes insted of शानच्, prescribed after the roots पू and यज्; the application of शानन् for शानच् is for the acute accent on the initial vowel of the root; e.g. पवमान: with the acute accent on the initial vowel as contrasted with विद्यमान: with the acute accent on the last vowel; cf. P. III. 2.128.

शान्तनव an ancient scholar of grammar who wrote a treatise known as the Phiṭ-sūtras on accents. He lived after Pāṇini.

शाब्दबोध verbal interpretation; the term is generally used with reference to the verbal interpretation of a sentence as arising from that of the words which are all connected direcctly or indirectly with the verb-activity. It is defined as पदजन्यपदार्थोपस्थितिजन्यबोध:. According to the grammarians, verbal activity is the chief thing in a sentence and all the other words (excepting the one which expresses verbal activity) are subordinated to the verbal activity and hence are connected with it; cf. पदज्ञानं तु करणं द्वारं तत्र पदार्थधी:। शाब्दबोध: फलं तत्र शक्तिधी: सहकारिणी। मुक्तावली III. 81.

शाब्दबोधतरङ्गिणी a treatise on the theory of verbal import written by ईश्वरानन्द.

शाब्दबोधप्रकाशिका a treatise on the theory of शाब्दबोध written by रामकिशोरचक्रवर्तिन्.

शाब्दबोधवाद theory of verbal import or cognition; the theories to be noted in this respect are those of the Grammarians, the Naiyāyikas and the Mīmāṁsakas, according to whom verb-activity, agent, and injunction stand respectively as the principal factors in a sentence.

शायच् Vikaraṇa affix (आय) substituted for the Vikaraṇa श्ना in Vedic Literature; e.g. गृभाय जिह्वया मधु; cf. Kāś. on P. III 1.84.

शार्ङ्गरवादि a class of words headed by the word शार्ङ्गरव which take the feminine affix ई (ङीन्) making the initial vowel of the word (to which ई of the feminine is added) an acute-accented one; e.g. शार्ङ्गरवी; cf. शार्ङ्गरवाद्यञो ङीन् P. IV. 1.73.

शालच् tad. affix शाल applied to the prefix वि in the sense of the base itself (स्वार्थे). See शङ्कटच्..

शालातुरीय name of the great grammarian Pāṇini given to him on account of his being an inhabitant of शलातुर an old name of the modern Lahore or a name of a place near Lahore; cf. P. IV. 3.14.

शाश्वतिक eternal or permanent, as contrasted with कार्य i.e. produced; cf. एतस्मिन्वाक्ये इन्दुमैत्रेययोः शाश्वतिको विरोधः Sīradeva Pari. 36; cf. also एके वर्णान् शाश्वतिकान् न कार्यान् R. Pr. XIII. 4.

शास्त्र scientific treatment of a subject; a system of thoughts giving a scientific treatment of any subject. The word is applied to the rules of Pāṇini and sometimes to an individual rule; cf. शास्त्रबाध or अशास्त्रबाध or विप्रतिषेधशास्त्र, frequently used by the commentators; cf. न हि संदेहादलक्षणं शास्त्रमित्यर्थः Nāgeśa's Par. Śek. on Pari. 1; cf. पदान्तादिष्वेव विकारशास्त्रम् R. Pr. II. 2.

शास्त्रकृत् the originator or the founder of a Śāstra or system of particular thoughts. The word was used by ancient grammarians for Pāṇini, the founder of the great system of grammar, or of grammar in general; cf. व्यत्ययमिच्छति शास्त्रकृदेषां सोपि च सिध्यति बाहुलकेन M. Bh. P. III. 1.85.

शास्त्रकृत brought about by a rule; brought about by the science of grammar; cf. शास्त्रकृतो योगश्च Nir. I. 2; cf. also क्वचिच्च संनिपातकृतमानन्तर्यं शास्त्रकृतमनानन्तर्यम् M. Bh. on P. VII. 3.54, VIII. 2.38.

शास्त्रहानि harm or injustice to a science; i.e. non-application of a rule although it could apply, there being no prohibition for it; cf. शास्त्रहानिश्च। समुदायैकात्वः शास्त्रं हीयते M. Bh. on P. VI. 1.1 Vārt. 12.

शास्त्रातिदेश supposition of the original in the place of the substitute merely for the sake of the application of a grammatical rule as contrasted with रूपातिदेश, the actual restoration of the original form; cf. किं पुनरयं शास्त्रातिदेशः। तृचो यच्छास्त्रं तदतिदिश्यते। आहोस्विद्रूपातिदेशः तृचो यद्रूपं तदतिदिश्यते M. Bh. on P. VII. 1.95.

शास्त्रार्थ the purpose of a rule of grammar; cf. अतोत्राप्यवयवेन शास्त्रार्थः संप्रतीयते M. Bh. on P. VI. 1.84 Vārt. 5; cf. also, तद्यथा। लोके वसन्ते ब्राह्मणोग्नीनादधीतेति सकृदाधाय कृतः शास्त्रार्थ इति पुनः प्रवृत्तिर्न भवति। M. Bh. on VI. 1. 84 Vārt. 3; VI. 4.104 Vārt. 3.

शास्त्रासिद्धत्व the supposed invalidity of a rule or a set of rules by virtue of the dictum laid down by Pāṇini in पूर्वत्रासिद्धम् VIII. 2.1; cf. शास्त्रासिद्धत्वमनेन

क्रियते। एकादेशशास्त्रं तुक्शास्त्रे असिद्धं भवति। M. Bh. on P. VI. 1.86 Vārt. 5.

शि case-affix इ substituted for the case-affixes जस् and शस् of the nom. pl. and the acc. pl. in the neuter gender; cf. जश्शसोः शिः P. VII. 1.20. This affix शि is called सर्वनामस्थान just like the first five case-affixes in the masculine and fem. gender. This case affix is seen dropped in Vedic passages; cf. शेश्छन्दसि बहुलं (लोपः) P. VI. 1.70.

शिक्षा general name given to a work on Phonetics. Although there are many such works which are all called शिक्षा, the work, which is often referred to, by the word, is the Śikṣā named पाणिनीयशिक्षा, about the authorship of which, however, there is a doubt whether it was the work of Pāṇini or of somebody belonging to his school. The Śikṣā works are helpful, no doubt, for the study of grammar, but no topic belonging to Śikṣā is given by Pāṇini which apparently means that these works do not come under the subject or province of Grammar. The reason why the Śikṣā topics are not given by Pāṇini, is worth consideration. These Śikṣā works are not specifically related to a particular Veda and it cannot be said whether they preceded or succeeded the Prātiśākhya works.

शिखा a variety of the methods of Vedic recital. It is defined as पदोत्तरां जटामेव शिखामार्याः प्रचक्षते। e.g. ओषधयः सं, समोषधयः, ओषधयः सं,-वदन्ते। सं वदन्ते, वदन्ते सं, सं वदन्ते-सोमेन। वदन्ते सोमेन, सोमेन वदन्ते, वदन्ते सोमेन,-सह। सोमेन सह, सह सोमेन, सोमेन सह,-राज्ञा। सह राज्ञा, राज्ञा सह, सह राज्ञा, राज्ञेति राज्ञा। This is an extension of जटा. It is in the order of abbaabc, bccbbcd, cddccde, deeddef, effeef.

शिखा one of the subdivisions of the artificial recitals of the Vedic texts.

शिट् a term for सर्वनामन् (a pronoun) in the works of ancient grammarians; cf. स्वाङ्गशिटामदन्तानाम् Phiṭ Sūtra 29, where शिट् is explained as सर्वनामन् in the gloss.

शित् possessed of, or characterized by, the indicatory letter श्; the kṛt affixes which are marked with the indicatory श् are termed Sārvadhātuka affixes (cf. P. III. 4.113), while, the Ādeśas or substitutes, marked with the indicatory श्, are substituted for the whole of the Sthānin or the original and not for its final letter according to the rule अलोऽन्त्यस्य P. I. 1.52; e.g. शि is substituted, not for the final स of जस् and शस् but for the whole जस and the whole शस्; cf. P. I. 1.55.

शिरस्य produced at the top of the orifice, cerebral.

शिरोमणिभट्टाचार्य a grammarian who wrote the grammatical works कारकविवेक, तद्धितकोश and तिङन्तशिरोमणि.

शिवभट्ट a grammarian, who wrote a commentary named कुङ्कुमविकास on the Padamañjarī of Haradatta. He was the grandson of Nīlakaṇṭha Dīkṣita who was also a grammarian and who wrote an independent work on the Paribhāṣās, named the Paribhāṣāvṛtti.

शिवराम (चक्रवर्ती) a grammarian who wrote a commentary on the Kātantrapariśiṣṭa called the Siddhāntaratnāṅkura.

शिवरामेन्द्र (सरस्वती) a grammarian who wrote (1) a gloss on the sūtras of Pāṇini, (2) a commentary named सिद्धान्तरत्नाकर on the Siddhāntakaumudī, and (3) a commentary on the Mahābhāṣya named Mahābhāṣyaprakāśa.

शिवसूत्र name given to the fourteen small sūtras giving the alphabet which Pāṇini took as the basis of his grammar. The Śivasūtras have got a well-known explanation in verse, named नन्दिकेश्वरकारिका on which there is a commentary of the type of Bhāṣya by उपमन्यु. The origin of the Śivasūtra given by the writer of the Kārikā is summed up in the stanza—नृत्तावसाने नटराजराजो ननाद ढक्कां नवपञ्चवारम् । उद्धर्तुकामः सनकादिसिद्धानेतद् विमर्शे शिवसूत्रजालम् ॥ Nand. 1.

शिवस्वामिन् a grammarian mentioned by Vardhamāna and referred to in the Dhātuvṛttis of Mādhava and Śivaswāmin. He lived in Kashmere in the tenth century.

शिवादि a big class of about ninety words headed by the word शिव which have the tad. affix अ (अण्) added to them in the sense of a descendant (अपत्य) in spite of other affixes such as इञ्, ण्यत् and others prescribed by other rules, which sometimes do not take place, or do so optionally; e g. शैवः; ताक्ष्णः, ताक्षण्यः; गाङ्गः, गाङ्गेयः गाङ्गायनिः; cf. Kāś. on P. IV. 1.112. This class is looked upon as आकृतिगण and a word is supposed to be included in this class, when the affix अ is noticed in spite of some other affix being applicable by some other rule.

शिष्ट (1) cultured and learned people who want to speak correctly and who therefore have studied grammar; cf. के पुनः शिष्टाः । वैयाकरणाः। कुत एतत् । शास्त्रपूर्विका हि शिष्टिर्वैयाकरणाश्च शास्त्रज्ञाः । M. Bh. on P. VI. 1.109; (2) enjoined, prescribed; cf. विपर्ययो ध्रुवशिष्टेऽपरेषाम् । R. Pr. VI. 120.

शिष्टप्रयोग the forms of words used by the learned people; the expression used by such persons; cf. स चावश्यं शिष्टप्रयोग उपास्यः । M. Bh. on P. I. 3. 1 Vārt. 13.

शिष्टव्याख्यान explanation (of doubtful things or expressions) given by the learned people.

शिष्यहिता (वृत्ति) a work on grammar written by उग्रभूति of which a mention is made by Al Beruni in his work.

शी (1) case affix (ई) substituted for the nom. pl. affix जस् (अस्) in the declension of the pronouns, when the affix जस् is preceded by the vowel अ; e.g. सर्वे, विश्वे; cf. Kāś. on P. VII. 1.17; (2) case affix (ई) substituted for औ of the nom. and the acc. dual after fem. bases ending in आ, as also after bases in the neuter gender; e.g. खट्वे, रमे; कुण्डे, वने; cf. Kāś. on P. VII. 1.18, 19.

शीघ्रतर lit. over-rapid; an extra quickness of breath (प्राण) which characterizes the utterance of a sibilant which has got one more property viz. ऊष्मत्व in addition to the three properties (बाह्यप्रयत्न) possessed by the other consonants; cf. शीघ्रतरं सोष्मसु प्राणमेके । R. Pr. XIII. 6.

शीघ्री a person reciting Vedic passages more rapidly, when his recital results into a fault of utterance.

शीर्षण्य principal; chief; the word is used in connection with the utterance of Veda passages which are uttered loudly at the time of the

third pressing (तृतीयसवन); cf. शिरसि तारम् T. Pr. XXIII. 12; cf. शीर्षण्यः स्वरः M.Bh. on P. VI. 1 61.

शुक्लयजुःप्रातिशाख्य name of the Prātiśākhya treatise pertaining to the White Yajurveda which is also called the Vājasaneyi-Prātiśākhya. This work appears to be a later one as compared with the other Prātiśākhya works and bears much similarity with some of the Sūtras of Pāṇini. It is divided into eight chapters by the author and it deals with letters, their origin and their classification, the euphonic and other changes when the Saṁhitā text is rendered into the Pada text, and accents. The work appears to be a common work for all the different branches of the White Yajurveda, being probably based on the individually different Prātiśākhya works of the different branches of the Śukla Yajurveda composed in ancient times. Kātyāyana is traditionally believed to be the author of the work and very likely he was the same Kātyāyana who wrote the Vārttikas on the Sūtras of Pāṇini.

शुण्डिकादि a class of words headed by शुण्डिका to which the taddhita affix अ (अण्) is added in the sense of 'who has come from'; e.g. शौण्डिकः, कार्कणः; cf. Kāś. on P. IV. 3.76.

शुद्ध pure, unmixed; the term is used (1) in connection with a vowel which is not nasalized (आनुनासिक); cf. भाव्यमानेन सवर्णानां ग्रहणं नेति शुद्धोयमुच्चार्यते, Kāś. on P. VII. 1.85; as also, (2) in connection with words which are used in their primary sense and not in any secondary sense; cf. शुद्धानां पठितानां संज्ञा कर्तव्या । संज्ञोपसर्जनीभूतानि न सर्वादीनि M.Bh. on P. I. 1.27 Vārt. 3.

शुद्धाशुबोधसूत्रार्थव्याकरण a gloss on the Āśubodha-grammar, written by a grammarian named Rāmeśvara.

शुभ्रादि a class of words headed by the word शुभ्र to which the taddhita affix एय (ढक्) is added in the sense of a descendant in spite of other affixes being prescribed by some other rules which sometimes are added optionally with this एय; e.g. शौभ्रेयः, वैधवेयः, रौहिणेयः This class is looked upon as आकृतिगण and hence if this affix एय is seen applied although not prescribed actually as in the word गाङ्गेय, the word is supposed to have been included in this class; cf. P. IV. 1.123.

शून utterance with a swollen mouth which is looked upon as a fault of Vedic recital; cf. दुष्टं मुखेन सुषिरेण शूनम् R. Pr. XIV. 2.

शूरसिंह name of a grammarian who wrote a gloss named दीपिका on the Sārasvata Vyākaraṇa.

शे case-ending seen in Vedic Literature substituted for any one of the 21 case-endings as found in Vedic Language; words ending in this शे (ए) are not coalesced with a vowel that follows; e.g. अस्मे इन्द्राबृहस्पती; cf. P. VII. 1.39 and I. 1.13.

शेष (1) any other senses than what are given above; cf. शेषे P. IV.2.92; (2) surname of a reputed family of grammarians belonging to Southern India which produced many grammarians, from the fifteenth century to the eighteenth century. Rāmacandra Śeṣa was the first grammarian in the family who wrote the Prakriyākaumudī in the fifteenth century. His descendants developed the system of studying grammar by the study of topics as

given in the Prakriyā Kaumudī and wrote several works of the nature of glosses and comments.

शेषकृष्ण one of the prominent grammarians belonging to the Śesa family, who was the son of नरसिंहशेष and brother of Rāmacandraśeṣa, the author of Prakriyākaumudī. He wrote a gloss on the Prakriyākaumudī and two small works Prākṛtacandrikā and Padacandrikā. Two other minor grammar works viz. the Yaṅlugantaśiromaṇi and Upapadamatiṅsūtravyākhyāna are ascribed to शेषकृष्ण who may be the same as शेषकृष्ण, the son of नरसिंह, or another, as there were many persons who had the name Kṛṣṇa in the big family. He was preceptor of Bhaṭṭoji Dīkṣita.

शेषचक्रपाणि a grammarian of the Śeṣa family who wrote a small treatise on case-relations named कारकतत्त्व.

शेषशर्मन् also known by the name मनीषिशेषवर्मन्, a grammarian who has written सर्वमङ्गला, a commentary on Nāgeśa's Paribhāṣenduśekhara.

शेषशास्त्री a grammarian who wrote a commentary on the Paribhāṣenduśekhara of Nāgeśabhaṭṭa.

शेषाद्रि a grammarian of the seventeenth century who has written a work, Paribhāṣābhāskara, on the Paribhāṣās of the Pāṇini system; the treatise is written in the manner of Sīradeva's Paribhāṣāvṛtti which has been taken as a basis by him.

शेषे षष्ठी the genitive case used in any other sense than those given in the specific rules. The expression शेषे षष्ठी भविष्यति is often found in commentary works.

शैत्यायन an ancient Grammarian and Vedic scholar who is quoted in the Taittirīya Prātiśākhya for recommending a sharp and distinct nasalisation of the anusvāra and the fifth class-consonants; cf. तीव्रतरमानुनासिक्यमनुस्वारोत्तमेषु इति शैत्यायनः T. Pr. XVII. 1.

शैशिरीय recital of the Ṛgveda in the school named after Śiśira, a pupil of Śākalya.

शैषिक remaining, or remnant; the term is used with reference to a tad. affix prescribed in senses other than those mentioned before the rule शेषे P. IV. 2.92; cf. शैषिकान्मतुबर्थीयाच् शैषिको मतुबर्थिकः। सरूपः प्रत्ययो नेष्टः सन्नन्तान्न सनिष्यते ॥

शौण्डादि a class of words headed by the word शौण्ड which are compounded with a noun in the locative case to form a locative tatpuruṣa compound; e.g. अक्षशौण्डः, अक्षधूर्तः etc. cf. Kāś. on P. II. 1.40.

शौनक a great ancient Vedic scholar who is believed to have written the Ṛk. Prātiśākhya, which is said to be common for the two main branches of the Ṛgveda but which, at present, represents, in fact, all the different branches of the Ṛgveda.

शौनकप्रातिशाख्य a popular name of the well-known Prātiśākhya of the Ṛgveda, named ऋक्प्रातिशाख्य as well as ऋग्वेदप्रातिशाख्य.

शौनकादि a class of words headed by the word शौनक to which the taddhita affix इन् (णिनि) is added in the sense of 'instructed by', provided the word so formed is a portion of what is looked upon as a part of the sacred Vedic Literature; cf. शौनकेन प्रोक्तमधीयते शौनकिनः, वाजसेनयिनः cf. Kāś. on P. IV. 3.106.

श्चुत्व the substitution of the palatal consonants श्, च्, छ्, , ज्, झ्, and ञ् respectively for the similar consonants स्, त्, थ्, द्, ध् and न् of the dental class ; cf. स्तो: श्चुना श्चु: P. VIII. 4.10.

श्तिप् the syllable ति applied to the Vikaraṇa-ending form of a root to denote a root for a grammatical operation. The specific mention of a root with श्तिप् added, shows that the root of the particular class or conjugation shown, is to be taken and not the same root belonging to any other conjugation ; cf. इक्श्तिपौ धातुनिर्देशे ; e.g. अस्यतिवक्तिख्यातिभ्योऽङ् P. III. 1.52. Although operations prescribed for a primary root are applicable to a frequentative root when the frequentative sign य has been omitted, operations prescribed for a root which is stated in a rule with ति (श्तिप्) added to it, do not take place in the frequentative roots; cf. श्तिपा शपानुबन्धेन ...पञ्चैतानि न यङ्लुकि.

श्नम् a vikaraṇa or conjugational sign of the āgama type to be inserted after the last vowel of the roots of the seventh conjugation (रुधादि); e.g. रुणद्धि, भिनत्ति etc. ; cf. रुधादिभ्य: श्नम् P. III. 1.78.

श्ना a vikaraṇa or conjugational sign of the ninth conjugation, to be added to roots headed by क्री before the Sārvadhātuka affixes; e.g. क्रीणाति; cf. क्र्यादिभ्य: श्ना. P. III. 1.81. श्ना is added optionally with श्नु (नु) to the roots स्तम्भ्, स्तुम्भ्, स्कम्भ्, स्कुम्भ्, and स्कु, e.g. स्तभ्नाति, स्तभ्नोति, स्कुभ्नाति, स्कुभ्नोति etc.; cf. P. III. 1.82.

श्नु a vikaraṇa or a conjugational sign to be placed after the roots headed by सु (i.e. roots of the fifth conjugation) as also after the root श्रु, when श्रु is to be changed into शृ, and the roots अक्ष् and तक्ष् ; e.g. सुनोति, सुनुते; cf. स्वादिभ्य: श्नु: P. III. 1.73. It is also added optionally with श्ना to the roots स्तम्भ्, स्तुम्भ्, etc. See श्ना.

श्यन् a vikaraṇa or conjugational sign of the fourth conjugation added to roots headed by दिव्, before the Sārvadhātuka affixes; e.g. दीव्यति, पुष्यति, etc. श्यन् is added optionally with शप् (अ) to the roots भ्राश्, भ्रम्, क्रम् and others, as also to यस्.

श्रद्धा a technical term for noun-stems ending in आ in the feminine gender used in the Kātantra Grammar ; cf. आ श्रद्धा Kāt. II. 1.10.

श्रमणादि a class of words headed by the word श्रमणा with which words in the masculine or the feminine gender are compounded when they stand in apposition ; cf. कुमारी श्रमणा कुमारश्रमणा, युवा अध्यापक: युवाध्यापक; Kāś. on P. II. 1.70.

श्रवण hearing of a phonetic element or a word in the actual speech ; audition ; cf. तस्य चोदात्तस्वरितपरत्वे श्रवणं स्पष्टम्। S. K. on P. I. 2.32. In many technical grammatical terms, affixes and substitutes, there is sometimes a portion of them which is not a vital part of the word, but it is for the sake of causing certain prescribed grammatical operations. The letters or syllables which form such a portion are called इत् and they are only for the sake of grammatical operations (कार्यार्थ), as contrasted with the other ones which are actually heard (श्रुत्यर्थ or श्रवणार्थ).

श्राविन् lit. that which is heard; cf. श्रवणं श्राव:। भावे घञ्। सोस्यास्तीति श्रावी Nyāsa on Kāś. V. 2.37. The term is used in connection with an affix for which no elision is prescribed and hence which remains and is heard; cf.

संशये श्राविणं वक्ष्यति M. Bh. on P. V. 2.37; Kāś. on P. V. 2.37.

श्रीकणोक्त a grammarian who has written a small treatise on corrupt words or ungrammatical words, which is named अपशब्दखण्डन.

श्रीधर (1) an old grammarian who wrote a gloss on Bhāgavṛtti. (2) a grammarian of the last century who has written a commentary named श्रीधरी after him, on the Paribhāṣenduśekhara.

श्रीधरी name of a commentary on the Paribhāṣenduśekhara written by Śrīdhara. See श्रीधर.

श्रीनिवास a grammarian who has written a commentary on the Paribhāṣābhāskara of Haribhāskara.

श्रीनिवासदीक्षित probably same as Śrīnivāsa given above, who wrote a scholarly work on accents named Svarasiddhantacandrikā.

श्रीपति wrote a supplement to Kātantra named Kātantrapariśiṣṭa. It has been commented on by Gopinātha Tarkācārya, Rāmacandra Cakravarti, Śivarāma Cakravarti and others.

श्रीमणिकण्ठ a famous grammarian who held the titles महामहोपाध्याय, प्रगल्भतर्कसिंह and भट्टाचार्य and who has written a systematic work on case-relations named कारकखण्डनमण्डन; the work is also known by the name षट्कारकखण्डनमण्डन.

श्रीमानशेर्मा a famous grammarian of Eastern India who has written a short scholarly gloss named Vijayā on Nāgeśa's Paribhāṣenduśekhara. For details refer to Paribhāṣāsaṁgraha.

श्रुत lit. what is actually heard; the word is used in connection with such statements as are made by the authoritative grammarians, Pāṇini and the Vārttikakāra by their actual utterance or wording, as contrasted with such dictums as can be deduced only from their writings. cf. श्रुतानुमितयोः श्रौतः संबन्धो बलीयान्. Par. Śek. Pari. 104.

श्रुतकेवलिन् a term of a very great honour given to such Jain monks as have almost attained perfection; the term is used in connection with Pālyakīrti Śākaṭāvana, the Jain grammarian शाकटायन, whose works शाकटायनशब्दानुशासन and its presentation in a topical form named शाकटायनप्रक्रिया are studied at the present day in some parts of India. See शाकटायन above.

श्रुति (1) lit. hearing; sound. cf. श्रुतौ च रूपग्रहणम् M. Bh. on P. I. 2.64; perception, as a proof contrasted with inference; cf. ननु च श्रुतिकृतोपि भेदोस्ति M. Bh. on P. VII. 1.72 Vārt. 1; cf. also M. Bh. on P. VIII. 2.25; cf. also तस्मादुच्चश्रुतीनि R. T. 61; (2) authoritative word; the word is sometimes used in connection with the utterances of the Sūtrakāras viz. the Sūtra.

श्रुतिसामान्य common hearing; common form of technically different wordings, such as आ of टाप्, डाप् and चाप् feminine affixes, or ई of ङीप्, ङीष्, and ङीन् fem. affixes; cf. र इति श्रुतिसामान्यमुपादीयते Kāś. on P. VIII. 2.18; cf. also Kāś. on VIII. 2.42 and VIII. 4.1.

श्रूयमाण heard, presented; cf. द्वन्द्वान्ते श्रूयमाणः शब्दः प्रत्येकमभिसंबध्यते; cf. श्रूयमाणेपि लुकि स्वरो भवति । पञ्चन्पुणा M. Bh. on P. VII. 1.73.

श्रेण्यादि a class of words headed by the word श्रेणि, which are compounded with words like कृत if they stand in

apposition, provided the word so compounded has got the sense of the affix च्वि i.e. having become what was not before; cf. अश्रेणय: श्रेणय: कृता: श्रेणिकृता:, एककृता: Kāś. on P. II. 1.59.

श्लथबन्ध a loose connection as obtaining between the various words in the Pada recital, as contrasted with श्लिष्टबन्ध in the Saṁhitā text.

श्लिष्ट or श्लिष्टबन्ध compact arrangement as seen in the Saṁhitā text.

श्लु a term used in the sense of elision or lopa in the case of the affix शप् when it is elided after the roots headed by हु, i.e. roots of the third conjugation as also after any root wherever it is so seen in the Vedic Literature; cf. बहुलं छन्दसि P. III. 4. 76. This श्लु is looked upon as a substitute zero, or nil for the general vikaraṇa शप् in the case of these roots; cf. जुहोत्यादिभ्य: श्लु: P. II. 4.75. The specific feature of this elision of the vikaraṇa शप् by means of the term श्लु, is that it causes reduplication of the roots to which it is added; cf. लुकि प्रकृते श्लुविधानं द्विर्वचनार्थम्। Kāś. on P. II. 4.75 and P. III. 1.10.

श्लुवद्भाव treatment as before the elision named श्लु, i.e. reduplication of the preceding root. This श्लुवद्भाव is prescribed in the case of the roots भी, ह्री, भृ, and हु; cf. भीह्रीभृहुवां श्लुवच्च P. III. 1.39.

श्लुविकरण roots characterized by the addition or application of the conjugational sign which is elided by the use of the term श्लु for elision; roots of the third conjugation; cf. य एते लुग्विकरणा: श्लुविकरणाश्च M. Bh. on P. III. 1.67 Vārt. 2, as also on P. III. 1.91.

श्लुविधि the specific operation caused by श्लु viz. the reduplication for the preceding root; cf. तत्र लुकि श्लुविधिप्रतिषेध:, M. Bh. on P. I. 1.62 Vārt. 6.

श्लोकवार्तिक Vārttika or supplementary rule to Pāṇini's rules laid down by scholars of grammar immediately after Pāṇini, composed in verse form. These Ślokavārttikas, nearly 250, are quoted in the Mahābhāṣya at various places and supposed to have been current in the explanations of Pāṇini's Aṣṭādhyāyī in the days of Patañjali. The word is often used by later commentators. Ślokavārtikas were composed by predecessors of Kātyāyana, Kātyāyana and Patañjali also.

श्वस्तनी a term of ancient grammarians for the first future called लुट् by Pāṇini; cf. परिदेवने श्वस्तनी भविष्यन्त्यर्थे। इयं नु कदा गन्ता यैवं पादौ निदधति M. Bh. on P. III. 3.15.

श्वास lit. breath; the voiceless breath required for uttering some letters; the term is used in the Prātiśākhya and Vyākaraṇa books in the sense of breath which is prominently required in the utterance of the hard consonants, sibilants, visarga and the Jihvāmūlīya and Upadhmānīya letters; the term is used in connection with these letters also; the usual term in use is, of course, श्वासानुप्रदान, the term श्वास showing the property of the breath, with which these letters are characterized.

श्वासानुप्रदान caused by the emission of breath; the term is used in contrast with नादानुप्रदान in connection with hard consonants, surds, visarga, the Jihvāmūlīya and the Upadhmānīya letters; see श्वास above.

श्रोभूति an ancient grammarian who lived before Patañjali; cp. Mahā-

bhāṣya on I. 1.57. The name Śvabhūti instead of Śvobhūti is given by Kaiyaṭa as also in Kāśikā on VII. 2.11.

श्वोभूतिवृत्ति a grammatical work of the type of a gloss on the Sūtras of Pāṇini written by an ancient grammarian श्वोभूति mentioned in the Mahābhāṣya ; cf. स्तोष्याम्यहं पादिकमौदवाहिं ततः श्वोभूते शातनीं पातनीं च M. Bh. on P. I. 1.57. Possibly the grammarian श्वोभूति is referred to in the word श्वोभूत in the verse.

ष

ष् (1) a sibilant letter of the cerebral class of consonants possessed of the properties श्वास, अघोष, कण्ठविवार and महाप्राण ; (2) mute indicatory letter ष्, attached to nouns as also to affixes with which nouns are formed, such as ष्वुन्, ष्कन्, ष्टरच्, ष्ट्रन् etc. showing the addition of the feminine affix ई (ङीष्) ; cf. षिद्गौरादिभ्यश्च P. IV. 1.41 ; (3) changeable to स् when placed at the beginning of roots in the Dhātupāṭha except in the case of the roots formed from nouns and the roots ष्ठिव् and ष्वष्क्; (4) substitute for the last consonant of the roots व्रश्च्, भ्रस्ज्, सृज्, मृज् यज्, राज्, भ्राज् as also of the roots ending in छ् and श् before a consonant excepting a nasal and a semivowel, as also when the consonant is at the end of the word ; e.g. भ्रष्टा, स्रष्टा, यष्टुम्, सम्राट् etc. cf. P. VIII. 2.36; (5) substitute for a visarjanīya preceded by a vowel except अ and followed by a consonant of the guttural or the labial class which does not begin a different word, as also before the words पाश, कल्प, क, काम्य, etc. cf. P. VIII. 3.39 ; cf. also P. VIII 3.41, 43, 44, 45 and 48 for some specified cases ; (6) substitute for स् when placed near a consonant of the cerebral class or near the consonant ष् ; e.g. वृक्षष्षण्डे, वृक्षष्टकारः Kāś. on P. VIII. 4.41.

ष (1) consonant ष्, the vowel अ being added for facility of pronunciation ; (2) compound-ending अ, substituted for the final of the word मूर्धन् at the end of a Bahuvrīhi compound when the word मूर्धन् is preceded by द्वि or त्रि e.g. द्विमूर्धः, त्रिमूर्धः cf. द्वित्रिभ्यां ष मूर्ध्नः P. V. 4.115 (3) a technical term for तत्पुरुषसमास in the Jainendra Vyākaraṇa.

षच् the compound-ending (समासान्त) अ added for the final of the words सक्थि, अक्षि and दारु standing at the end of a Bahuvrīhi compound under specific conditions. e.g. विशालाक्षः, दीर्घसक्थः, द्वयङ्गुलं (दारु); cf. P. V. 4.113, 114.

षट्कारक (1) the six Kārakas or instruments of action, which are differently connected with the verbal activity, viz. कर्तृ, कर्म, करण, संप्रदान, अपादान and अधिकरण ; for details see कारक above ; cf. तत्र शक्तिमतो द्रव्यस्य कारकाख्यायामवान्तरव्यापारनिबन्धना षडुपाख्या भवन्ति । कर्ता कर्म करणं संप्रदानमपादानमधिकरणं चेति । Śṛṅgāra Prakāśa IV ; (2) a work of the name (षट्कारक) written by a Jain grammarian Maheśanandin.

षट्कारकखण्डनमण्डन known also as कारकखण्डनमण्डन a grammar-work on the six case-relations written by a scholar of grammar named श्रीमणिकण्ठ.

षट्कारकनिरूपण a work dealing with the six kinds of instruments of the verbal activity (kārakas) written by Trilokanātha.

षट्कारकबालबोधिनी a short work in verses on the six case-relations written by a grammarian Prabhu-

dāsa who has added his own commentary to it.

षट्कारकलक्षण a small work in verses on the six case-relations ascribed to Amarasiṁha, but very likely the author was Amaracandra, a Jain grammarian of the fifteenth century. The work is also named षट्कारकविवरण.

षट्कारकविचार an anonymous small treatise on the six case-relations in verse-form with a commentary.

षट्कारकविवेचन a small treatise on the six case-relations written by a grammarian Bhavānanda who held the title Siddhāntavāgīśa.

षडवस्था the six kinds of subordinate activities (षड् भावविकाराः ।) which the principal activity of existence called सत्ता, assumes in the ordinary affairs of the world. cp. Vāk. pad. III. 1.36.

षडिकप्रस्ताव a popular name given by grammarians to the topic of grammar which deals with the abbreviated popular forms of proper nouns which are names of persons, as for example the form षडिक for षडङ्गुलिदत्त; cf. ठाजादावूर्ध्वं द्वितीयादचः P. V. 3.83.

षड्गवच् lit. a collection of six cows; secondarily 'a collection of six animals or quadrupeds.' The word षड्गव was prescribed by later grammarians as a tad-affix by means of a Vārtika when they saw the word षड्गव used in language after the word अश्व etc. e.g. अश्वषड्गवम्; cf. प्रकृत्यर्थस्य षट्त्वे षड्गवच् Kāś. on P. V. 2.29.

षड्भाषाचन्द्रिका a work on six dialects written by a Jain grammarian लक्ष्मणसूरि.

षण् a term used instead of the desiderative affix सन् prescribed by P. III. 1.5. to 7, especially when the स of the affix is changed into ष् as for instance in तुष्टूषति etc.; cf. स्तौतेर्ण्यन्तानां षण्भूते च सनि परतः अभ्यासादुत्तरस्य मूर्धन्यादेशो भवति Kāś. on स्तौतिण्योरेव षण्यभ्यासात् P. VIII. 3.61.

षत्व change of the consonant स् into ष् in certain conditions in the formation of a word, or after prepositions in the case of verbs beginning with स्. This cerebralization of स् was a peculiar phonetic change which naturally occurred when स in utterance came after a vowel excepting अ. Some of the Prātiśākhya works have exhaustively treated this change and Pāṇini has also mentioned many rules in connection with it.

षष् (षट्) a technical term used in Pāṇini's grammar for such numeral words (संख्याशब्द) as end with ष् or न् e.g. षष्, पञ्चन्, सप्तन् etc.; cf. ष्णान्ता षट् P. I. 1.24.

षष्ठ a term used in connection with the sixth of the spirants viz. the Jivhāmūlīya letter cf. ऋकारल्कारावथ षष्ठ ऊष्मा R. Pr. I. 18; the term is also used in the sense of the sixth vowel viz. ई. in the Ṛk. Prātiśākhya; cf. युक्ते परे पञ्चमषष्ठयोश्च R. Pr. II. 29.

षष्ठी the sixth case; the genitive case. This case is generally an ordinary case or विभक्ति as contrasted with कारकविभक्ति. A noun in the genitive case shows a relation in general with another noun connected with it in a sentence. Commentators have mentioned many kinds of relations denoted by the genitive case and the phrase एकशतं षष्ठ्यर्थाः (the genitive case has senses a hundred and one in all)

is frequently used by grammarians; cf. षष्ठी शेषे P. II. 3.50; cf. also बहवो हि षष्ठ्यर्थाः स्वस्वाम्यनन्तरसमीपसमूहविकारावयवाद्यास्तत्र यावन्तः शब्दे संभवन्ति तेषु सर्वेषु प्राप्तेषु नियमः क्रियते षष्ठी स्थानेयोगा इति। Kāś. on P. I. 1.49. The genitive case is used in the sense of any kāraka when that kāraka is not to be considered as a kāraka; cf. कारकत्वेन अविवक्षिते शेषे षष्ठी भविष्यति. A noun standing as a subject or object of an activity is put in the genitive case when that activity is expressed by a verbal derivative and not by a verb itself; cf. कर्तृकर्मणोः कृति P. II. 3.65. For the senses and use of the genitive case, cf. P. II. 3.50 to 73.

षष्ठीतत्पुरुष a tatpuruṣa compound with the first member (rarely the second member as in the case of अवयवतत्पुरुष) in the genitive case. The compound is very common as prescribed in the case of a word in the genitive case with any other word connected with it; e g. राजपुरुषः, गुरुपत्नी etc.; the other tatpuruṣa compounds viz. द्वितीयातत्पुरुष, तृतीयातत्पुरुष and others prescribed in connection with specific words or kinds of words. The word षष्ठीसमास is also used in this sense.

षष्ठीनिर्दिष्ट a word put in the genitive case; a substitute given as connected with a genitive case which replaces the whole word which is put in the genitive case unless the substitute consists of a single letter or is characterized by the mute letter इ. cf. षष्ठी स्थानेयोगा। अलोन्त्यस्य। अनेकाल्शित्सर्वस्य etc. cf. P. I. 1.49 to 55.

षष्ठीसमास a compound word formed by one noun with another in the genitive case; see षष्ठीतत्पुरुष above.

षष्ठ्यर्थ sense of the genitive case which is a relation in general. See षष्ठी above.

षाकन् a kṛt affix applied to the roots जल्प्, भिक्ष् कुट्ट् लुण्ट्, and वृ in the sense of an agent, the mute letter ष् signifying the addition of the fem. affix ङीष् e.g. जल्पाकः, भिक्षाकः etc.; fem. base जल्पाकी, वराकी. etc.; cf. P. III. 2.155.

ष्किन् tad. affix इक added to the word पथिन् in the sense of 'a student of' or 'a scholar of' when the word पथिन् is preceded by the word शत or षष्टि. e.g. शतपथिकः, शतपथिकी। cf. शतषष्टेः ष्किन् पथः Kāś. on P. II. 2.60.

षित् an affix or sometimes a word marked by the mute letter ष्. The mute letter ष् attached to roots signifies the addition of the kṛt affix अङ् (अ) in the sense of the verbal activity; e.g. क्षमा from the root क्षमूष् (क्षम्), जरा from जॄष् (जॄ); cf. षिद्भिदादिभ्योऽङ् P. III. 3.104; attached to affixes, ष् signifies the addition of the fem. affix ई (ङीष्), e.g. वराकी, शतपथिकी etc. cf. षिद्गौरादिभ्यश्च P. IV. 1.41. A few roots headed by घट् (roots from घट् to त्वर्) are to be looked upon as षित् for the purpose of the addition of the kṛt. affix अ; e.g. घटा, व्यथा etc. cf. घटादयः षितः। Gaṇasūtra in Dhatupāṭha.

षीध्वम् combination of the verbal ending ध्वम् with the augment सीयुट् prefixed to it, which is changed into षीढ्वम् after a root base ending in a vowel excepting अ; cf. इणः षीध्वं लुङ्लिटां धोऽङ्गात् P. VIII. 3.78 79.

षुक् augment ष् added to (1) मनु before the tad. affixes अञ् and य e.g. मानुषः मनुष्यः; cf. P. IV. 1.161; (2) त्रपु and जतु before the tad. affix अण् e.g. त्रापुषम्, जातुषम्; cf. P. IV. 3.138; (3) धेनु before the tad. affix य, e.g.

धेनुष्या cf. P. IV. 4.89; (4) the root भी before the affix णि of the causal, e.g. भीषयते cf. P. VII. 3.40; (5) the root नी before the affix तृन् (तृ) e.g. नेष्टा; cf. नयतेः षुक् च P. III. 2.135 Vārt. 2 and Vārt. 4.

षेण्यण् tad. affix एन्य added to the word समिध्, e.g. सामिधेन्यो मन्त्रः, सामिधेनी ऋक्; cf. समिधामाधाने षेण्यण्, P. IV. 3.120 Vārt. 10.

षोडशकारिका an anonymous work consisting of only 16 stanzas discussing the denotation of words and that of the case-relations with a commentary by the author himself.

ष्कन् tad. affix क added to the word पथिन् in the sense of 'one who goes', e.g. पथिकः पथिकी; cf. पथः ष्कन् P. V. 1.75.

ष्टरच् tad. affix तर added to the words कासू and गोणी in the sense of smallness; cf. ह्रस्वा कासूः कासूतरी, गोणीतरी Kāś. on P. V. 3.90.

ष्टुत्व cerebralization of the dental consonants as prescribed by the rule ष्टुना ष्टुः P. VIII. 4. 41; e.g. कोयष्टिकष्टीकते, पेष्टा, उड्डीनः etc; cf. Kāś. on P. VIII. 4.41.

ष्ट्रन् (1) kṛt. affix त्र, signifying the acute accent of the initial vowel and the addition of ई to the base in the feminine, added to the root धा in the sense of object (कर्मन्) and to the roots दाप्, नी, शस् and others in the sense of instrument (करण); e.g. धात्री, दात्रम्, नेत्रम्, स्तोत्रम्, पोत्रम् etc; cf. P. III. 2. 181-183; (2) Uṇādi affix त्र as seen in the word गात्र from the root इ; cf. अन्नवधकगात्रविचक्षणाजिराद्यर्थम् P. II. 4.54 Vārt. 12.

ष्ट्लञ् tad. affix ल, causing Vṛddhi to the initial vowel and the addition of the fem. affix ई, applied to the word शमी in the sense of product or portion; शामिल भस्म; cf. P. IV. 3.142.

ष्ठच् tad. affix इक added to the word दशैकादश in the sense of censurable giving of interest or profit; दशैकादशिकः, दशैकादशिकी; cf. Kāś. on P. IV. 4.31.

ष्ठन् tad. affix इक (1) added to the word कुसीद in the sense of giving a sum or something on an objectionable rate of interest or profit; cf. कुसीदं प्रयच्छति कुसीदिकः, कुसीदिकी; cf. P. IV. 4.31; (2) added to the words पौरोडाश and पुरोडाश in the sense of 'explanatory book thereon'; e.g. पुरोडाशिकः पौरोडाशिकः, पुरोडाशिकी, पौरोडाशिकी; cf. P. IV. 3.70; (3) added to the words पर्प and others as also to श्वगण, भस्त्रा and others, विवध, वीवध किशर and others, the words शलालु पात्र and the words आढक, आचित and पात्र at the end of Dvigu compounds in the specific senses mentioned; e. g. पर्पिकः, श्वगणिकः, भस्त्रिकः, शलालुकः व्याढकिकी etc.; cf. P. IV. 4.10, 11, 16, 17, 53, 54, V. 1.46, 54, 55.

ष्ठल् tad. affix इक added (1) to the word आकर्ष (touchstone) in the sense of 'living thereby'; e. g. आकर्षिकः, आकर्षिकी; cf. P. IV. 4.9; (2) to the word आवसथ in the sense of 'dwelling in', e.g. आवसथे वसति आवसथिकः, आवसथिकी; cf. P. IV. 4.74.

ष्फ feminine affix आयनी, termed also तद्धित (1) added, according to the Eastern school of grammarians, to words ending with the tad. affix यञ् (prescribed by rules like गर्गादिभ्यो यञ् IV. 1. 105) e.g. गार्ग्यायणी, वात्स्यायनी as contrasted with गार्गी or वात्सी according to the Western school of Pāṇini; (2) added to form feminine bases of the words from लोहित to कत to which

यञ् has already been added as also to the words कौरव्य and माण्डूक. e.g. लौहित्यायनी, बाभ्रव्यायणी, कात्यायनी, कौरव्यायनी, माण्डूकायनी cf. P. IV. 1.17-19.

ष्फक् tad. affix आयन, added to the words कापिशी and रङ्कु as also to the words वाह्णी, उर्दि in the residual or miscellaneous tad. senses; e.g. कापिशायनं मधु, कापिशायनी द्राक्षा, राङ्कवायणो गौः, वाह्णायनी, औंर्दायनी, पार्दायनी, cf. M. Bh. on P. IV. 2.99 and 100.

ष्यङ् tad. affix य (taking Samprasāraṇa change i.e. ई before the words पुत्र and पति and बन्धु in the Bahuvrīhi compound) added, instead of the affix अण् or इञ्, in the sense of offspring, (1) to words having a long (गुरु) vowel for their penultimate, only in the formation of feminine bases; e.g. कारीषगन्ध्या, कौमुदगन्ध्या, वाराह्या; कारीषगन्धीपुत्रः, कारीषगन्धीपतिः, कारीषगन्धीबन्धुः (Bah. comp.); cf. P. IV. 1.78; (2) to words expressive of family names like पुणिक, मुखर etc. as also to the words क्रौडि, लाडि, व्याडि, आपिशलि etc. and optionally to the words दैवयज्ञि and others in the formation of feminine bases; e.g. पौणिक्या, मौखर्या, क्रौड्या, व्याड्या, आपिशल्या etc.; cf. P. IV. 1.79, 80, 81.

ष्यञ् tad. affix (1) in the sense of 'nature' applied optionally with the affix इमनिच् to words showing colour as also to words headed by दृढ; e.g. शौक्ल्यम्, शुक्लिमा, कार्ष्ण्यम् कृष्णिमा, दार्ढ्यम्, द्रढिमा etc.; cf. P. V. 1.123; (2) in the sense of nature as also in the sense of professional work to words of quality and words headed by ब्राह्मण, e.g. जाड्यम्, ब्राह्मण्यम् cf. P. V. 1.124; (3) to the words चतुर्वर्ण, त्रिलोकी, and others in the same sense as that of those very words; e.g. चातुर्वर्ण्यम्, त्रैलोक्यम् षाड्गुण्यम्, सैन्यम् etc. cf. P. V. 1.124 Vārt. 1.

ष्वुन् kṛt. affix अक added to a root in the sense of a skilled artisan e. g. नर्तकः, नर्तकी; खनकः, खनकी; रजकः; रजकी; cf. P. III. 1.145.

स

स् (1) a sibilant letter of the dental class of consonants possessed of the properties श्वास, अघोष, कण्ठविवार and महाप्राण; (2) substitute for visarjanīya if followed by a hard consonant excepting a sibilant cf. P. VIII. 3.34, 36, 38, 40, 42, 46, 47, 48-54.

स (1) short term for समास used by ancient grammarians; the term is found used in the Jainendra Vyākaraṇa also; cf. तिवाक्कारकाणां प्राक् सुबुत्पत्तेः कृद्भिः सविधिः Jain. Pari. 100; cf. also राजाऽसे; (2) Uṇādi affix स placed after the roots वॄ, तॄ, वद्, हन् and others; cf. Uṇādi-Sūtras 342-349; (3) tad. affix स in the quadruple senses (चातुरर्थिक) applied to the words तृण and others. e.g. तृणसः; cf. P. IV. 2.80; (4) tad. affix स applied to the word मृद् when praise is intended e.g. मृत्सा, मृत्स्नाः; also cf. P. V. 4.41; (5) substitute for the preposition सम् before the words हित and तत; cf. समो हिततयोर्वा लोपः M. Bh. on P. VI. 1.144 Vart. 1.

संकर्ष non-resolution of the consonants य् and व् into इय् and उव् e.g. त्र्यम्बकम् as contrasted with त्रियम्बकम् which is called विकर्ष.

संक्रम (1) joining with a subsequent word after omitting a word or two occurring between; cf. गलत्पदमतिक्रम्य अगलता सह संधानं संक्रमः; e.g. शुद्रे अर्ये for शूद्रे अर्ये where यत् is passed over in the krama and other recitals; cf. V. Pr. IV. 77, 165, 194; (2) a term used in ancient grammars for such affixes and others which do not allow the substitution of guṇa or

vṛddhi for the preceding vowel; the term is also used for the letters क्, ग्, and ङ् when they are mute, serving only the purpose of preventing guṇa or vṛddhi; cf. मृजेरजादौ संक्रमे विभाषा वृद्धिमारभन्ते M.Bh. on P. I. 1.3. Vārt. 10.

संक्षिप्तसार name of a complete grammar-work written by क्रमदीश्वर for facility of study. This grammar appears to have been written before the time of कैयट or हेमचन्द्र, as can be seen from the popular stanza परेत्र पाणिनीयज्ञाः केचित् कालापकोविदाः । एके विश्रान्तविद्याः स्युरन्ये संक्षिप्तसारकाः ॥ It is an epitome of Aṣṭādhyāyī. It is likely that Prakriyā-Kaumudī and Siddhānta-Kaumudī were modelled on Saṁkṣiptasāra. There is a commentary on it by Jumarnandin.

संख्या (1) a numeral such as एक, द्वि etc. In Pāṇini's Aṣṭādhyāyī, although the term is defined as applicable to the word बहु, गण and words ending with the tad. affixes वतु and डति, such as तावत्, कति and the like, still the term is applied to all numerals to which it is seen applied by the people; cf. M. Bh. on P. I. 1.23 also Pari. Śek. Pari. 9; (2) numerical order; cf. स्पर्शेष्वेव संख्या V. Pr. I. 49.

संख्यातानुदेश application respectively of terms stated in the उद्देश्य and विधेय portions in their numerical order when the stated terms are equal in number; cf. यथासंख्यमनुदेशःसमानाम् P. I. 3.10; cf. also पञ्चागमास्त्रय आगमिनः वैषम्यात् संख्यातानुदेशो न प्राप्नोति M. Bh. Āhnika 2.

संख्यान (शब्द) (1) a word denoting a number given to a collection of objects such as पञ्चत्, दशत्, etc. which is used in connexion with groups of objects. cp. Vāk. pad. III. 11. 19. (2) enumeration; statement; cf. एकाजनेकाज्ग्रहणेषु चावृत्ति संख्यानादनेकाच्त्वं भविष्यति । M.Bh. on Śivasūtra 1 Vārt. 10.

संख्यापूर्व with a numeral word placed first or at the beginning; a term used for defining the Dvigu compound; cf. संख्यापूर्वो द्विगुः P. II. 1.52.

संख्यासमुद्देश name given to the eleventh section of the third Kāṇḍa of Vākyapadīya. It deals with number.

संख्येय lit. those that are to be counted; objects of enumeration; cf. बहुव्रीहौ संख्येये डजबहुगणात् P. V. 4.73; cf. also अथवा संख्या नाम इयं परप्रधाना । संख्येयमनया विशेष्यम्, M.Bh. on P. II. 2.24 Vārt. 9.

संगतार्थ a word unit where the senses of two words are mixed together completely as in a compound word such as राजपुरुषः etc.; cf. संगतार्थं समर्थम् M.Bh. on P. II. 1.1. Vārt. 4.

संगम combination of things coming one after another; cf. उदात्तपूर्वोप्यनुदात्तसंगमः where the term is used with respect to a combination of grave syllables; cf. also व्यञ्जनसंगमं संयोगं विद्यात्, R. Pr. XVIII. 19.

संगृहीत included; the word is often used in the Mahābhāṣya in connection with instances which are covered by a rule, if interpreted in a specific way; cf. अथ निमित्तेऽनिमित्तसंबध्यमाने यत्तदस्य योगस्य मूर्धाभिषिक्तमुदाहरणं तदपि संगृहीतं भवति M.Bh. on P. I. 1.57; cf. also एकार्थीभावे सामर्थ्ये समास एकः संगृहीतो भवति, M. Bh. on P. II. 1.1.

संग्रह name of a very vast work on grammar attributed to an ancient grammarian Vyāḍi who is supposed to have been a relative of Pāṇini; cf. संग्रहेऽस्तमुपागते Bhartṛhari's Vākyapadīya cf. also संग्रहप्रतिकञ्चुके; cf.

संग्रहो नाम लक्षश्लोकात्मको व्याडिकृतो ग्रन्थः। Some quotations only are found from the Saṁgraha in grammar works, like Mahābhāṣya and Vākyapadīya, but the work is lost long ago. Mahābhāṣya is greatly indebted to it. cp. Vāk. pad. II. 478-481.

संघात (1) aggregate, collection; the word is often used in grammar in connection with letters (वर्ण); cf. वर्णसंघातः पदम् cf. also संघातस्यैकार्थ्यात् सुबभावो वर्णात् M.Bh. on Śiva Sūtra 5 Vārt. 13; the word is also used in connection with a collection of words; cf. संघातस्य समाससंज्ञा प्राप्नोति। ऋद्धस्य राज्ञः पुरुषः M. Bh. on P. I. 4.13 Vārt. 8; (2) effort made in the utterance of a word; cf. संघातो नाम प्रयत्नः स वाह्याभ्यन्तरत्वेन द्विधा। अनन्तभट्टभाष्य on V. Pr. I. 9. cf. also स संघातादीन् वाक् V. Pr. I. 9.

संघातार्थ collective sense given by a combination of letters called पदार्थ. When the collective sense is given by a combination of words it is called पदार्थ, and when the idea is complete it is called वाक्यार्थ. Sometimes the meaning of a compound word is taken individually and not collectively; such a meaning is called संघातविगृहीतार्थ cf. नामाख्यातग्रहणं संघातविगृहीतार्थं द्रष्टव्यम् M. Bh. on IV. 3.72 Vārt. 1.

संचय a collection or a group; cf. वर्णसंचय which means अक्षरसमाम्नाय or alphabet.

संज्ञा (1) a technical term; a short wording to convey ample sense; a term to know the general nature of things; convention; cf. वृद्धिशब्दः संज्ञा; आदेचः संज्ञिनः M.Bh. on P. I. 1.1 There are two main divisions of संज्ञा—कृत्रिमसंज्ञा or an artificial term such as टि, घु, or भ which is merely conventional, and अकृत्रिमसंज्ञा which refers to the literal sense conveyed by the word such as अव्यय, सर्वनाम and the like. Some grammar works such as the Cāndra avoid purely conventional terms. These saṁjñās are necessary for every scientific treatise. In Pāṇini's grammar, there are the first two chapters giving and explaining the technical terms whose number exceeds wellnigh a hundred. (2) संज्ञान is knowledge (बोध) cp. M. Bh. संज्ञानं संज्ञा, on P. I. 2.53.

संज्ञाशब्द (i) one of the four divisions of words, जातिशब्द, गुणशब्द, क्रियाशब्द and संज्ञाशब्द. The संज्ञाशब्द is also called यदृच्छाशब्द a word forming the name of a thing by virtue of a convention; See यदृच्छाशब्द. (ii) Technical terms in a Śāstra. Pāṇini gives them in first and second adhyāyas of Aṣṭādhyāyī. The technical terms of Prātiśākhyas are the same as those of Aindra system according to some scholars. The techinical terms of Kātantra, Śākaṭāyana (Jain), Jainendra, Bopadeva, Saupadma, Harināmāmṛta and Prabodhaprakāśa are different from those of Pāṇini.

संज्ञाधिकार a topic or a chapter or a portion of a treatise in which technical terms are given and explained; cf. संज्ञाधिकारोयम्; M. Bh. on P. I. 1.46, I. 1.56, I. 4.1, I. 4.23; see the word संज्ञा.

संज्ञापूर्वक an operation with respect to which a techinical term has been expressly mentioned; cf. संज्ञापूर्वको विधिरनित्यः, Par. Śek. Pari. 93.1; Vyāḍi Pari. 53.

संज्ञाभूत (1) that, which by usage has become a technical word possessed of a conventional sense; cf. किं पुनर्यानि एतानि संज्ञाभूतानि आख्यानानि तत्र उत्पत्त्या भवि-

तव्यम्, M. Bh. on III. 1. 26 Vārt. 7; (2) which stands as a proper noun or the name of a person; cf. संज्ञाभूतास्तु न सर्वादय: S. K. on P. I. 1.27.

संज्ञाविधि a rule laying down the definition of a संज्ञा or a technical term as contrasted with कार्यविधि or a rule laying down a grammatical operation; cf. संज्ञाविधौ वृद्धिरादैच् अदेङ्गुणः इति M. Bh. on Śiva Sūtra 3, 4.

संज्ञिन् the recipient or the bearer or possessor of a technical term; cf. संज्ञासंज्ञ्यसंदेहश्च। कुतो ह्येतद् वृद्धिशब्दः संज्ञा, आदैचः संज्ञिन इति। M. Bh. on P. I. 1.1 Vārt. 3; cf. also स्वभावात् संज्ञाः संज्ञिनः प्रत्याय्य निवर्तन्ते M. Bh. on P. I. 1.1 Vārt. 7.

संतान continuity; line; continuous recital.

संदर्भामृत name of a commentary on the Mugdhabodha Vyākaraṇa of Bopadeva, written by a grammarian, named Bholānātha.

संदष्ट a fault of pronunciation when the constituent letters of a word are uttered with the teeth kept close together. Kaiyaṭa has explained the word as वर्धित.

संदेह ambiguity; doubt regarding the wording of a rule or its interpretation or regarding the correctness of a word. It is looked upon as the main purpose of grammar to solve doubts regarding the correctness of words; cf. व्याख्यानतो विशेषप्रतिपत्तिर्नहि संदेहादलक्षणम् Pari. Śekh. Pari. 1.

संदेहनिवृत्त्यर्थ lit. meant for the removal of doubt; the word is used in connection with a word or an expression or an addition of a mute letter, as seen in the expression of the sūtrakāra for the purpose of leaving no kind of doubt regarding the wording or its meaning; cf. तत्र अवश्यं संदेहनिवृत्त्यर्थं विशेषार्थिना विशेषोऽनुप्रयोक्तव्यः M. Bh. on P. II. 2.24. Vārt. 6.

संधारण putting very close in utterance; slurring of a phonetic element when it appears as almost suppressed; cf. संधारणं वर्णश्रुतेः संवरणम्। Uvvaṭa on R. Pr. VI. 5.

संधि euphonic combination; phonetic combination of two vowels or two consonants or one vowel and one consonant resulting from their close utterance; many kinds of such combinations and varieties are given in the Prātiśākhya works. In the Siddhāntakaumudī, Bhaṭṭoji Dīkṣita has given five kinds of such Sandhis at the beginning of his work; cf. पदान्तपदाद्योः संधिः। यः कश्चिद्दिक्शास्त्रसंधिरुच्यते स पदान्तपदाद्योर्वेदितव्यः। ते संधयश्चत्वारो भवन्ति। स्वरयोः व्यञ्जनयोः स्वरव्यञ्जनयोश्च V. Pr. III. 3.

संध्य a diphthong; see the word संधि: cf. अस्थनामनी संध्यम्.

संध्यक्षर diphthong, a vowel resulting from a combination of two vowels, but which is to be looked upon as one single vowel by reason of only a single effort being required for its pronunciation; the letters ए, ऐ, ओ and औ are termed as संध्यक्षर. as contrasted with समानाक्षर. cf. अष्टौ समानाक्षराण्यादितस्ततश्चत्वारि संध्यक्षराण्युत्तराणि R. Pr. I. 10; cf. also T. Pr. II. 13, R. T. 111; cf. also संध्यक्षराणामिदुतौ ह्रस्वादेशे Kāt. Pari. 43.

संनमन interpretation, explanation; cf. यथार्थं विभक्तीः संनमयेत् Nir. 1.

संनिकर्ष contact, juxtaposition; this contact between two letters is called संहिता when it is very close; cf. परः संनिकर्षः संहिता P. I. 4.109.

संनिधापन putting together too close, so that the two phonetic elements

which are so placed, coalesce together and result into a third, or one of the two merges into another.

संनिधि juxtaposition; coming together phonetically very close; cf. पदानामविलम्बिनेनोच्चारणम् Tarka Saṁgraha; अव्यवधानेन अन्वयप्रतियोग्युपस्थितिः Tattvacintāmaṇi 4; the same as संनिकर्ष which see above.

संनिपात (1) a contact or relation of two things. cf. संनिपातो द्वयोः संबन्धः। Pari. Śek. Pari. 85; (2) coming together; cf. न लक्ष्यते विकृतिः संनिपाते M. Bh. on P. III. 2.123 Vārt 5.

संनिपातपरिभाषा the maxim or convention that an operation which is based upon, or is caused or occasioned by, relationship between two things cannot break their relation; in short, such an operation as results in breaking the relationship between two things on which it is based, cannot take place. This dictum is many times followed in grammar in preventing the application of such rules as are likely to spoil the formation of the correct word; many times, however, this dictum has to be ignored; For details see Pari. Śek. Pari. 85; also Mahābhāṣya on P. I. 1.39.

संनिपातलक्षण an operation which is characterized by the relationship between two words or two phonetic elements. See संनिपातपरिभाषा above

संनियोग occurrence together of two or more words in one sentence or in one grammatical rule; cf. संनियोगशिष्टानामन्यतरापाये उभयोरप्यपायः M. Bh. on IV 1.36 Vārt. 4; cf. also एष एव न्यायो यदुत संनियोगशिष्टानामन्यतरापाये उभयोरप्यभावः। तद्यथा देवदत्तयज्ञदत्ताभ्यामिदं कर्तव्यमिति देवदत्तापाये यज्ञदत्तोपि न करोति, M. Bh. on V. 1.64 and 76.

संनिविष्ट placed together in a particular order at a particular place; cf. क्व संनिविष्टानां प्रत्याहारः M. Bh. on P. III. 1.40 Vārt. 3; III. 2.127 Vārt. 6.

संनिवेश order or arrangement of letters; cf. वर्णानामानुपूर्व्येण संनिवेशः समवायः M. Bh. Āhnika I. Vārt. 15; cf. also संनिवेशोन्यः प्रत्याहारार्थः। R. T. I. 3.

संनिहित (1) present by implication; taken as granted; cf. अपि च ऋकारग्रहणे ऌकारग्रहणं संनिहितं भवति M. Bh. on P. I. 1.9. Vārt. 5; (2) nearby, at hand; cf. इह सर्वेषु साधनेषु संनिहितेषु कदाचित् पचतीत्येतद् भवति, कदाचिन्न भवति। M. Bh. on I. 3.1. Vārt. 2; I. 4.23 Vārt. 15.

संपद्यकर्तृ the agent of the activity or of the event which is to take place; cf. अभूततद्भावे संपद्यकर्तरि च्विः। संपद्यतेः कर्ता संपद्यकर्ता Kāś. on P. V. 4.50.

संपृक्त completely mixed in such a way that one of the two or more letters mixed together can neither be distinguished as different, nor can be separated; cf. तद्यथा। क्षीरोदके संपृक्ते आमिश्रीभूतत्वान्न ज्ञायते कियत् क्षीरं कियदुदकम्। एवमिहापि न ज्ञायते कियदुदात्तं कियदनुदात्तम्। M. Bh. on P. I. 2.32.

संप्रतिपत्ति understanding, comprehension of the sense; cf. गौणमुख्ययोर्मुख्ये संप्रतिपत्तिः, M. Bh. on P. VIII. 3.82 Vārt. 2.

संप्रत्यय the same as संप्रतिपत्ति which see above; cf. इतरथा ह्यसंप्रत्ययो यथा लोके M. Bh. on P. I. 1.1 Vārt. 2; cf. also येनोच्चारितेन सास्नालाङ्गूलककुदखुरविषाणिनां संप्रत्ययो भवति स शब्दः। M. Bh. on Āhnika 1.

संप्रदान a kāraka relation or a relation between a noun and the verbal activity with which it is connected, of the type of the donation and the donee; the word is technically used in connection with the bearer of

such a relation ; cf. कर्मणा यमभिप्रैति स संप्रदानम् P. I. 4.32. cf. also Vāk. pad. III. 7.12.

संप्रधारणा simultaneous occurrence. अल्लोपस्य च यणादेशस्य नास्ति संप्रधारणा, M. Bh. on I. 4.2. Vārt. 9; cf. also सिद्धासिद्धयोश्च नास्ति संप्रधारणा M. Bh. on P. VI. 1.9. Vārt. 7.

संप्रयुक्त used together with ; cf. ऌहकारमेति स एव चास्य ढकारः सन्नूष्मणा संप्रयुक्तः R. Pr. 1.22.

संप्रयोग communion, union, e.g. ऋ entering into union with अ because the former has no original (स्थानी) and the latter has no substitute (आदेश). This can be possible by the maxim नष्टाश्वदग्धरथन्याय ; cf. M. Bh. on Vārt. 16, on P. 1.1.50.

संप्रसारण lit. extension ; the process of changing a semi-vowel into a simple vowel of the same sthāna or place of utterance ; the substitution of the vowels इ, उ, ऋ and ऌ for the semi-vowels य्, व्, र् and ल् respectively ; cf. इग्यणः संप्रसारणम् P. 1.1.45. The term संप्रसारण is rendered as a 'resultant vowel' or as 'an emergent vowel'. The ancient term was प्रसारण and possibly it referred to the extension of य् and व् into their constituent parts इ + अ, उ + अ etc. the vowel अ being of a weak grade but becoming strong after the merging of the subsequent vowel into it; e.g. cf. सर्वत्र प्रसारणिभ्यो डः P. III. 2.8. Vārt. 1. For the words taking this saṁprasāraṇa change, see P. VI. 1.13 to 19. According to some grammarians the term संप्रसारण is applied to the substituted vowels while according to others, the term refers to the operation of the substitution ; cf. M. Bh. on P. I. 1.15. The substitution of the saṁprasāraṇa vowel is to be given preference in the formation of a word ; cf. संप्रसारणं तदाश्रयं च कार्यं बलवत् Pari. Śek. Pari. 119.

संप्रसारणबलीयस्त्व the *relative superior* strength of the saṁprasāraṇa change in comparison with other operations occurring simultaneously. The phrase न वा संप्रसारणबलीयस्त्वात् is often used in the Mahābhāṣya which is based upon the dictum of the superior strength of the saṁprasāraṇa substitution, which is announced by the writer of the Vārttikas ; P. VI. 1.17 Vārt. 2. See संप्रसारण.

संबद्धार्थ with senses (of the two words) merely connected with each other and not completely mixed into each other ; cf. संगतार्थं समर्थं संसृष्टार्थं समर्थं संप्रेक्षितार्थं समर्थं संबद्धार्थं समर्थमिति ।.. कः पुनरिह बध्नात्यर्थः । संबद्ध इत्युच्यते यो रज्ज्वा अयसा वा कीले व्यतिषक्तो भवति । M.Bh. on P. II. 1.1. Vārt. 4. This संबद्धार्थत्व is connected with the definition व्यपेक्षा out of the two definitions एकार्थीभाव and व्यपेक्षा cited with respect to the word सामर्थ्य.

संबन्ध (1) lit. connection in general ; cf. धातुसंबन्धे प्रत्ययाः *P. III.* 4. *I. The* word is explained by the general term विशेषणविशेष्यभावः cf. संबन्धो विशेषणविशेष्यभावः Kāś. on P. III. 4.1 ; (2) context, cf. संबन्धादेतद् गन्तव्यं यं प्रति यदप्रधानं तं प्रति तदुपसर्जनं भवति M. Bh. on P. I. 2.43. Vārt. 5.

संबन्धपाद name given by convention by grammarians to the fourth pāda of the third adhyāya of Pāṇini's Aṣṭādhyāyī which begins with the sūtra धातुसंबन्धे प्रत्ययाः P. III. 4.1.

संबन्धसमुद्देश name given to the third section of the third Kāṇḍa of Vākyapadīya. It discusses the relation between a word and its denotation.

संबन्धिशब्द relative term; the term refers to words connected in such a way by their meaning that if one of them is uttered, the other has to be anticipated and undersrood; e.g. पितृ, भ्रातृ; मातृ, भार्या etc. cf. तद्यथा। संबन्धिशब्दाः । मातरि वर्तितव्यम्। पितरि शुश्रूषितव्यम्। न चोच्यते स्वस्यां मातरि स्वस्मिन्वा पितरि इति। cf. also M. Bh. on I. 1.71. cf. also प्रधानमुपसर्जनं च संबन्धिशब्दावेतौ M. Bh. on P. I. 2.43 Vārt. 5; I. 2.48 Vārt. 4. See also M. Bh. on III. 1.19. Vārt. 3.

संबुद्धि (1) a term used in Pāṇini's grammar for the case-affix of the vocative singular; cf. एकवचनं संबुद्धिः P. II. 3. 49; the vocative is, however, not looked upon as a separate case, but the designation संबोधन is given to the nominative case having the sense of संबोधन; (2) the word is also used in the general sense of संबोधन i.e. addressing or calling; cf. एकश्रुति दूरात्संबुद्धौ। किमिदं पारिभाषिक्याः संबुद्धेर्ग्रहणमेकवचनं संबुद्धिः (II. 3.49) आहोस्विदन्वर्थग्रहणं संबोधनं संबुद्धिः M. Bh. on P. I. 2.33.

संबोधन calling or address which is given as one of the additional senses of the nominative case affixes (cf. संबोधने च P. II. 3.47) in addition to those given in the rule प्रातिपदिकार्थलिङ्गपरिमाणवचनमात्रे प्रथमा P. II. 3.46; cf. आभिमुख्यकरणं संबोधनम् Kāś. on P. II. 3.47.

संभव lit. possibility. The word is used in the general sense of the possibility of the application of a rule or of the occurrence of a rule; cf. विधिनियमसंभवे विधिरेव ज्यायान् M. Bh. on VI. 4.49 Vārt.; Pari. Śek. Pari. 100; cf. also असति संभवे बाधनं भवति। अस्ति च संभवो यदुभयं स्यात्। Sīradeva Pari. 35.

संमूर्छित lit. lying inside; present inside. Continuing its own condition or condition or existence as a cause. cp. Vāk. pad. III. 7.118 and प्रतायमानरूपमिव अध्यवसीयमानम्। (Helā.).

संयुक्त (1) closely connected; cf. गृहपतिना संयुक्ते ञ्यः P. IV. 4.90; (2) joint, conjoint; the term is used frequently in connection with two or more consonants in juxtaposition; cf. अननुस्वारसंयुक्तम् । T. Pr. XXII. 15.

संयोग connection in general; the word is used as a technical term in the grammar of Pāṇini, in the sense of two or more consonants coming closely together unseparated by any vowel; cf. हलोनन्तराः संयोगः cf. P. I. 1.7; cf. also अनन्तरं संयोगः V. Pr. I. 48.

संयोगादिलोप the elision of the first of the conjunct consonants if it is स् or क्, provided the conjunct consonants are at the end of a word or followed by a consonant which is not a semi-vowel nor a nasal; e.g. तक्, तष्ठवान् from the root तक्ष्; cf. स्कोः संयोगाद्योरन्ते च P. VIII. 2.29.

संयोगान्तलोप the elision of the final of the conjunct consonants when they are at the end of a word provided they are not formed of र् as the first member and any consonant except स् as the second member; e.g. गोमान्, ऊर्क् etc.; cf. संयोगान्तस्य लोपः, रात्सस्य P. VIII. 2 23, 24.

संवरण lit. concealment; slurring over a consonant by practically merging its sound into that of the following one; the technical term अभिनिधान is also used in the same sense; e.g. षड्ढ्ढा ढा; cf. संधारणं संवरणं श्रुतेश्च R. Pr. VI. 5.

संवादचिन्तामणि name of a small treatise on roots and their meanings written by a grammarian named इन्द्रदत्तोपाध्याय

who has also written a commentary on the Śabdakaustubha called कौस्तुभगुण and सिद्धान्तकौमुदीगूढफक्किकाप्रकाश.

संवार 'one of the external efforts in the production of a sound when the gullet is a little bit contracted as at the time of the utterance of the third, fourth and the fifth of the class-consonants ; cf. कण्ठबिलस्य संकोचः संवारः Uddyota on P. I. 1.9.

संविज्ञात conventional ; lit. known widely among the people, as a result, of course, of convention ; cf. संविज्ञातानि तानि यथा गौरश्वः पुरुषो हस्तीति Nir. I. 12.

संविज्ञान apprehension ; cf. बहुव्रीहौ तद्गुणसंविज्ञानमपि.

संविधान furnishing with the necessary material for an activity. cp. Vāk. pad. III. 12.8. cp. न हि संविधानमेव प्रैषः। अपि तु तत्पूर्वकं प्रेरणं यत् कुर्वन् प्रयोजक इत्युच्यते। संविधानं हि कुर्वन्नपि यावत्प्रेषणं नाचरति न तावत्प्रयोजकः कथ्यते । (हेला.)

संवृत lit. covered or concealed ; name of an internal effort in the production of sound which is accompanied with a laryngeal hum ; cf. संवृतो घोषवान् ; cf. also ह्रस्वस्यावर्णस्य प्रयोगे संवृतम् । प्रक्रियादशायां तु विवृतमेव S. K. on P. I. 1.9 ; cf. also तत्रोत्पत्तेः प्राग्यदा जिह्वाग्रोपाग्रमध्यमूलानि तत्तद्वर्णोत्पत्तिस्थानानां ताल्वादीनां समीपमेव केवलं अवतिष्ठन्ते तदा संवृतता Śabdakaus. on P. I. 1.9.

संश्लिष्ट very closely held together just as the sound of the consonant र् in the vowel ऋ; cf. ऋलवर्णे रेफलकारौ संश्लिष्टौ अश्रुतिधरौ एकवर्णौ where Uvvaṭa has explained the word संश्लिष्ट as एकीभूत; cf. Uvvaṭa on V. Pr. IV. 148.

संसर्ग lit. contact, connection ; (1) contact of the air passing up through the gullet and striking the several places which produce the sound, which is of three kinds, hard, middling and soft ; cf. संसर्गो वायुस्थानसंसर्गः अभिघातात्मकः । स त्रिविधः । अयःपिण्डवद्दारुपिण्डवदूर्णापिण्डवदिति । तदुक्तमापिशलशिक्षायाम् । स्पर्शयमवर्णकरो वायुः अयःपिण्डवत्स्थानमापीडयति । अन्तस्थावर्णकरो दारुपिण्डवत् । ऊष्मस्वरवर्णकर ऊर्णापिण्डवत् । com. on T. Pr. XXIII. 1; (2) syntactical connection between words themselves which exists between pairs of words as between nouns and adjectives as also between verbs and the kārakas, which is necessary for understanding the meaning of a sentence. Some Mīmāṁsakas and Logicians hold that saṁsarga itself is the meaning of a sentence. The syntactical relation between two words is described to be of two kinds अभेदसंसर्ग of the type of आधाराधेयभाव and भेदसंसर्ग of the type of विषयविषयिभाव, समवाय, जन्यजनकभाव and the like.

संसृष्ट words syntactically connected with each other, and hence, capable of expressing the sense of a sentence; cf. संसृष्टो वाक्यार्थः । Vākyapadīya II. 2.

संसृष्टवादिपक्ष the theory, that the meaning of a sentence is a novel thing (अपूर्व), held by some Mīmāṁsakas who believe that words connected with activity display their phenomenal capacity (अनुभाविकाशक्ति) after the recalling of the senses of words by the recalling capacity (सारिकाशक्ति).

संस्कार (1) preparation such as (a) that of a word by placing the affix after the base and accomplishing all the necessary changes, or (b) that of a sentence by placing all words connected mutually by syntax and then explaining their formation ; these two views are respectively called the पदसंस्कारपक्ष and the वाक्यसंस्कारपक्ष; (2) grammatical forma-

tion ; cf. स्वरसंस्कारयोश्छन्दसि नियमः । संस्कारो लोपागमवर्णविकारप्रकृतिभावलक्षणः । Uvvaṭa on V. Pr. I. 1 ; cf. also तत्र स्वरसंस्कारौ प्रादेशिकेन गुणेन अन्वितौ स्याताम् etc. Nir. I.

संस्कृतमञ्जरी a *short handbook on* declension and case-relations written by a grammarian named Sādhusundara, who lived in the beginning of the eighteenth century.

संस्त्यान deterioration of qualities or parts ; contraction. cp. Vāk. pad. III. 13-27 ; III. 14.171. cp. संस्त्यानं संहननं तमोनिवृत्तिः अशक्तिः उपरतिः प्रवृत्तिः प्रतिबन्धः तिरोभावः क्लीवत्वम् । (Saṁgraha quoted by हेला. on Vāk. pad. III. 13.2.

संस्थान stature, form ; cp. Vāk. pad. II. 105 ; III. 1.41.

संस्पृष्ट lit. formed by combination or compact ; the term is used in the Prātiśākhyas for diphthongs which are combinations, in fact, of two vowels which are completely mixed being produced with a single effort. The diphthongs and ऋ also, are called संस्पृष्टवर्ण.

संस्वाद a peculiar phonetic element described along with another one named निगार both of which have got no definite place of utterance in the mouth ; cf. अविशेषस्थानौ संस्वादनिगारौ । पकारनकारयकाराः वा संस्वादे । हकारमकारनासिक्या वा निगारे । com. on R. T. 11.

संस्वार a combination or collection of the Svāras or musical notes for purposes of singing the Sāma hymns.

संहत a note in which two or more accents or tones are mixed up with one another ; cf. Bhāradvāja Śikṣā.

संहार unnecessary contraction of the place (स्थान) as also of the instrument (करण), which results into a fault of utterance called पीडन; cf. विहारसंहारयोर्न्यासपीडने R. Pr. XIV. 2.

संहिता position of words or parts of words in the formation of a word quite near each other which results into the natural phonetic coalescence of the preceding and the following letters. Originally when the Vedic hymns or the running prose passages of the Yajurveda were split up into their different constituent parts namely the words or padas by the Padakāras, the word संहिता or संहितापाठ came into use as contrasted with the पदपाठ. The writers of the Prātiśākhyas have consequently defined संहिता as पदप्रकृतिः संहिता, while Pāṇini who further split up the padas into bases (प्रकृति) and affixes (प्रत्यय) and mentioned several augments and substitutes, the phonetic combinations, which resulted inside the word or pada, had to explain by reason of the close vicinity of the several phonetic units forming the base, the affix, the augment, the substitute and the like, and he had to define the word संहिता rather differently which he did in the words परः संनिकर्षः संहिता। cf. P. I. 4.109 ; cf. also संहितैकपदे नित्या नित्या धातूपसर्गयोः । नित्या समासे वाक्ये तु सा विवक्षामपेक्षते ॥ Śabdakaustubha on Māheśvara Sūtra 5.1.

संहितापाठ the running text or the original text of the four Vedas as originally composed. This text, which was the original one, was split up into its constituent padas or separate words by ancient sages शौनक, आत्रेय and others, with a view to facilitating the understanding of it, and consequently to preserving it in the oral tradition. The original was called मूलप्रकृति of which the पदपाठ and the क्रमपाठ which were comparatively older than the other artificial recitations such as the जटापाठ, घनपाठ and others, are found

mentioned in the Prātiśākhya works.

सक् augment स् added to the roots यम्, रम्, नम् as also to roots which end in आ before affixes of the aorist tense; e.g. अयंसीत्, व्यरंसीत्, अयासीत्, cf. P. VII. 2.73.

सकर्मक a root which, by virtue of the nature of its meaning i.e. verbal activity, requires or expects an object which is covered by the activity; a transitive root. In the passive voice of these roots the object is expressed by the verbal termination and hence it is put in the nominative case.

सकारक accompanied by the qualifying words such as the different Kārakas or causal agents for the verbal activity; cf. आख्यातं साव्ययं सकारकं सकारकविशेषणं वाक्यम्। सकारकम्। ओदनं पचति। M. Bh. on P. II. 1.1. Vārt. 9.

सकृदाख्यातनिर्ग्राह्य capable of being understood on being mentioned only once just as the notion of genus or generality which is so understood; the phrase सकृदाख्यातनिर्ग्राह्य is cited as definition of जाति cf. सकृदाख्यातनिर्ग्राह्या गोत्रं च चरणैः सह। M.Bh. on P. IV. 1.63.

सकृद्गति or सकृद्गतिन्याय the maxim or convention of the non-application of a grammatical rule or operation any longer when, on conflict with another, it has been once set aside. The maxim is सकृद्गतौ विप्रतिषेधे यद्बाधितं तद्बाधितमेव M.Bh. on P. I. 1.56, I.4. 2, VI. 3.42 etc. cf. also Par. Śek. Pari. 40.

सक्रियाविशेषण accompained by a word qualifying the verbal activity; sometimes a verb with such a word makes a sentence; cf. सक्रियाविशेषणं चेति वक्तव्यम्। सुष्ठु पचति। M. Bh. on P. II. 1.1 Vārt. 9.

सगति or सगतिक accompanied by a preposition which is called गति; cf. सगतिरपि तिङ् P. VIII. 1.68; cf. also सगतिरपि। प्रपचति M. Bh. on P. VIII. 1.68.

सङ् a short term or प्रत्याहार made up of the स of सन् in गुप्तिज्किद्भ्यः सन् P. III. 1.5, and the ङ् of महिङ् in P. III. 4.78 with a view to including all affixes from सन् to महिङ्; cf. सङि झलीति कुत्वादयो न सिध्यन्ति, M. Bh. on P. VI, 1.9 Vārt. 7; cf. also M. Bh. on P. VIII. 2.22.

सण् tad. affix सण् prescribed after the word पशु in the sense of collection; e.g. पार्श्वम्; cf. पर्श्वाः सण् P. IV. 2.43 Vārt. 3 for which there is an alternative reading पर्श्वा णस् वक्तव्यः; for facility of grammatical operations णस् is recommended with preference in the Mahābhāṣya; cf. एवं तर्हि णस् वक्तव्यः M. Bh. on P. IV. 2.43 Vārt. 3; (2) सण् is given as a technical term for संयोग in the Prātiśākhya works; cf. सयुक् सण्। संयुक्तं व्यञ्जनं संयोगसंज्ञं भवति R. T. 27.

सत् a short term used for the affixes शतृ (अत्) and शानच् (आन) which are applied to roots to form the present and the future participles; cf. तौ सत् P. III. 2.127; cf. also लृटः सद्वा P. III. 3.14.

सतिशिष्ट prescribed subsequently; occurring after the preceding has taken place; cf. सति शिष्टोपि विकरणस्वरः सार्वधातुकस्वरं न बाधते। although the words सति and शिष्टः are separate still it is habitual to take them combined in an adjectival sense and make the word सतिशिष्ट an adjective to the word स्वर as in the dictum सतिशिष्टस्वरबलीयस्त्वं च P. VI. 1.158 Vārt. 9.

सतिशिष्टस्वरबलीयस्त्व the comparatively superior strength of a subsequent

accent which prevails by the removal of the accent obtaining before in the process of the formation of a word; cf. VI. 1.158 Vārt. 9. See सतिशिष्ट above. cf. Vāk. pad. III. 4.413; III. 14.62.

सत्ता existence, supreme or universal existence; the Jāti par excellence which is advocated to be the final sense of all words and expressions in the language by Bhartṛhari and other grammarians after him who discussed the interpretation of words. The grammarians believe that the ultimate sense of a word is सत्ता which appears manifold and limited in our everyday experience due to different limitations such as deśa, kāla and others. Seen from the static viewpoint, सत्ता appears as द्रव्य, while from the dynamic viewpoint, it appears as a क्रिया. This सत्ता is the soul of everything and it is the same as शब्दतत्त्व or महान् or अस्त्यर्थ; cf. Vākyapadiya II. 121. The static existence, further, is called व्यक्ति or individual with reference to the object, and जाति with reference to the common form possessed by individuals. cf. Vāk. pad. III. 3.464.

सत्त्व an aspect of सत्ता of the type of the static existence possessed by substantives as contrasted with भाव the dynamic type of existence possessed by verbs; cf. भावप्रधानमाख्यातम्। सत्त्वप्रधानानि नामानि। Nir. I; cf. also सत्त्वाभिधायकं नाम निपातः पादपूरणः। R. Pr. XII. 8. V. Pr. VIII. 50. cf. Vāk. pad. III. 1.35.

सत्त्वगुण qualities of a substantive such as स्त्रीत्व, पुंस्त्व, नपुंसकत्व, or एकत्व, द्वित्व and बहुत्व cf. स्त्रीपुंनपुंसकानि सत्त्वगुणाः एकत्वद्वित्वबहुत्वानि च। M. Bh. on P. I. 1.38 Vārt. 6, also on P. I. 2.64 Vārt. 53.

सत्त्वशब्द the word सत्त्व meaning द्रव्य; cf. चादयोऽसत्त्वे। अयं सत्त्वशब्दः अस्त्येव द्रव्यपदार्थकः। M. Bh. on P. I. 4.57.

सत्यप्रबोध name of commentary work on the Sārasvataprakriyā.

सत्यानंद a teacher of Iśvarānanda who wrote Mahābhāṣyapradīpavivaraṇa.

सत्सप्तमी the locative case prescribed by the rule यस्य च भावेन भावलक्षणम् P. II. 3.37 as seen in गोपु दुह्यमानासु गतः; cf. लुकि इति नैषा परसप्तमी। का तर्हि। सत्सप्तमी। लुकि सति इति M. Bh. on P. I. 2.49 Vārt. 2. On account of the frequent occurrence of the word सति in a large number of examples of this locative absolute, the term सतिसप्तमी is used by modern grammarians for the better word सत्सप्तमी in the Mahābhāṣya; cf. M. Bh. on P. VI. 4.23 as also on P. VIII. 3.61.

सदाशिव-अग्निहोत्री name of a modern grammarian of the seventeenth century who has written a gloss on Prātiśākhya works called प्रातिशाख्यदीपिका.

सदाशिव-मिश्र a grammarian of the seventeenth century who has written a commentary on the Sūtras of Pāṇini and a brief commentary on the Mahābhāṣya called गूढार्थदीपिनी or गूढार्थदीपिका which is incomplete.

सदाशिवभट्ट (घुले) a prominent grammarian of the latter half of the eighteenth century who was a resident of Nagpur and whose gloss on the Laghuśabdenduśekhara by name सदाशिवभट्टी is well-known to scholars.

सदाशिवभट्टी name of a commentary written by सदाशिवभट्ट घुले on the Laghuśabdenduśekhara of Nāgeśa.

सदेश lit. belonging to the same place; the word is used in the sense of immediately near; or quite in proximity; cf. अनन्त्यविकारे अन्त्यसदेशस्य Pari. Śek. Pari. 103.

सधीनर् tad affix अधीन proposed by the Vārttikakāra in the sense of 'something in that or from that'; e.g. राजनीदं राजाधीनं; cf. तस्मात्तत्रेदमिति सधीनर् P. V. 4.7 Vārt. 2. The standard affix in such cases is ख (ईन) by the rule अषडक्ष ...अध्युत्तरपदात् खः । P. V. 4.7.

सन् (1) desiderative affix स applied to any root in the sense of desire; e.g. चिकीर्षति, जिहीर्षति, बुभूषति; cf. धातोः कर्मणः समानकर्तृकादिच्छायां वा P. III. 1.7; (2) applied in the specific senses possessed by the root to the roots गुप्, तिज्, कित्, मान्, बध्, दान् and शान्; e.g. जुगुप्सते, तितिक्षते, चिकित्सति, मीमांसते, बीभत्सते, दीदांसते, शीशांसते; cf. P. III. 1.5 and 6. The roots to which सन् is applied are reduplicated and the reduplicated form ending with सन् (स) is looked upon as a different root from the original one for purposes of conjugation, which takes, however, conjugational affixes of the same Pada as the original root; cf. सनाद्यन्ता धातवः III. 1.32.

सन्नतर graver, comparatively more grave; a term used in connection with a grave accent which is followed by a vowel with an acute or circumflex accent; e.g. the vowel इ of सरस्वति in इमं मे गङ्गे यमुने सरस्वति शुतुद्रि; cf. सन्नं इह्वा सन्नतर इत्येतद् भवति M. Bh. on P. I. 2.33.

सन्वद्भाव behaviour like that of the affix सन् in point of its specific features, viz. causing reduplication in the case of the previous root by the rule सन्यङोः VI. 1.9, as also the substitution of इ for अ in the reduplicated syllable (अभ्यास) by P. VII. 4.79. This सन्वद्भाव is prescribed in the case of a root ending in इ (णिच्) before the aorist sign (विकरण) चङ्. cf. सन्वल्लघुनि चङ्परेऽनग्लोपे VII. 4.93.

सपादसप्ताध्यायी a term used in connection with Pāṇini's first seven books and a quarter of the eighth, as contrasted with the term Tripādī, which is used for the last three quarters of the eighth book. The rules or operations given in the Tripādī, are stated to be asiddha or invalid for purposes of the application of the rules in the previous portion, viz. the Sapādasaptādhyāyī, and hence in the formation of words all the rules given in the first seven chapters and a quarter, are applied first and then a way is prepared for the rules of the last three quarters. It is a striking thing that the rules in the Tripādī mostly concern the padas or formed words, the province, in fact, of the Prātiśākhya treatises, and hence they should, as a matter of fact, be applicable to words after their formation and evidently to accomplish this object, Pāṇini has laid down the convention of the invalidity in question by the rule पूर्वत्रासिद्धम् P. VIII. 2.1.

सपूर्व together with a word that is put before, and not with any suffix like बहुच् placed before; cf. सपूर्वायाः प्रथमाया विभाषा. P. VIII. 1.26; सपूर्वाच्च V. 2.87.

सप्तम the seventh of the vowels stated in the alphabet; a word used for the vowel ṛ (ऋ) by ancient grammarians; cf. ओजा ह्रस्वाः सप्तमान्ताः स्वराणाम् R. Pr. I. 14.

सप्तमी (1) the seventh case; the locative case; a term used for the loca-

tive case by ancient grammarians and Pāṇini; cf. न सप्तम्यामन्त्रितयोः V. Pr. III. 139; cf. ईदूतौ च सप्तम्यर्थे P. I. 1.19 or सप्तम्याखल् P. V. 3.10; cf. also द्वितीयादयः शब्दाः पूर्वाचार्यैः सुपां त्रिकेषु स्मर्यन्ते Kāś. on P. II. 3.2; (2) the seventh of the moods and tenses; the optative mood; cf. Kāt. III. 1.20; Hemacandra III. 3.7.

सप्तस्वर lit. the seven accents; the term refers to the seven accents formed of the subdivisions of the three main Vedic accents उदात्त, अनुदात्त and स्वरित viz. उदात्त, उदात्ततर, अनुदात्त, अनुदात्ततर, स्वरित, स्वरितोदात्त, and एकश्रुति; cf. त एते तन्त्रे तरनिर्देशे सप्त स्वरा भवन्ति। उदात्तः। उदात्ततरः। अनुदात्तः। अनुदात्ततरः। स्वरितः। स्वरिते य उदात्तः सोन्येन विशिष्टः। एकश्रुतिः सप्तमः॥ M. Bh. on P. I. 2.33. It is possible that these seven accents which were turned into the seven notes of the chantings of the sāmans developed into the seven musical notes which have traditionally come down to the present day known as सा रे ग म प ध नी; cf. उदात्ते. निषादगान्धारौ अनुदात्ते ऋषभधैवतौ। स्वरितप्रभवा ह्येते षड्जमध्यमपञ्चमाः। Pāṇ. Śikṣā. The Vājasaneyi Prātiśākhya mentions the seven accents differently; cf. उदात्तादयः परे सप्त। यथा-अभिनिहितक्षैप्र-प्रश्लिष्ट-तैरोव्यञ्जन-तैरोविराम - पादवृत्ताथाभाव्याः Uvvaṭa on V. Pr. I. 114.

सप्ताध्यायी a term used for the first seven chapters or books of Pāṇini's grammar; cf. येन्ये सप्ताध्याय्यां स्वरास्ते न संगृहीताः। स्तुः। M. Bh. on P. VI. 1. 158 Vārt. 1.

सम equal in number to something given; cf. यथासंख्यमनुदेशः समानाम् cf. Kāś. on P. I. 3.10.

समन्तभद्र a Jain scholar of great repute who is believed to have written, besides many well-known religious books such as आप्तमीमांसा गन्धहस्तिभाष्य etc. on Jainism, a treatise on grammar called Cintāmaṇi-Ṭippaṇī on Yakṣavarman's Cintāmaṇi.

समन्वयप्रदीपसंकेत a treatise on the philosophy of Vyākaraṇa written as a commentary by the author देवशर्मन् on his own Kārikās on the subject.

समभिव्याहार utterance together of several vocal elements or words; verbal concomitance; cf. अनया परिभाषया स्त्रीप्रत्ययसमभिव्याहारे तद्रहिते दृष्टानां... पर्याप्तत्वमतिदिश्यते Par. Śek. Pari. 71.

समभिहार repetition of an action; intensity of an action. पौनःपुन्यं भृशार्थो वा समभिहारः Kāś. on P. III. 1.22.

समय the omission of words which have already occurred before in the recital of the Pada and other Pāṭhas or recitals, with a view to avoiding an unnecessary repetition; cf. दृष्टक्रमत्वात्समयान् संदध्यात् सर्वशः क्रमे। पदेन च पदाभ्यां च प्रागवस्येदतीत्य च। R.Pr.X.12.

समर्थ (1) having an identical sense; cf. प्रोपाभ्यां समर्थाभ्याम्।...तौ चेत् प्रोपौ समर्थौ तुल्यार्थौ भवतः। क्व चानयोस्तुल्यार्थता। आदिकर्मणि। Kāś. on P. I. 3.42; (2) mutually connected in meaning in such a way that the meanings are connected together or commixed together; समर्थः शक्तः। विग्रहवाक्यार्थाभिधाने यः शक्तः स समर्थो वेदितव्यः। अथवा समर्थपदाश्रयत्वात्समर्थः। समर्थानां पदानां संबद्धार्थानां संसृष्टार्थानां विधिर्वेदितव्यः। Kāś. on P. II. 1.1; cf. also एकार्थीभावो व्यपेक्षा वा सामर्थ्यम्;। (3) connected with relationship of senses, as between the activity and the subject, object, instrument etc., or as between the master and the servant or the possessor and the possessed; cf. राज्ञः पुरुषः or ग्रामं गच्छति, or सर्पिः पिब, but not सर्पिः पिब in the sentence तिष्ठतु सर्पिः पिब त्वमुदकम्।; (4) capable of expressing the sense e.g. a word with the sandhis well observed; cf.

समर्थानां प्रथमाद्वा। सामर्थ्यं परिनिष्ठितत्वम्। कृतसन्धिकार्यत्वमिति यावत्। S. K. on IV. 1.82; cf. also समर्थः पटुः शक्तः इति पर्यायाः। शक्तत्वं च कार्योत्पादनयोग्यत्वम्। etc. । Bālamanoramā on the above.

समर्थनीय that which can be justified; justifiable; एकेन वा द्रव्यवत्त्वमिति समर्थनीयम्। Kāś. on P. V. 2.118.

समर्थपाद name given by Sīradeva and other grammarians to the first pāda of the second adhyāya of Pāṇini's Aṣṭādhyāyī which begins with the sūtra समर्थः पदविधिः P. II. 1.1.

समर्थविभक्ति a case which is appropriate to express the sense of the tad. affix prescribed; e.g. तस्यापत्यम्। तस्येति षष्ठी समर्थविभक्तिः। cf. P. IV. 1.92; तेन रक्तं रागात्। तेनेति तृतीया समर्थविभक्तिः। cf. P. IV. 2.1; cf. प्रकृता समर्थविभक्तिरनुवर्तते तस्येदमिति। M. Bh. on P. IV. 3. 134 Vārt. 2.

समर्थसूत्र the rule समर्थः पदविधिः P. II. 1.1. cf. समर्थसूत्रे उदात्तार इति भाष्यप्रयोगात् S. K. on P. VI. 4.11

समर्थाधिकार the province or the jurisdiction of the rule समर्थानां प्रथमाद्वा (P. IV. 1.82), all the three words in which continue further on, and become vaild in every rule upto the end of the second pāda of the fifth adhyāya; cf. समर्थानां प्रथमाद्वा। त्रयमप्यधिक्रियते समर्थानामिति च प्रथमादिति च वेति च। स्वार्थिकप्रत्ययावधिश्चायमधिकारः। प्राग्दिशो विभक्तिरिति यावत्। स्वार्थिकेषु ह्यस्य उपयोगो नास्ति। विकल्पोपि तत्रानवस्थितः। Kāś. on P. IV. 1.82.

समवस्थित appearing together, presenting themselves together; cf. द्वयोर्हि सावकाशयोः समवस्थितयोर्विप्रतिषेधो भवति। M. Bh. on P. I. 1.3 Vārt. 6.

समवाय (1) combination as contrasted with व्यवाय disjunction or separation; (2) the enumeration of the letters of the alphabet in a particular order so as to facilitate their combination, technically termed प्रत्याहार; cf. वृत्तिसमवायार्थ उपदेशः। का पुनर्वृत्तिः। शास्त्रप्रवृत्तिः। अथ कः समवायः। वर्णानामानुपूर्व्येण संनिवेशः। M. Bh. Āhnika 1 Vārt. 15. cf. also समवायो वर्णगतः क्रमविशेषः। Uddyota on the Bhāṣya mentioned above; (3) contact; cf. रक्तं रागः समवाये स्वराणाम् R. Pr. XIV. 24.

समसण् tad. affix समस् applied to the word इदम् to form the word ऐषमः meaning 'this year'; cf. इदमः समसण्। इदमः समसण् प्रत्ययो निपात्यते संवत्सरेऽभिधेये। अस्मिन्संवत्सरे ऐषमः। M. Bh. on P. V. 3.22 Vārt. 3.

समाख्या appelation; name; mere appelation without any refernce to the real nature of the thing. cf. Vak. pad. III. 6.7.

समागम concourse, coming in close quarters; cf. साङ्गसमागमे R. T. 224.

समाधान, समाधि reply to remove the objection; conclusion.

समान common; the same; cf. समानस्थानकरणा नासिक्यौष्ठ्याः। एतेषां यदेव स्थानं तदेव करणम्; V. Pr. I. 80. समानश्च खेदविगमो गम्यायां च अगम्यायां च M. Bh. on Āhnika 1.

समानकर्तृक having got the same agent; the word is used in connection with actions (क्रिया) having the same agent of the activity; cf. समानकर्तृकेषु तुमुन् P. III. 3.158.

समानपद the same word as contrasted with भिन्नपद a compound word which consists of two or more words. cf. रषाभ्यां नो णः समानपदे P. VIII. 4.1.

समानाक्षर simple vowels or monophthongs अ, इ and उ as contrasted with diphthongs (संध्यक्षर); cf. अष्टौ

समानाक्षराण्यादितस्ततश्चत्वारि संध्यक्षराण्युत्तराणि R. Pr. I. 11. cf. also अथ नवादितस्समानाक्षराणि T. Pr. I. 2. Some writers of Prātiśākhyas held ऋ as संध्यक्षर and not as समानाक्षर; cf. अन्यत्तु मतम्-ऋकारादीनां त्रयाणां स्वरद्वयसंश्लिष्टत्वाभावेपि रूपद्वयसत्त्वादेषा संज्ञा न युक्तेति नवानामेवाहेति। gloss on T. Pr. I. 2.

समानाधिकरण words which have got the same individual object (द्रव्य) referred to by means of their own sense, and which are put in the same case; co-ordinate words; cf. तत्पुरुषः समानाधिकरणः कर्मधारयः P. I. 2.42; cf. अधिकरणशब्दः अभिधेयवाची। समानाधिकरणः समानाभिधेयः। Kāś. on P. I. 2.42.

समानाश्रय having got the same wording to operate on; the word is used in connection with operation which occur in the same word or wording as contrasted with व्याश्रय; cf. समानाश्रये कार्ये तदसिद्धं स्यात् S. K. on P. VI. 4.22; *cf. also* अत्रेति समानाश्रयप्रतिपत्त्यर्थम् Kāś. on P. VI. 4.22.

समापत्ति restoration of the resultant to the original, as for instance, restoration of the padapāṭha and the kramapāṭha to the Saṁhitāpāṭha; cf. प्रकृतिदर्शनं समापत्तिः A. Pr. III. I. 7.

समाम्नाय traditional enumeration or list of words or letters; cf. अक्षरसमाम्नाय, वर्णसमाम्नाय, शब्दसमाम्नाय etc.; cf. अथातो वर्णसमाम्नायं व्याख्यास्यामः V. Pr. VIII. 1. अथ वर्णसमाम्नायः T. Pr. I. 1; cf. also समाम्नायः समाम्नातः स व्याख्यातव्यः Nir. I. 1. समाम्नायः पाठक्रमः। Com. on T. Pr. I. 1.

समारोपित superimposed; secondary notion.

समावेश placing together at one place, simultaneous application, generally with a view that the two or more things so placed, should always go together although in a few instances they may not go together; cf. तदधीते तद्वेद। नैतयोरावश्यकः समावेशः। भवति हि कश्चित्सं पाठं पठति न च वेत्ति। कश्चिच्च वेत्ति न च सं पाठं पठति। M. Bh. on P. IV. 2.59; cf. also व्याकरणेपि कर्तव्यं हर्तव्यमित्यत्र प्रत्ययकृत्कृत्यसंज्ञानां समावेशो भवति M. Bh. on P. I. 4.1.

समास placing together of two or more words so as to express a composite sense; compound composition; cf. पृथगर्थानामेकार्थीभावः समासः। Although the word समास in its derivative sense is applicable to any wording which has a composite sense (वृत्ति), still it is by convention applied to the समासवृत्ति only by virtue of the Adhikārasūtra प्राक् कडारात् समासः which enumerates in its province the compound words only. The Mahābhāṣyakāra has mentioned only four principal kinds of these compounds and defined them; cf. पूर्वपदार्थप्रधानोऽव्ययीभावः। उत्तरपदार्थप्रधानस्तत्पुरुषः। अन्यपदार्थप्रधानो बहुव्रीहिः। उभयपदार्थप्रधानो द्वन्द्वः। M. Bh. on P. II. 1.6; cf. also M. Bh. on P. II. 1.20, II. 1.49, II. 2.6, II. 4.26, V. 1.9. Later grammarians have given many subdivisions of these compounds as for example द्विगु, कर्मधारय and तत्पुरुष (with द्वितीयातत्पुरुष, तृतीयातत्पुरुष etc. as also अवयवतत्पुरुष, उपपदतत्पुरुष and so on) समानाधिकरणबहुव्रीहि, व्यधिकरणबहुव्रीहि, संख्याबहुव्रीहि, समाहारद्वन्द्व, इतरेतरद्वन्द्व and so on.

समासचक्र a short anonymous treatise on compounds which is very popular and useful for beginners. The work is attributed to वररुचि and called also समासपटल. The work is studied and committed to memory by beginners of Sanskrit studies in the Pāṭhaśālās of the old type.

समासमञ्जरी a metrical work on compounds which has no author mentioned in or assigned to it.

समासवाद (1) a short treatise on compounds by गोविन्दचक्रवर्तिन्; (2) a small compendium on compounds written by a grammarian named सार्वभौम.

समासशोभा a short treatise on compounds by यशःसागर.

समासान्त secondary suffixes which are prescribed at the end of compounds in specific cases and which are looked upon as taddhita affixes; e.g. the Samāsānta डच् (अ), causing elision of the last syllable of the compound word, is added to compounds called संख्याबहुव्रीहि; e.g. उपदशाः, पञ्चपाः etc. P. V. 4 73 Samāsānta अ is added to compounds ending with ऋच्, पुर, अप्, and धुर, and अच्, to words ending with सामन्, लोमन्, अक्षन्, चतुर्, पुंस्, अनडुह्, मनस्, वर्चस; तमस, श्रेयस, रहस, उरस, गो, तावत्, अध्वन्, etc. under specific conditions; cf. P. V. 4.68 to 85. अच् (अ) is added at the end of the tatpuruṣa compounds to the words अङ्गुलि, and रात्रि, under specific conditions; cf. P. V. 4 86, 87; टच् (अ) is added at the end of tatpuruṣa compounds ending in राजन्, अहन्; सखि, गो, and उरस् and under specific conditions to those ending in तक्षन्, श्वन्, सक्थि, ना, खारी, and अञ्जलि as also to words ending in अस् and अन् in the neuter gender in Vedic Literature, and to the word ब्रह्मन् under specific conditions; cf. P. V. 4.91 to 105; टच् is added at the end of समाहारद्वन्द्व compounds ending in च्, छ्, ज्, झ्, ञ्, द्, ष् and ह् and at the end of अव्ययीभाव compounds ending with the words शरद्, विपाश्, अनस्, and मनस् etc. as also at the end of words ending in अन् or with any of the class consonants except nasals, cf. P. V. 4.106-112; षच् (अ) is added to Bahuvrīhi compounds ending with सक्थि and अक्षि as limbs of the body, as also with अङ्गुलि, while ष, अप् and अच् are added to specified words under special conditions; the Samāsānta affix असिच् (अस्) is added at the end of a Bahuvrīhi compound ending in प्रजा, and मेधा, the Samāsānta affix इच् is added at the end of the peculiar Bahuvrihi compound formed of दण्ड, मुसल etc. when they are repeated and when they show a fight with the instruments of fight exchanged; cf. P. V. 4.113-128. Besides these affixes, a general समासान्त affix कप् is added necessarily or optionally as specified in P. V. 4.151-159.

समासान्तशब्दादेश a substitute for a word or its part at the end of a compound prescribed for certain specified words under specified conditions; e.g. ज्ञु for जानु, ऊधन् for ऊधस्, धन्वन् for धनुस्, जानि for जाया, गन्धि for गन्ध, पाद् and पद् for पाद, दत् for दन्त, ककुद for ककुद्; cf. P. V. 4.129-150.

समासान्तोदात्त the acute accent prescribed in general at the end of compounds excepting the Bahuvrīhi and some specified compounds; cf. P. VI. 1.223 and VI. 2.1. to end.

समाहार collection, collective notion, which is one of the four senses of the indeclinable च. The collective notion by nature being single, the dvandva compound formed of words showing such a collection takes the neuter gender and singular number affixes; cf. यदा तिरोहितावयवविवक्षा संहतिः प्रधानं तदा समाहारः Sīradeva Pari. 16; cf. also P. II. 2.29 and II. 1.51. (2) Term for प्रत्याहार in Bopadeva's grammar.

समुच्चय accumulation which is one of the four senses of the indeclinable

च and which means the anticipation of another allied by the express mention of one, in which sense the Dvandva compound prescribed by the rule चार्थे द्वन्द्वः does not take place; cf. समुच्चयः । प्लक्षश्च इत्युक्ते गम्यत एतन्न्यग्रोधश्चेति M. Bh. on P. II. 2.29 Vārt. 15.

समुच्चिताभिधान denotation of objects put togethar as by the indeclinable च; cp. Vāk. pad. II. 195. 196.

समुदाय aggregate, totality, collection of individual members; cf. समुदाये प्रवृत्ताः शब्दाः क्वचिदवयवेष्वपि वर्तन्ते also cf. समुदाये व्याकरणशब्दः अवयवे नोपपद्यते M.Bh. Āhnika 1 Vārt. 14; cf. also समुदाये वाक्यपरिसमाप्तिः । Par. Śek. Pari. 108.

समुद्देश specific individual mention or discussion; the term is used in connection with the several sections of the third Kāṇḍa or book of Bhartṛhari's Vākyapadīya.

समुपस्थापन simultaneous presentation of different grammatical operations; cf. वसुसंप्रसारणादीनामाभाच्छास्त्रीयाणामेव असिद्धत्वादन्तरङ्गबहिरङ्गयोर्युगपत्समुपस्थानं नास्तीति परिभाषा न प्रवर्तते । Kāś. on P. VI. 4.22.

समुपस्थित presenting themselves simultaneously; the word is used in connection with two grammatical operations which present themselves simultaneously.

समूह aggregate, group or collection; one of the prominent senses in which the tad. affixes अण् and others are prescribed. These affixes are called सामूहिक; e.g. काकम् (काकानां समूहः); similarly भैक्षम्, राजकम्, कैदार्यम्, जनता, मायूरम्. पाश्या, रथ्या, etc. cf. P. IV. 2.37 to 51.

समूहप्रचय a single collection of several things forming one unit of sense as the sense of a द्विगु compound. cp. Vāk. pad. III. 14.599.

सयुक् connected, the word was used by ancient grammarians in the sense of संयुक्त; cf. सयुक् हण् R. T. 27.

सर Uṇādi affix सर mentioned in the rule तितुत्रतथसिसुसरकसेषु च P. VII. 2.7. e.g. अक्षरम्; cf. अशेः क्सरन् Uṇādi. III. 70.

सरक्, सरन् (क्सरन्) Uṇādi affix सर e.g. कृसरः, धूसरः, वर्सम्, तर्सम्, cf. Uṇādi III. 70-77.

सरला name of a comparatively modern lucid commentary written by Tārānātha Tarkavācaspati on the Siddhāntakaumudī.

सरस्वतीकण्ठाभरण called also सरस्वतीसूत्र, name of a voluminous grammar work ascribed to king Bhoja in the eleventh century. The grammer is based very closely on Pāṇini's Aṣṭādhyāyī, consisting of eight chapters or books. Although the affixes, the augments and the substiutes are much the same, the order of the Sūtras is considerably changed. By the anxiety of the author to bring together, the necessary portions of the Gaṇapāṭha, the Uṇādipāṭha and the Paribhāṣās, which the author has included in his eight chapters, the book instead of being easy to understand, has lost the element of brevity and become tedious for reading. Hence it is that it is not studied widely. It has an auto-commentary by Bhoja himself. There is a commentary called Hṛdayahāriṇī by Daṇḍanātha, Puruṣakāra by Kṛṣṇa, Ratnadarpaṇa by Rāmasimhadeva and a work called Prakriyāsindhusetu mentioned by Viṭṭhala in his Prasāda. For details see pp. 392, 393 Vyākaraṇa Mahābhāṣya Vol. VII. D. E. Society's edition.

सरूप (1) having the same form for practical purposes such as the form

आ possessed by टाप्, डाप्, and चाप् or the form अ possessed by the affixes अण्, अच्, घ, क, ण and others; (2) having the same form even literally, but possessed of different senses; e.g. the works माष, अक्ष, पाद etc.; समानानामेकशेष इत्युच्यमाने यत्र सर्वं समानं शब्दोर्थश्च तत्रैव स्यात् । वृक्षाः प्लक्षाः इति । इह न स्यात् । अक्षाः पादाः माषाः इति । रूपग्रहणे पुनः क्रियमाणे न दोषो भवति । M. Bh. on P. I. 2.64.

सर्वत्र lit. at all places, on all occasions; the word is used in connection with an essential application of a rule and not optionally in some cases; cf. सर्वत्र लोहितादिकतन्तेभ्यः । पूर्वेण नित्ये प्राप्ते विकल्पार्थं वचनम् । Kāś. on P. IV. 1.18; cf. also प्रत्यये भाषायां नित्यवचनम् P. VIII. 4.45 Vārt. 1, सर्वत्र शाकल्यस्य VIII. 4.51. etc.

सर्वथा at all costs, in any case, in all places; cf. सर्वथावरकालैव M. Bh. on P. I. 1.69 Vārt. 4; cf. also तथा तेषां घोषिणः सर्वथोष्मभिः R̥. Pr. XII. 2.

सर्वनामन् pronoun; lit. standing for any noun. There is no definition as such given of the word pronoun, but the words, called pronouns, are enumerated in Pāṇini's grammar one after another in the class or group headed by सर्व (सर्व, विश्व, उभ, उभय, words ending in the affixes डतर and डतम, अन्य etc.) which appear to be pronouns primarily. Some words such as पूर्व, पर, अवर दक्षिण, उत्तर, अपर, अधर, स्व, अन्तर etc. are treated as pronouns under certain conditions. In any case, attention has to be paid to the literal sense of the term सर्वनामन् which is an ancient term and none of these words when standing as a proper noun, is to be treated as a pronoun; cf. सर्वादीनि सर्वनामानि P. I. 1. 27, cf. also संज्ञोपसर्जनीभूतास्तु न सर्वादयः M. Bh.; on P. I. 1.27 Vārt. 2; (2) The word सर्वनामन् means also a common term, a general term; cf. एकश्रुतिः स्वरसर्वनाम, यथा नपुंसकं लिङ्गसर्वनाम M. Bh. on P. VI. 4.174 Vārt. 4.

सर्वनामस्थान a term used in Pāṇini's grammar, for the first five case-affixes सु, औ, जस्, अम् and औ as also for the nom. and acc. pl. affix इ (शि) of the neuter gender. The term appears to be an old one, which was used, by a specific mention, for the first five case-affixes which caused a special change in the base before them in the case of many words; cf. शि सर्वनामस्थानम् । सुडनपुंसकस्य P. I. 1.42-43. For details see Vyākaraṇamahābhāṣya Vol. VII. D. E. Society's ed. p. 239 footnote.

सर्वनिघात grave accent (अनुदात्त) for the whole word, generally for a verbal form or a word in the vocative case, if preceded by another word which is not a verb. The term is used in contrast with शेषनिघात the grave accent for the remaining vowels of a word when a particular vowel is definitely fixed as an acute or an independent Svarita or circumflex; cf. P. VIII. 1.28 to 74.

सर्वपदादेश a substitute for the entire word and not for a part of it. This doctrine of सर्वपदादेश everywhere is advocated by grammarians in consonance with their doctrine of शब्दनित्यत्व; cf. सर्वे सर्वपदादेशा दाक्षीपुत्रस्य पाणिनेः । एकदेशविकारे हि नित्यत्वं नोपपद्यते ॥ M.Bh. on P. I. 1. 20, VII. 1.27.

सर्वप्रतिषेध a general prohibition of every grammatical operation that presents itself; cf. नान्तःपादमिति सर्वप्रतिषेधः । M. Bh. on P. VI. 1.115.

सर्वप्रसङ्ग a presentation of all the substitutes for all the original ones

indiscriminately ; an application in all cases irrespective of any special consideration ; cf. स्थानिन एकत्वनिर्देशाद- नेकादेशनिर्देशाच्च सर्वप्रसङ्गः । M. Bh. on P. I. 1.50 Vārt. 1 and 12 ; cf. also M.Bh. on P. I. 1.60, I. 3.2, 3,10 etc.

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सर्वरक्षित spelt as शर्वरक्षित also ; a Buddhist grammarian who is believed to have redacted or revised the grammar work Durghaṭavṛtti of Śaraṇadeva.

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सवचन with the notion of number included in the sense of the base itself; see सलिङ्ग.

सवर्ग belonging to the same class of letters; cf. उता सवर्गः । उकारेण लक्षित आदिः सह वर्गेण ग्राह्यः । चोः कुः । Cāndra I. 1.2.

सवर्ण cognate, homophonic; a letter belonging to the same technical category of letters *possessing an identical place of utterance* and internal effort; cf. तुल्यास्यप्रयत्नं सवर्णम् P. I. 1.9. For example, the eighteen varieties of अ, due to its short, long and protracted nature as also due to its accents and nasalization, are savarṇa to each other. The vowels ऋ and ऌ are prescribed to be considered as Savarṇa *although their place of utterance differs.* The consonants in each class of consonants are savarṇa to one another, but by the utterance of one, another cannot be taken except when the vowel उ has been applied to the first. Thus कु stands for क्, ख्, ग्, घ्, and ङ्. cf. तुल्यास्यप्रयत्नं सवर्णम् P. I. 1.9. and अणुदित्सवर्णस्य चाप्रत्ययः P.I. 1.69.

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सस्थान having got an identical place of utterance; the word is much used in the Prātiśākhya works; cf. सस्था-

नेन घोषिणां घोषिणैव R. Pr. XIII. 5. सस्थानत्वमिति। जिह्वामूलीयस्येयं पूर्वाचार्यसंज्ञा। शर्परे विसर्जनीयः इत्येवात्र भवति।

सस्थानतर more sasthāna i.e. nearer among those that have the same sthāna or place of production; cf. ननु च एङः सस्थानतरौ अर्धैकाराधौंकारौ M.Bh. on P. I. 1.48 Vārt. 3.

सस्वर lit. connected with a vowel; the term is used in connection with a consonant as connected with a vowel for purpose of syllabication, the vowel being either the previous one or the succeeding one.

सहचरित going together; occurring together; e.g. विपराभ्यां जेः (where परा is taken as the preposition परा and not the pronoun परा which is the fem. base of पर on account of the paribhāṣā सहचरितासहचरितयोः सहचरितस्यैव ग्रहणम्); cf. Pari. Śek. Pari. 103.

सहविवक्षा the same as युगपद्विवक्षा, the desire to put quite closely with each other; cf. सहविवक्षायामेकशेषः। युगपद्विवक्षायामेकशेषेण भवितव्यम् M.Bh. on P. I. 2.64 Vārt. 19, I. 2.105 Vārt. 5.

सहोक्ति simultaneous expression of words as found in the Dvandva compound; cf. सहोक्तौ द्वन्द्वः Hem. III. 1.117.

सांख्य a rule or a topic concerning number; cf. यदि तर्हि कृत्स्नः पदार्थोभिधीयते लैङ्गाः सांख्याश्च विधयो न सिध्यन्ति, M. Bh. on P. II. 2.24. Vārt. 8.9.

सांग्रहसूत्रिक a student of संग्रहसूत्र; the word occurs in the Mahābhāṣya along with वार्तिकसूत्रिक, and it may therefore mean a student of the stupendous work named the Saṁgraha of व्याडि which is believed to have consisted of small numerous sūtralike assertions, with an exhaustive gloss thereon. See संग्रह.

सांन्यासिक lit. placed as a deposit, i.e. without any special purpose for the time being; the word is used in connection with a word in a rule which apparently is superfluous; cf. तदेतन्नित्यग्रहणं सांन्यासिकं तिष्ठतु तावत्। M. Bh. on P. VII. 1.81; cf. also M. Bh. on III. 2.107, VI. 1.8, VII. 2.86.

सांप्रतिक (1) what is actually expressed or found in the context; cf. सांप्रतिकाभावे भूतपूर्वगतिर्विज्ञायते M. Bh. on P. VI. 1.177 Vārt. 1; (2) original, found in the original context or Prakṛti; cf. सांप्रतिके प्रकृतिस्थे कण्ठे सति हकारो नाम बाह्यः प्रयत्नः क्रियते T. Pr. II. 6; (3) of the present time; cf. Puruṣ. Pari. 15.

सांहितिक original, as belonging to the Saṁhitāpāṭha of the Sūtras and not introduced for some additional purpose without forming a part of the actual affix; cf. आकर्षात् ष्ठल्। इह केषांचित्सांहितिकं षत्वं केषांचित्पिदर्थम् M. Bh. on P. IV. 4.9.

साकच्क together with the affix अकच् which is inserted in a pronoun after its last vowel; cf. साकच्काद्वा सावौत्वप्रतिषेधो वक्तव्यः। असकौ असुकः। M. Bh. on P. VII. 2.107; cf. also किमः कः। साकच्कस्याप्ययमादेशः। Kāś. on P. VII. 2.108.

साकाङ्क्ष possessed of an expectancy in meaning; cf. भवेत् पूर्वं परमाकाङ्क्षतीति साकाङ्क्षं स्यात्परं तु कथं साकाङ्क्षम् M. Bh. on P. III. 2.114.

सागमक possessed of the augment; cf. अनागमकानां सागमका आदेशाः M. Bh. on P. I. 1.20. Vārt. 5, also on P. I. 1.46; cf. also the verse सर्वे सर्वपदादेशा दाक्षीपुत्रस्य पाणिनेः। एकदेशविकारे हि नित्यत्वं नोपपद्यते। quoted in the Mahābhāṣya to support the view that augments are not inserted, but a word with an augment replaces a word with-

out that augment; cf. M. Bh. on P. I. 1.20 Vārt 5.

साति (1) tad. affix in the sense of entirety with respect to the occurrence of a thing where it was not before. e.g. उदकसाद्भवति लवणम्, अग्निसाद् भवति cf. P. V. 4.52, 53; (2) tad. affix in the sense of 'handing over' or 'entrusting'; e.g. राजसाद् भवति, ब्राह्मणसात् करोति, cf. P. V. 4.55.

सात्त्व of a substantive, belonging to the object; cf. सत्त्वस्य इदम्। अपि वा मेदसश्च पशोश्च सात्त्वं द्विवचनं स्यात्। Nir. VI. 16.

साधक instrument of an activity; cf. सर्वाणि कारकाणि साधकानि M. Bh. on I. 1.42; cf. also साधकं निर्वर्तकं कारकसंज्ञं भवतीति वक्तव्यम् M. Bh. on I. 4.23. See the word कारक above.

साधकतम most efficient in the accomplishment of an action; the kāraka called Karaṇa; cf. साधकतमं करणम्। P. I. 4.42. See the word करण.

साधन the same as साधक or कारक which see above; cf. साधनं च क्रियायाः। क्रियाभावात्साधनाभावः M. Bh. on P. I. 3.1. Vart. 1; cf. also पूर्वं धातुः साधनेन युज्यते पश्चादुपसर्गेण and its opposite maxim also, पूर्वं धातुरुपसर्गेण युज्यते पश्चात्साधनेन M. Bh. on P. VI. 1.135. Vārt. 9. cf. also Sīradeva pari. 128, 129.

साधनसमुद्देश seventh section of the third kāṇḍa of Vākyapadīya. It discusses kāraka (साधन).

साधारण common, conveying a common notion; cf. साधारणान्युत्तराणि षड् दिवश्चादित्यस्य च Nir. II. 13.

साधुसुन्दर a scholar of grammar who was a pupil of साधुकीर्तिप्रवर and who wrote a short work on grammar named उक्तिरत्नाकर.

सानुनासिक nasalized; uttered partly through the nose; cf. सन्ति हि यणः सानुनासिका निरनुनासिकाश्च M. Bh. on P. VI. 1.67.

सानुबन्ध or सानुबन्धक an affix or a root or the like, to which a mute letter has been attached; cf. निरनुबन्धकग्रहणे न सानुबन्धकस्य ग्रहणम् Par. Śek. Pari. 81.

सापवादक an injunction accompanied by a rule or rules of exception. It is a convention that an injunctive rule gets its sense completed when prohibitions or exceptions to it have been fully considered; hence the convention runs, प्रकल्प्य चापवादविषयं तत उत्सर्गोऽभिनिविशते। Par. Śek. Pari 63; cf. also सापवादकः स विधिरयं पुनर्निरपवादकः M. Bh. on P. IV. 3.155, VI. 2.177; VIII. 1.68.

सापेक्ष with an expectancy in sense; although in grammar expectancy is at the root of, and forms a sort of a connecting link for, the various kinds of relations which exist between the different words of a sentence which has to give a composite sense, yet, if a word outside a compound is connected with a word inside a compound, especially with a second or further member, the sense becomes ambiguous; and expectancy in such cases is looked upon as a fault; e.g. अप्रविष्टविषयो हि रक्षसाम् Raghu XI. When, however, in spite of the fault of expectancy the sense is clear, the compound is admissible; cf. यदि सविशेषणानां वृत्तिर्न वृत्तस्य वा विशेषणं न प्रयुज्यते इत्युच्यते देवदत्तस्य गुरुकुलम् देवदत्तस्य गुरुपुत्रः, अत्र वृत्तिर्न प्राप्नोति। अगुरुकुलपुत्रादीनामिति वक्तव्यम्। M. Bh. on P. II. 1.1; cf. also the expression सापेक्षत्वेपि गमकत्वात्समासः often used by commentators.

साप्तमिक prescribed in the seventh chapter or Adhyāya of the Aṣṭādhyāyī; cf. साप्तमिक आर्धधातुकस्येटिति पुनरयं भवति। M. Bh. on P. VI. 4.62, साप्तमिके

पूर्वसवर्णे कृते पुनः प्लुतिको भविष्यति । M.Bh. on P. VI. 1.70.

साप्य furnished with आप्य or object; a transitive root; the term is used in the Śākaṭāyana, Haimacandra and Cāndra grammars; cf. Cāndra I. 4. 100, Hema. III. 3.21, Śākaṭ. IV. 3.55.

साभ्यास together with the reduplicative syllable; cf. उभौ साभ्यासस्य P. VIII. 4.21.

साम् the case-endings (आम्) of the genitive plural with the augment स् prefixed; cf. साम आकम् P. VII. 1.33.

सामतन्त्रव्याकरण an anonymous ancient work of the type of the Prātiśākhya works dealing with the euphonic changes and accents in the padapāṭha of the Sāmaveda. Some scholars attribute its authorship to Audavraji, others to Gārgya.

सामन् equalization of tones; cf. वर्णानां मध्यमवृत्त्योच्चारणम् ।

सामर्थ्य lit. capacity of a word to express its sense; the word is, however, used rather technically, as derived from समर्थ, in the sense of compositeness; cf. तत्र एकार्थीभावः व्यपेक्षा वा सामर्थ्यम् । M. Bh. on P. II. 1.1. See समर्थ above. The word is also used in the sense of 'conformity in sense' or 'connectedness'; cf. इसुसोः सामर्थ्ये P. VIII. 3.41; cf. also उपसर्गः सामर्थ्ये R. T. 105; cf. also R. T. 98 and 130.

सामवश name of a Saṁdhi or euphonic change of the type of the vowels अ, इ and उ being lengthened in some specified cases chiefly for the sake of music (साम) or metre. This lengthening is given the name प्लुति in the Ṛk Prātiśākhya; cf. दीर्घं ह्रस्वो व्यञ्जनेऽन्यत्र्ऋकाराद् यथादिष्टं सामवशः स सन्धिः । R. Pr. VII. 1.

सामवेदप्रतिशाख्य name of a Prātiśākhya work on Sāmaveda. It is probable that there were some Prātiśākhya works written dealing with the different branches or Śākhās of the Sāmaveda, as could be inferred from indirect references to such works. For instance in the Mahābhāṣya there is a passage "ननु च भोश्छन्दोगानां सात्यमुग्रिराणायनीयाः अर्धमेकारमर्धमोकारं चाधीयते । ..... पार्षदकृतिरेषा तत्रभवताम्" which refers to such works. At present, however, one such work common to the several branches of the Sāmaveda, called Ṛktantra is available, and it is called Sāmaveda Prātiśākhya. It is believed to have been written by औदव्रजि and revised by शाकटायन.

सामानाधिकरण्य standing in apposition; the word is used many times in its literal sense 'having the same substratum'. For instance, in घटं करोति देवदत्तः, the personal ending ति and देवदत्त are said to be समानाधिकरण. The Samānādhikaraṇa words are put in the same case although, the gender and number sometimes differ. See the word समानाधिकरण.

सामान्य lit. resemblance in any one or many respects. In the Nirukta the word is used in the sense of resemblance between the word to be derived, and any form of a root; the term refers there to grammatical resemblance and many therefore mean grammatical consideration in general; cf. अविद्यमाने सामान्येप्यक्षरवर्णसामान्यात् निर्ब्रूयात् Nir. II. 1.

सामान्यग्रहण mention of a term in such a general way as would include some varieties or specific forms of it to which the expression put is common e.g. the word आप् (fem. affix) for the affixes टाप्, डाप् and चाप्; cf. सामान्यग्रहणार्थो णकारः M. Bh. on P. III.

1.30; cf. also च्युत्सर्गः सामान्यग्रहणार्थः। ।. III. 1.43 Vārt. 1.

सामान्यग्रहणाविघात the preservation of the inclusion of two or more terms by such a wording as is common to those two or more terms; e.g ङी for ङीप्, ङीष् and ङीन्; आप् for टाप्, डाप्, and चाप्; cf. अथवा अवश्यमत्र सामान्यग्रहणाविघातार्थः ककारोनुबन्धः कर्तव्यः। M. Bh. on P. III. 1.83 Vārt. 7. The phrase सामान्यग्रहणाविघातार्थं is very frequently used in the Kāśikāvṛtti.

सामान्यभविष्यत् future tense in general; the general future tense expressed by the verb-endings substituted for लृट्. There is also the term शुद्धभविष्यत् or भविष्यन्ती used in the same sense; cf. लृट् शेषे च। शेषे शुद्धे भविष्यति काले धातोर्लृट् प्रत्ययो भवति। Kāś. on P. III. 3.13.

सामान्यवचन denotation of a general nature. cf. Vāk. pad. III. 14 387. cf. अन्यतरगतत्वेनापि शब्देनाभिधीयमानो धर्मो वास्तवेन रूपेण भेदापरामर्शात् सामान्यमिति तदभिदधद्भवति सामान्यवचनः शब्दः। (हेला.)

सामान्यविशेषभाव the relationship between the general and the particular, which forms the basis of the type of apavāda which is explained by the analogy of तक्रकौण्डिन्यन्याय; the word also refers to the method followed by the Sūtras of Pāṇini, or any treatise of grammar for the matter of that, where a general rule is prescribed and, for the sake of definiteness, some specific rules laying down exceptions, are given afterwards: cf. किंचित्सामान्यविशेषवल्लक्षणं प्रवर्त्यं येनाल्पेन यत्नेन महतः शब्दौघान् प्रतिपद्येरन्। M. Bh. Āhnika 1.

सामान्यविहित a general rule, a rule laid down in general which is restricted by special rules afterwards; cf. बाधकेनानेन भवितव्यं सामान्यविहितस्य विशेषविहितेन M. Bh. on P. II. 1.24 Vārt. 5, cf. also M.Bh. on III. 1.94, III. 2.77 etc.

सामान्यातिदेश extended application of a thing to others in general; cf. सामान्यातिदेशे विशेषानतिदेशः। तेन अनद्यतनभूतरूपे विशेषे विहितयोर्लङ्लिटोर्न 'भूतवच्च' (3.3.132) इत्यनेनातिदेशः। Pari. Śek. Pari. 101.

सामान्यातिदेशपरिभाषा name given to the Paribhāṣā सामान्यातिदेशे विशेषानतिदेशः Pari. Śek. Pari. 101.

सामान्यापेक्ष referring only to a general thing indicated, and not to any specific instances. The word is used in connection with a Jñapana or indication drawn from the wording of a rule, which is taken to apply in general to kindred things and rarely to specific things; cf. इदं च सामान्यापेक्षं ज्ञापकं भावतिङोपि पूर्वमुत्पत्तेः। Pari. Śek. on Pari. 50.

सामान्याभिधान denotation of the genus factor of a word, as contrasted with द्रव्याभिधान denotation of the individual object; cf. तयदा द्रव्याभिधानं तदा बहुवचनं भविष्यति, यदा सामान्याभिधानं तदैकवचनं भविष्यति M. Bh. on P. I. 2. 58 Vārt. 7.

सामासिक pertaining to a compound; found inside a compound; cf. मा भूतां यासौ सामासिकी विभक्तिस्तस्याम्, यासौ समासाद्विभक्तिस्तस्यां भविष्यतः। M. Bh. on P. VII. 1.1; cf. also सामासिकलुकः अप्राप्त्या etc. Pari. Śek. on Pari. 56.

सामूहिक name given to tad. affixes prescribed in the sense of collection (समूह) by the rule तस्य समूहः and the following ones; P. IV. 2.37. to 51.

साम्य similarity, homogeneity: described to be of two kinds– in words and in sense; cf. किं पुनः शब्दतः साम्ये संख्यातानुदेशो भवत्याहोस्विदर्थतः M.Bh. on P. I. 3.10. Vārt. 3; cf. also स्थानकरणकालादिभिः तौल्यम् T. Pr. XXIV. 5.

सायण, सायणाचार्य the celebrated Vedic scholar and grammarian of Vijayanagar who flourished in the 14th century and wrote, besides the monumental commentary works on the Vedas, a grammatical work on roots and their forms known by the name माधवीया धातुवृत्ति. As the colophon of the work shows, the Dhātuvṛtti was written by Sāyaṇācārya, but published under the name of Mādhava, the brother of Sāyaṇācārya; cf. इति महामन्त्रिणा मायणसुतेन माधवसहोदरेण सायणाचार्येण विरचितायां माधवीयायां धातुवृत्तौ... Mādhavīyā Dhātuvṛtti at the end; cf. also तेन मायणपुत्रेण सायणेन मनीषिणा । व्याख्येया माधवी चेयं धातुवृत्तिर्विरच्यते । Mād. Dhātuvṛtti at the beginning.

सारङ्गकवि name of a grammarian, the writer of प्रयुक्ताख्यातमञ्जरीसारसंग्रह.

सारप्रदीपिका name of a commentary by Jagannātha on the Sārasvata Prakriyā.

सारसत्वरी name of a grammar work written by Kavicandra.

सारसिद्धान्तकौमुदी a further abridgement of लघुसिद्धान्तकौमुदी, See लघुकौमुदी.

सारस्वत व्याकरण name of a grammar work which was once very popular on account of its brevity, believed to have been written in the sūtra form by an ancient grammarian named Narendra who is said to have composed 700 sūtras under the inspiration of Sarasvatī. The exposition of these Sūtras by a reputed grammarian named Anubhūtisvarūpācārya, who possibly flourished in the thirteenth century A. D., is known by the name सारस्वतप्रक्रिया, which has remained as a text book on grammar to the present day in some parts of India. This प्रक्रिया is popularly known as सारस्वतव्याकरण. The technical terms in this grammar are the current popular ones.

सारस्वतटीका name in general given to commentary works on the Sārasvata Vyākarana, out of which Vidvatprabodhinī by Rāmanārāyaṇa, Dīpikā by Satyaprabodha, Ṭippaṇa by Kṣemaṅkar, Sārapradīpikā by Jagannātha are known to scholars. Besides these, there are commentaries by Puñjarāja, Subodhikā by Amṛtabhāratī. (Mss. of Subodhikā mention different names as its authors viz. Viśveśvarābdhi, Satyaprabodhabhaṭṭāraka, all belonging to fifteenth century), a commentary by Narendra, Subodhikā of Candrakīrti, a commentary by Mādhava (16th. cent.) Vāsudevabhaṭṭa (17th. cent.), Maṇḍana, Megharāja (Ḍhuṇḍhikā), Dhaneśvara, Sāradīpikā of Jagannātha, Sārasvatabhāṣya of Kāśinātha, Sāraprakriyāvārtika of Sahajakīrti, a commentary by Bhaṭṭagopāla, Śabdārthacandrikā by Hansavijayagaṇi, Vidvatprabodhinī by Rāmabhaṭṭa, and commentaries by Ratnākara, Nārayaṇabhāratī, Kṣemaṅkar and Mahīdhara.

सारस्वतदीपिका by Megharatna of the seventeenth century, is a commentary on Sārasvataprakriyā. It is also called Sārasvatavyākaraṇaḍhuṇḍhikā.

सारस्वतपरिभाषा a grammar work of the Sārasvata school written by Dayāratna in explanation of the technical rules giving conventions and maxims.

सारस्वतप्रक्रिया the popular name given to the gloss by Anubhūtisvarūpācārya on Narendra's grammar rules. See सारस्वत above.

सारस्वतप्रक्रियाटीका see सारस्वतटीका above.

सारस्वतप्रसाद a commentary on Sārasvataprakriyā by Vāsudevabhaṭṭa of the sixteenth century.

सारस्वतभाष्य a critical gloss on the Sārasvata grammar by a grammarian named Kāśīnātha.

सारस्वतव्याकरण see सारस्वत above.

सारस्वतसार a work giving a short substance of the Sārasvata Vyākaraṇa with a commentary named Mitākṣarā on the same by Harideva.

सारस्वतसिद्धान्तचन्द्रिका a work on the Sārasvata Vyākaraṇa by a grammarian named Rāmāśrama.

सारस्वताख्यातदीपिका a work on the Sārasvata Vyākaraṇa by Śūrasiṁha.

सारावली or सारावली-व्याकरण an independent treatise on grammar by Nārāyaṇa Vandyopādhyāya.

सारासारविवेक name of a commentary on Nāgeśa's Paribhāṣenduśekhara written by बालशास्त्री रानडे, the stalwart grammarian of the ninteenth century at Vārāṇasī.

सार्थक lit. possessed of sense; significant, as contrasted with निरर्थक; cf. इतरे च सार्थकाः Ṛk. Prāti. XIII. 9.

सार्वकालिक denoting time, irrespective of its divisions such as the past, the present and the future; e.g. the kṛt affixes prescribed by rules before P. III. 2.84; cf. अतः सार्वकालिका विधयो वेदितव्याः Kāś. on P. III. 2.83.

सार्वधातुक a term used in Pāṇini's grammar for affixes applied to verbs, such as the personal endings and those kṛt affixes which are marked with the mute letter श्; cf. तिङ्शित्सार्वधातुकम् P. III. 4. 113. The term was taken into his grammar by Pāṇini from ancient grammar works and thence in their grammars by other grammarians; cf. सार्वधातुकमिति पूर्वाचार्यप्रसिद्धा संज्ञेयं निरन्वया, स्वभावान्नपुंसकलिङ्गमिति। Trilok-com. on Kāt. III. 1.34. The term सार्वधातुका also was used by ancient grammarians before Pāṇini; cf. आपिशलास्तुरुस्तुशम्यमः सार्वधातुकासु च्छन्दसीति पठन्ति. Kāś. on P. VII. 3.95.

सार्वनामिक lit. pertaining to pronouns; the term is used in connection with rules or operations concerning exclusively the pronouns; cf. नान्यत्सार्वनामिकम्। Kāt. II. 1.33.

सार्वभौम a grammarian of the eighteenth century who wrote a very brief critical work on compounds named समासवाद.

सार्वविभक्तिक pertaining to all cases, i.e. prescribed to convey the sense of all case affixes; the term is commonly used by commentators with reference to the tad. affix तस् prescribed by the rule प्रतियोगे पञ्चम्यास्तसिः and the Vārttika तसिप्रकरणे आद्यादिभ्य उपसंख्यानम् thereon, cf. P. V. 4.44 and Vārt. 1.

सावकाश possessed of scope for its application as contrasted with निरवकाश; a term used in connection with a rule which has got its application to some cases without conflict with any other rule; cf. द्वयोर्हि सावकाशयोः समवस्थितयोर्विप्रतिषेधो भवति। M. Bh. on P. I. 1.3 Vārt. 6.

सावर्ण्य the quality of being cognate or allied; see the word सवर्ण above.

साव्यय together with avyaya or indeclinable; cf. आख्यातं साव्ययं वाक्यम्। उच्चैः पठति। नीचैः पठति। M. Bh. on P. II. 1.1. Vārt. 9.

साहचर्य presence together, mention together, association; this साहचर्य is

many times of use in cases of doubt regarding the meaning of a word or the choice of a word in a particular sense; cf. अथवा साहचर्यात्ताच्छब्द्यं भविष्यति। M. Bh. on P. I. 1.70, I. 2.27; cf. सहचरितो योर्थस्तस्य गतिर्भविष्यति साहचर्यात्; M. Bh. on P. I. 2.51 Vārt. 3.

सि (1) personal ending सिप् of the sec. pers. sing.; cf. तिप्तस्झिसिप्थस्थ.. महिङ् P. III. 4.78; (2) Uṇādi affix क्सि (सि) cf. लुषिकुषिशुषिभ्यः क्सिः Uṇ. III. 155.

सिंहावलोकितन्याय the analogy of the backward look peculiar to a lion, who, as he advances, does always look back at the ground covered. The word is used in grammar with reference to a word taken back from a rule to the preceding rule which technically is called अपकर्ष; cf. वक्ष्यमाणं विभाषाग्रहणमिह सिंहावलोकितन्यायेन संबध्यते Kāś. on P. III. 3.49.

सिच् one of the substitutes (स्) for the general sign च्लि of the aorist tense (लुङ्); cf. च्लि लुङि। च्लेः सिच् P. III. 1.43, 44.

सिचिपाद name given by convention to the second pāda of the seventh adhyāya of Pāṇini's Aṣṭādhyāyī as the pāda begins with the sūtra सिचि वृद्धिः परस्मैपदेषु. P. VII. 2.1.

सित् an affix marked with the mute letter स् signifying the designation पद for the preceding base to which that affix has been added; for examples where such affixes are noticed, see the words भवदीयः, ऊर्णायुः, ऋत्वियः, पार्श्वम्; cf. सिति च P. I. 4.16.

सिद्ध (1) established; the term is used in the sense of नित्य or eternal in the Vārttika सिद्धे शब्दार्थसंबन्धे where, as Patañjali has observed, the word सिद्ध meaning नित्य has been purposely put in to mark an auspicious beginning of the शब्दानुशासनशास्त्र which commences with that Vārttika; cf. माङ्गलिक आचार्यो महतः शास्त्रौघस्य मङ्गलार्थं सिद्धशब्दमादितः प्रयुङ्क्ते M. Bh. on Ahnika 1; (2) established, proved, formed; the word is many times used in this sense in the Mahābhāṣya, as also in the Vārttikas especially when a reply is to be given to an objection; cf. P. I. 1.3 Vārt. 17, I 1 4. Vārt. 6; I. 1.5, Vārt. 5, I. 1.9 Vārt. 2 etc.

सिद्धकाण्ड the chapter or portion of Pāṇini's grammar which is valid to the rules inside that portion, as also to the rules enumerated after it. The word is used in connection with the first seven chapters and a quarter of the eighth chapter of Pāṇini's Aṣṭādhyāyī, as contrasted with the last three quarters called त्रिपादी, the rules in which are not valid to any rule in the preceding portion, called by the name सपादसप्ताध्यायी or सपादी as also to any preceding rule in the Tripādī itself; cf. पूर्वत्रासिद्धम् P. VIII. 2.1.

सिद्धनन्दिन् an ancient Jain sage who is believed to have written an original work on grammar.

सिद्धहेमचन्द्र a title given to his grammar by Hemacandra himself, which subsequently came to be called हैमशब्दानुशासन or हैमव्याकरण. For details see हेमचन्द्र.

सिद्धान्त established tenet or principle or conclusion, in the standard works of the different Śāstras.

सिद्धान्तकौमुदी a critical and scholarly commentary on the Sūtras of Pāṇini, in which the several Sūtras are arranged topicwise and fully explained with examples and counter examples. The work is exhaustive, yet not voluminous, difficult yet popular, and critical yet lucid. The work is next in importance to the

Mahābhāṣya in the system of Pāṇini, and its study prepares the way for understanding the Mahābhāṣya. It is prescribed for study in the courses of Vyākaraṇa at every academy and Pāṭhaśālā and is expected to be committed to memory by students who want to be thorough scholars of Vyākaraṇa. By virtue of its methodical, treatment, it has thrown into the background all kindred works and glosses or Vṛttis on the Sūtras of Pāṇini. It is arranged into two halves, the first half dealing with seven topics (1) संज्ञापरिभाषा, (2) पञ्चसंधि, (3) षड्लिङ्ग, (4) स्त्रीप्रत्यय, (5) कारक, (6) समास, (7) तद्धित, and the latter half dealing with five topics, (1) दशगणी, (2) द्वादशप्रक्रिया, (3) कृदन्त, (4) वैदिकी and (5) स्वर. The author भट्टोजीदीक्षित has himself written a scholarly gloss on it called प्रौढमनोरमा on which, his grandson, Hari Dīkṣita has written a learned commentary named लघुशब्दरत्न or simple शब्दरत्न. The Siddhāntakaumudī has got a large number of commentaries on it out of which, the commentaries प्रौढमनोरमा, बालमनोरमा, (by वासुदेवदीक्षित), तत्त्वबोधिनी and लघुशब्देन्दुशेखर are read by almost every true scholar of Vyākaraṇa. Besides these four, there are a dozen or more commentaries some of which can be given below with their names and authors (1) सुबोधिनी by जयकृष्णमौनि, (2) सुबोधिनी by रामकृष्णभट्ट, (3) बृहच्छब्देन्दुशेखर by नागेश, (4) बालमनोरमा by अनन्तपण्डित, (5) वैयाकरणसिद्धान्तरहस्य by नीलकण्ठ, (6) रत्नार्णव by कृष्णमित्र, (7) वैयाकरणसिद्धान्तरत्नाकर by शिवरामचन्द्र, (8) सरला by तारानाथ, (9) सुमनोरमा by तिरुमल्ल, (10) सिद्धान्तकौमुदीव्याख्या by लक्ष्मीनृसिंह, (11) सिद्धान्तकौमुदीव्याख्या by विश्वेश्वरतीर्थ, (12) रत्नाकर by शिवरामेन्द्रसरस्वती and (13) प्रकाश by तोप्पलदीक्षित. Although the real name of the work is वैयाकरणसिद्धान्तकौमुदी as given by the author, still popularly the work is well-known by the name सिद्धान्तकौमुदी. The work has got three abridged forms, the Madhyakaumudī, Sārasiddhāntakaumudī and the Laghukaumudī all written by Varadarāja, the pupil of Bhaṭṭojī Dīkṣita.

सिद्धान्तकौमुदीगूढफक्किकाप्रकाश a small gloss on Bhaṭṭojī's *Siddhāntakaumudī*, explaining its difficult lines and passages, written by a grammarian named इन्द्रदत्तोपाध्याय.

सिद्धान्तकौमुदीरहस्य or Vaiyākaraṇasiddhāntakaumudīrahasya, a commentary by Nīlakaṇṭha Dīxita on Siddhāntakaumudī; cp. Paribhāṣāsaṁgraha, p. 303.

सिद्धान्तकौमुदीवादार्थ an explanatory work, discussing the difficult sentences and passages of the Siddhāntakaumudī, written by a grammarian named Rāmakṛṣṇa.

सिद्धान्तचन्द्रिका a grammar work based on the Sārasvataprakriyā written by Rāmacandrāśrama. It has a commentary called Tattvadīpikā by Lokeśakāra, Subodhinī by Sadānanda, Laghusiddhāntacandrikā is an abridgement by the author himself.

सिद्धान्तरत्न an independent gloss on the Sarasvatīsūtra written by a grammarian named Jinacandra.

सिद्धान्तरत्नाङ्कुर name of a commentary on the Kātantrapariśiṣṭa by Śivarāmacakravartin.

सिद्धान्तरत्नावली a commentary on Sārasvataprakriyā written by Mādhava.

सिद्धान्तसारस्वत an independent work on grammar believed to have been written by Devanandin.

सिद्धान्तिन् a term used in connection with the writer himself of a treatise when he gives a reply to the objections raised by himself or quoted from others, the term पूर्वपक्षिन् being used for the objector.

सिद्धि formation of a word; establishment of the correct view after the removal of the objection; e. g. संज्ञासिद्धि, कार्यसिद्धि, स्वरसिद्धि.

सिप् (1) the personal ending (सि) of the second person singular (मध्यमपुरुषैकवचन) substituted for the affix ल, of the ten tenses and moods लट्, लिट्, लुट् and others; cf. P. III. 4.78; (2) Vikaraṇa affix स् added to a root before the affixes of लेट् or Vedic Subjunctive.

सिम् a technical term used in the Vājasaneyi-Prātiśākhya for the first eight vowels of the alphabet, viz. अ, आ, इ, ई, उ, ऊ, ऋ and ॠ; cf. सिमादितोऽष्टौ स्वराणाम् V. Pr. I. 44.

सीयुट् augment सीय्, prefixed to the personal affixes which are substituted for the लिङ् affixes in the Ātmanepada; e.g. पचेत पचेयाताम् cf. P. III. 4.102.

सीरदेव a prominent grammarian of the Eastern part of India who lived in the twelfth century A.D. He was a very sound scholar of Pāṇini's grammar and wrote a few glosses on prominent works in the system. His Paribhāṣāvṛtti is a masterly independent treatise among the recognised works on the Paribhāṣās in which he has quoted very profusely from the works of his predecessors, such as the Kāśikā, Nyāsa, Anunyāsa and others. The reputed scholar Maitreya Rakṣita is more often quoted than others.

सु (1) case affix (स्) of the nominative singular and (सु) of the locative plural; cf. P. IV. 1.2; (2) Uṇādi affix सु (क्सु) applied to the root इष्; e.g. इक्षुः cf. इषेः क्सुः Uṇādi 437.

सुक् augment सुक् added according to some grammarians to any word optionally with असुक्, which is prescribed in the case of the words अश्व, वृष, क्षीर and लवण before the affix क्यच् (य) in the sense of desire. e.g. दधिस्यति, मधुस्यति etc. cf. P. VII. 1.51 Vārttika.

सुच् (1) tad. affix स् applied to द्वि, त्रि, चतुर् and to एक optionally, in the sense of 'repetition of the activity' e.g. द्विः करोति etc. cf. Kāś. on P. V. 4. 18, 19; (2) Uṇādi affix स, see सु above.

सुजनपण्डित a grammarian who wrote a small treatise on genders named लिङ्गार्थचन्द्रिका.

सुट् (1) short term (प्रत्याहार) for the first five case-affixes which are called सर्वनामस्थान also, when they pertain to the masculine or the feminine gender; cf. सुडनपुंसकस्य I. 1.43; (2) augment स् prefixed to the root कृ and to the root कॄ when preceded by certain prepositions and as seen in the words कुस्तुम्बुरु and others as also in the words अपरस्पर, गोष्पद, आस्पद, आश्चर्य, अपस्कर, विष्किर, हरिश्चन्द्र, प्रस्कण्व, मस्कर, कास्तीर, अजस्तुन्द, कारस्कर and words in the class of words headed by पारस्कर, under certain conditions; cf. P. VI. 1.135-57; (3) augment स् prefixed to the case-affix आम् after a pronoun; e. g. सर्वेषाम् cf. P. VII. 1.52; (4) augment स् prefixed to the consonant त् or थ् pertaining to लिङ् affixes, e. g. कृषीष्ट cf. P. III. 4.107.

सुधाञ्जन an anonymous commentary on the Siddhāntakaumudī of Bhaṭṭoji Dīkṣita.

सुप् (1) locative case affix सु; (2) short term for case-affixes, as formed by the syllable सु (the nom. sing. affix) at the beginning and the final consonant प् of सुप्, the locative plural case-affix in the rule स्वौजसमौट्...ङ्योस्सुप् P. IV. 1.2. These case affixes are called 'vibhakti' also. These सुप् affixes are elided after an indeclinable word; cf. अव्ययादाप्सुपः P. II. 4.82; in Veda सु, शे (ए), या, डा, ड्या, याच् and आल् as seen, are substituted for these case affixes, which sometimes are even dropped or assimilated with the previous vowel of the base; e. g. सन्तु पन्थाः, आर्द्रे चर्मन् etc. cf. P. VII. 1.39. These case-affixes are as a rule, grave-accented (अनुदात्त) excepting in such cases as are mentioned in P. VI. 1. 166 to 184 and 191.

सुपद्मव्याकरण an independent work on grammar written by a scholar of grammar named पद्मनाभ, who flourished in Mithilā in the fifteenth century A. D.

सुपद्मव्याकरणटीका a commentary written by a scholar of grammar named विष्णुमिश्र on the Supadmavyākaraṇa, which see above.

सुपद्मसमाससंग्रह a treatise written by a grammarian named रूपनारायण, on the सुपद्मव्याकरण, which see below.

सुपद्मसमाससंग्रहटीका a commentary by a grammarian named विष्णुमिश्र, on the सुपद्मसमाससंग्रह which see above.

सुप्सुप्समास a popular name given to a compound formed of two nouns, which cannot be ordinarily explained by the rules of grammar laid down in definite terms by Pāṇini in II. 1.51 to II. 2.29. These so called irregular compounds are explained as formed in accordance with the rule सह सुपा II. 1.4 wherein the word पद presents itself by अनुवृत्ति from सुबामन्त्रिते पराङ्गवत् स्वरे II. 1.2, the rule सह सुपा as a result being explained as सुप् सुपा सह समस्यते. As these compounds cannot be put under the topics of अव्ययीभाव, तत्पुरुष and others mentioned by Pāṇini in II. 1.5 to II. 2.29 they are called सुप्सुप्समास or केवलसमास.

सुबन्त name given to a word formed with the addition of a case-affix and hence capable of being used in a sentence by virtue of its being called a पद by the rule सुप्तिङन्तं पदम्. The ancient grammarians gave four kinds of words or padas viz. नाम, आख्यात, उपसर्ग and निपात which Pāṇini has brought under two heads सुबन्त including नाम, उपसर्ग and निपात and तिङन्त standing for आख्यात; cf. सुप्तिङन्तं पदम् P. I. 4. 14.

सुबोधिनी name given to (1) a commentary on the Siddhāntakaumudī by Kṛṣṇamaunin or Jayakṛṣṇamaunin; (2) a commentary on the Sārasvata Vyākaraṇa by Amṛtabhāratī; (3) a commentary on the Sārasvata Vyākaraṇa by Candrakīrti. (4) a commentary by Gopālagiri on Vijjalabhūpati's Prabodhaprakāśa. Another similar name Subodhikā should be understood as a commentary on Sārasvataprakriyā by Amṛtabhāratī.

सुब्धातु a root formed from a noun or a subanta by the addition of any of the following affixes—क्यच् (by P. III. 1.8, 10 and 19), काम्यच् (by P. III. 1.9), क्यङ् (by P. III. 1.11, 12 and 14-18), क्यष् (by P. III. 1.13), णिङ् (by P. III. 1.20), णिच् (P. III. 1.21 and 25) and यक् (by P. III. 127) and also by क्विप् or zero affix by P. III. 1.11 Vārttika 3. All these formations ending with the affixes

mentioned above are termed roots by the rule सनाद्यन्ता धातवः (P. III. 1. 32) and are regularly conjugated in all the ten tenses and moods with the general conjugational sign शप् added to them in the conjugational tenses, and स्य, तास् and others in the other tenses and moods, and have verbal derivatives also formed by the addition of suitable kṛt affixes.

सुभूति known also as Subhūticandra was a grammarian who wrote a commentary on the Amarakośa. He is mentioned by Ujjvaladatta.

सुमनोरमा name of a commentary written by a Southern grammarian तिरुमल्ल on Bhaṭṭoji's Siddhāntakaumudī.

सूत्र a short pithy assertion laying down something in a scientific treatise; aphorism; the word is sometimes used in a collective sense in the singular, referring to the whole collection of Sūtras or rules; cf. व्याकरणस्य सूत्रम् M. Bh. on Āhnika 1. The term is defined as अल्पाक्षरमसंदिग्धं सारवद्विश्वतोमुखम। अस्तोभमनवधं च सूत्रं सूत्रविदो विदुः॥ There are given generally six kinds of Sūtras viz. संज्ञासूत्र, परिभाषासूत्र, विधिसूत्र, नियमसूत्र, प्रतिषेधसूत्र and अधिकारसूत्र; also cf. संज्ञा च परिभाषा च विधिर्नियम एव च। प्रतिषेधोधिकारश्च षड्विधं सूत्रलक्षणम्॥ Com. on Kāt. I. 1.2.

सूत्रकार the original writer of the sūtras; e.g. पाणिनि, शाकटायन, शर्ववर्मन्, हेमचन्द्र and others. In Pāṇini's system, Pāṇini is called Sūtrakāra, as contrasted with Kātyayana, who is called the Vārttikakāra and Patañjali, who is called the Bhāṣyakāra; cf. पाणिनेः सूत्रकारस्य M. Bh. on P. II. 2.11.

सूत्रपाठ the text of Pāṇini's Sūtras, handed down by oral tradition from the preceptor to the pupil. Although it is said that the actual text of Pāṇini was modified from time to time, still it can be said with certainty that it was fixed at the time of the Bhāṣyakāra who has noted a few different readings only. The Sūtra text approved by the Bhāṣyakāra was followed by the authors of the Kāśikā excepting in a few cases. It is customary with learned Pandits and grammarians to say that the recital of the Sūtras of Pāṇini was originally a continuous one in the form of a Saṁhitā-text and it was later on, that it was split up into the different Sūtras, which explains according to them the variation in the number of Sūtras which is due to the different ways of splitting the Sūtrapāṭha.

सूत्रभेद (1) splitting up of a grammatical rule (योगविभाग); (2) change in the wording of a rule; cf. स एष सूत्रभेदेन लकारोपदेशः प्लुत्याद्यर्थः सन् प्रत्याख्यायते सैषा महतो वंशस्तम्बाल्लट्वानुकृष्यते M. Bh. on Śiva Sūtra 2 Vārt. 5.

सूत्रशाटकन्याय reference to something as present, when, in fact, it is yet to come into existence, on the analogy of the expression अस्य सूत्रस्य शाटकं वय; cf. भाविनी संज्ञा विज्ञास्यते सूत्रशाटकवत्। M. Bh. on P. I. 3.12 Vārt. 2.

सृकन् the place of the articulation or production of the sound ऌ.

सृष्टिधर name of the famous commentator on Puruṣottamadeva's Bhāṣāvṛtti, who lived in the fifteenth century A.D.

से (1) one of the several affixes found in Veda in the sense of तुमुन् (तुम् of the infinitive); e.g. वृक्षे रायः; cf. P. III. 4.9; (2) personal-ending substituted for थास् in the pres., perfect, and other tenses; cf. थासः से P. III. 4.80.

सेट् together with the augment '*iṭ*' prescribed in general for being prefixed to an Ārdhadhātuka affix beginning with any consonant except य्. The word is also used in the sense of a root which allows the augment इट् (इ) to be prefixed to valādi Ārdhadhātuka affixes placed after it, in contrast with such roots which do not allow it and hence which are termed अनिट्.

सेट्क possessed of the augment इट्. See सेट्.

सेतुसंग्रह name of a commentary on Bopadeva's Mugdhabodha Grammar written by a grammarian named Gaṅgādhara.

सेन् one of the several affixes found in Veda in the sense of the infinitive affix तुम्;e.g. एषे रथानां, cf. P. III. 4.9.

सेनक name of an ancient grammarian quoted by Pāṇini in the rule गिरेश्च सेनकस्य P. V. 4.112.

सोढ tad. affix सोढ prescribed in the sense of 'milk', optionally along with the affixes दूस and मरीस after the word अवि ; e.g. अविसोढम् cf. अवेर्दुग्धे सोढदूसमरीसचः P. IV. 2.36. Vārt. 5.

सोढत्व nature of being borne in mind; being stored up in memory; memorization by frequent utterance cf. एकस्याः स्मृतिबुद्धेर्विपयभावः सोढत्वम् बुद्धावेकस्याः यद्रूपमारोहति तत् । वृ. on Vāk. pad. I. 82.

सोपसर्ग together with a preposition (उपसर्ग) prefixed; the term is used in connection with a root to which a preposition such as प्र, परा etc. has been prefixed; cf. अकर्मका अपि वै सोपसर्गाः सकर्मका भवन्ति. M. Bh. on P. I. 1.44.

सोपस्कार having utility; having some purpose to serve. cp. Vāk. pad. III. 14.465.

सोम, सोमयार्य name of the writer of a gloss named त्रिभाष्यरत्न on the Taittirīya Prātiśākhya.

सोमदेव a Jain Grammarian, the writer of a gloss Śabdārṇavacandrikā on the Jainendra Vyākaraṇa named शब्दार्णव by the author, who was a resident of the Deccan and lived in a village named Arjurikā (called आजरें to-day) near Kolhapur in the twelfth century. Śabdārṇava is said to be another name for the southern version of Jainendra Vyākaraṇa, which is attributed to Guṇanandin.

सोमनन्दिन् a grammarian quoted by Ujjvaladatta, possibly the same as Somadeva, which see above.

सोमयाजिन् a modern grammarian of the nineteenth century who wrote a short grammatical work as a handbook for scholars who aspired to be poets. The work was called वैयाकरणशब्दमाला.

सोष्मन् accompanied by a rush of breath. The word is taken to apply to the second and fourth consonants which are produced by the rush of unintonated breath through the open mouth like steam through a pipe; the second and fourth class consonants; cf. युग्माः सोष्माणः R. T. 16.

सौत्र belonging to the sūtra; found in the sūtra as contrasted with what is given elsewhere; cf. सौत्रोयं धातुः or सौत्रं पुंस्त्वम् etc. cf. also सौत्रो निर्देशः M. Bh. on P. III. 2.139, III. 4.60, 64, IV. 2.64 etc.

सौनाग name of a school of ancient grammarians who composed Vārttikas in explanation of the sūtras of Pāṇini; cf. सौनागाः पठन्ति P. III. 2 56 Vārt. 1, IV. 1.74. Vārt. 1. cf. एतदेव

सौनागैर्विस्तरतरकेण पठितम् M. Bh. on II. 2.18. Vārt. 4.

सौपद्म school of grammar founded by Padmanābhadatta. See सुपद्मव्याकरण. Padmanābha has himself written Supadmapañjikā. Accessories written by Padmanābha are Saupadmaparibhāṣāvṛtti, Uṇādi, Gaṇapāṭha by Kāśīśvara and commented on it by Ramākānta. There are works in the system like Saupadmamakaranda by Viṣṇumitra, and commentary works by Kāśīśvara. Śrīdhara Cakravartin and Rāmacandra.

सौभव name of a grammarian who is believed to have criticised the arguments of the author of Mahābhāṣya as quibbling. cf. Vāk. pad. II. 481.

सौर्यभगवान् an ancient grammarian quoted in the Mahābhāṣya ; cf. तत्र सौर्यभगवतोक्तमनिष्टिज्ञो वाडवः पठति । इष्यत एव चतुर्मात्रः प्लुतः M. Bh. on P. VIII. 2.106. Vārt. 3.

सौवादिक a root of the स्वादिगण or the Fifth Conjugation.

स्कन्धच् a tad. affix in the sense of collection, added to the words नर, करि and तुरङ्ग ; cf. Vārttika on P. IV. 2.51 quoted in the Kāśikāvṛtti.

स्तु a term used for the sibilant स् and dental class consonants for the substitution of the sibilant श् and palatal consonants in respective order ; cf. स्तोः श्चुना श्चुः P. VIII. 4.40.

स्त्री (1) the sense of the feminine ; cf. स्त्रियाम् P. IV. 1.3-81 (2) a word ending with an affix in the sense of feminity such as टाप्, डाप् or चाप् or ङीप्, ङीष् or ङीन् or the like ; cf. स्त्रीभ्यो ढक् IV. 1.120 ; (3) a word in the sense of feminine cf. स्त्री पुंवच्च. P. I. 2.66.

स्त्रीप्रत्यय (1) affixes added to the masculine base of a word to show the sense of the feminine, such as आ in टाप्, डाप् and चाप् and ई in ङीप्, ङीष् and ङीन्. See P. IV. 1.3 to 81. (2) name of a section of Bhaṭṭoji's Siddhāntakaumudī which gives the affixes added for the formation of a feminine base.

स्थ based upon ; the word is peculiarly used in the Prātiśākhya works in the sense of 'based on', 'belonging to' or 'made up of' ; cf. अस्थनामिनी सन्ध्यम्, R. T. 94, so also cf. वं नेमि उस्थे R. T. 162.

स्थविरकौण्डिन्य name of an ncient writer of Prātiśākhya works who is quoted in the Taittirīya Prātiśākhya cf. T. Pr. XVII. 4.

स्थविरजिनेन्द्र name of Jinendrabuddhi ; see जिनेन्द्रबुद्धि.

स्थान place of articulation ; place of the production of sound, which is one of the chief factors in the production of sound ; cf. अनुप्रदानात् संसर्गात् स्थानात् करणविन्ययात् । जायते वर्णवैशेष्यं परीमाणाच्च पञ्चमात् ॥ T. Pr. XXIII. 2. Generally there are given five places of the production of sound viz. कण्ठ, तालु, मूर्धन्, दन्त and ओष्ठ, respectively for the articulation of guttural, palatal, cerebral, dental and labial letters and नासिका as an additional one for the articulation of the nasal consonants ङ्, ञ्, ण्, न् and म्. For the Jihvāmūlīya sound (ᳵक), जिह्वामूल is given as a specific one. For details and minor differences of views, see T. Pr. III, R. Pr. I.18 to 20, R. T. 2-10 ; V. Pr. I. 65 to 84 and M. Bh. on P. I. 1.9. (2) place, substratum, which is generally understood as the sense of the genitive case-affix in rules which prescribe substitutes ; cf. षष्ठी स्थानेयोगा. P. I. 1.49.

स्थानषष्ठी one of the several kinds of the genitive case when it means a place or substratum, see the word स्थान.

स्थानिन् the original word or part of a word such as a syllable or two of it or a letter of it, for which a substitute (आदेश) is prescribed ; cf. स्थानिवदादेशोऽनल्विधौ P. I. 1.56.

स्थानिवत् similar to the original behaviour ; cf. स्थानिवदादेशोऽनल्विधौ P. I. 1.56. See स्थानिवद्भाव.

स्थानित्व acting like the original. See स्थानिवद्भाव.

स्थानिवद्भाव behaviour of the substitute like the original in respect of holding the qualities of the original and causing grammatical operations by virtue of those qualities. By means of स्थानिवद्भाव, the substitute for a root is, for instance, looked upon as a root ; similarly, a noun-base or an affix or so, is looked upon like the original and it can cause such operations or be a recipient of such operations as are due to its being a root or a noun or an affix or the like. This स्थानिवद्भाव cannot be, and is not made also, a universally applicable feature; and there are limitations or restrictions put upon it, the chief of them being अल्विधौ or in the matter of such operations as are caused by 'the property of being a single letter' (अल्विधौ). There are two views regarding this 'behaviour like the original': (1) supposed behaviour which is only instrumental in causing operations or undergoing them which is called शास्त्रातिदेश and (2) actual restoration to the form of the original under certain conditions only as prescribed which is called रूपातिदेश. The रूपातिदेश is actually resorted to by some grammarians in the case of the reduplication of roots ; cf. Kāś. on द्विर्वचनेचि P. I. 1.59 and M. Bh. on P. I. 1.59. See the word रूपातिदेश also. For details see Vol. VII. pp. 241-243, Vyākaraṇa Mahābhāṣya D. E. Society's Edition.

स्थानेद्विर्वचनपक्ष one of the two alternative views regarding reduplication according to which two wordings or units of the same form replace the original single wording, cf. स्थानेद्विर्वचनपक्षे स्थानिवद्भावात्प्रकृति व्यपदेशः। Sīradeva Pari. 68. The other kind of reduplication is called द्विःप्रयोगद्विर्वचनपक्ष which looks upon reduplication as the mere placing of an exactly similar unit or wording after the original first unit. This alternative view is accepted in the Kāśikā ; cf. Kāś. on P. VI. 1.1.

स्थानेयोगा a variety of the genitive case when it is connected in sense with the Prātipadika by the relationship of स्थान or place, as contrasted with the relationships of the kind of विषयविषयिभाव, अवयवावयविभाव and others. As grammar is a science of words, in those places where one word is mentioned for another by the use of the genitive case it should be understood that the word mentioned is to be substituted for the other; cf. the rule of Pāṇini for that purpose षष्ठी स्थानेयोगा explained by Bhaṭṭojī Dīkṣita as अनिर्धारितसंबन्धविशेषा षष्ठी स्थानेयोगा बोध्या; cf. S. K. on P. I. 1.49. In some grammars the sthānin and ādeśa are expressed in the same case, viz. the nominative case.

स्थान्यादेशभाव the relation between the original and the substitute which is described as of two kinds:— supposed and actual ; cf. आनुमानिकस्थान्यादेशभावकल्पनेपि श्रौतस्थान्यादेशभावस्य न त्यागः Pari. Śek. Pari.

स्थापितव्य to be established, to be brought about.

स्थित (1) happened, come to pass; e.g. राम ङस् इति स्थिते etc.; (2) established; remaining intact after the removal of doubts; cf. एवं हि स्थितमेतत्; (3) remaining unaffected as referring to अस्पृष्टकरण; cf. स्वराणामनुस्वारस्य ऊष्मणां च अस्पृष्टं करणं वेदितव्यम् तच्च स्थितमित्युच्यते। यत्र वर्णस्थानमाश्रित्य जिह्वावतिष्ठते तत् स्थितमित्युच्यते Uvvaṭa on R. Pr. XIII.; (4) established or stated in the Padapāṭha; cf. स्थिते पदे पदपाठे इत्यर्थः gloss on T. Pr. XX. 2.

स्थिति utterance of a pada or padas in the Padapāṭha without इति; the utterance with इति being called उपस्थिति; cf. पदं यदा केवलमाह सा स्थितिः R. Pr. XI. 15; (2) established practice or view; cf. शाकल्यस्य स्थविरस्येतरा स्थितिः R. Pr. II. 44.

स्थिरमति a Buddhist scholar who translated grammar-works of the Cāndra-school into Tibetan.

स्न tad. affix स्न added optionally with स, to the word मृद् in the sense of praiseworthy; e.g. मृत्स्ना also मृत्सा; cf. सस्नौ प्रशंसायाम्। P. V. 4 40.

स्नञ् tad. affix स्न, added in many taddhita senses, अपत्य, जात, समूह, आगत and others mentioned upto P. V. 1st pāda end; e.g. स्त्रैण:, पौंस्नः, cf. स्त्रीपुंसाभ्यां नञ्स्नञौ भवनात् P. IV. 1.87.

स्पर्ध a word used in the sense of 'a conflict of two rules' (विप्रतिषेध) in some grammars such as those of Jainendra, Śākaṭāyana and Hemacandra; cf. Jain. I. 2.39, Śāk. I. 1.46 and Hema. VII. 4.119.

स्पर्श a contact consonant; a term used in connection with the consonants of the five classes, verily because the karaṇa or the tip of the tongue *touches* the place of utterance in the mouth in their pronunciation; cf. कादयो मावसानाः स्पर्शाः S. K. Saṁjñāprakaraṇa on P. VIII. 2.1; cf. also आद्याः स्पर्शाः पञ्च ते पञ्चवर्गाः R. Pr. I.78; cf. also T. Pr. I.7.

स्पष्टार्थ an expression used often by commentators with reference to a line or a passage of the text the meaning of which is clear and no explanation in necessary.

स्पृष्ट name of one of the four internal efforts when the instrument (करण) of articulation fully touches the sthāna or the place of the production of sound in the mouth. See the word स्पर्श above; तत्र स्पृष्टं प्रयतनं स्पर्शानाम् S. K. on P. VIII. 2.1; cf. also M. Bh. on P. I. 1.9.

स्फ a short technical term used in the Jainendra Vyākaraṇa instead of the संयोग in Pāṇini's grammar. cp. Jain. Sū. 1.1.3.

स्फोट name given to the radical Śabda which communicates the meaning to the hearers as different from ध्वनि or the sound in ordinary experience. The Vaiyākaraṇas, who followed Pāṇini and who were headed by Bhartṛhari entered into discussions regarding the philosophy of Grammar, and introduced by way of deduction from Pāṇini's grammar, an important theory that शब्द which communicates the meaning is different from the sound which is produced and heard and which is merely instrumental in the manifestation of an internal voice which is called Sphoṭa. स्फुट्यतेऽनेन अर्थः इति स्फोटः or स्फोटः शब्दो ध्वनिस्तस्य व्यायमादुपजायते Vākyapadīyā; cf. also अभिव्यक्तनादको मध्यमावस्थ आन्तरः शब्दः Kaiyata's Pradīpa. For details see Vākyapadīya I and Śabdakaustubha

Āhnika 1. It is doubtful whether this Sphoṭa theory was advocated before Pāṇini. The word स्फोटायन has been put by Pāṇini in the rule अवङ् स्फोटायनस्य only incidentally and, in fact, nothing can be definitely deduced from it although Haradatta says that स्फोटायन was the originator of the स्फोटवाद. The word स्फोट is not actually found in the Prātiśākhya works. However, commentators on the Prātiśākhya works have introduced it in their explanations of the texts which describe वर्णोत्पत्ति or production of sound; cf. com. on R. Pr. XIII 4., T. Pr. II. 1. Grammarians have given various kinds of Sphoṭa; cf. स्फोटो द्विधा ॥ व्यक्तिस्फोटो जातिस्फोटश्च । व्यक्तिस्फोटः सखण्ड अखण्डश्च । सखण्डः । वर्णपदवाक्यभेदेन त्रिधा । अखण्डः पदवाक्य भेदेन द्विधा । एवं पञ्च व्यक्तिस्फोटाः । जातिस्फोटः वर्णपदवाक्यभेदेन त्रिधा । इत्येवमष्टौ स्फोटाः तत्र अखण्डवाक्यस्फोट एव मुख्य इति नव्याः । वाक्य जातिस्फोट इति तु प्राञ्चः ॥ cf. also पदप्रकृतिः संहिता इति प्रातिशाख्यमत्र मानम् । पदानां प्रकृतिरिति षष्ठीतत्पुरुषे अखण्डवाक्यस्फोटपक्षः । बहुव्रीहौ सखण्डवाक्यस्फोटः ॥

स्फोटचटक a small treatise on the theory of Sphoṭa by a sound modern scholar of Vyākaraṇa and Nyāya, by name Kṛṣṇaśāstrī Ārade, who lived in Benaras in the earlier part of the nineteenth century.

स्फोटचन्द्रिका a small treatise on the theory of Sphoṭa written by Jayakṛṣṇa Maunī of the famous Maunin family. The author is known as Kṛṣṇabhaṭṭa also.

स्फोटतत्त्वनिरूपण a work on the Sphoṭa theory by the famous grammarian Kṛṣṇaśeṣa of the Śeṣa family of grammarians.

स्फोटन (1) manifestation of the sense of a word by the external sound or dhvani; the same as sphoṭa; (2) separate or distinct pronunciation of a consonant in a way by breaking it from the conjunct consonants; cf. स्फोटनं नाम पिण्डीभूतस्य संयोगस्य पृथुगुच्चारणम् । स दोषो वा नवा । V. Pr. IV. 165.

स्फोटनिरूपण name of a work discussing the nature of Sphoṭa written by Āpadeva.

स्फोटवाद a general name given to treatises discussing the nature of Sphoṭa written by the Vaiyākaraṇas who defend and establish the theory of Sphoṭa and by the Naiyāyikas who criticise the theory. Famous among these works are (1) स्फोटवाद by a stalwart Grammarian Koṇḍabhaṭṭa, the author of the Vaiyākaraṇabhūṣaṇa and (2) स्फोटवाद by Nāgeśa, the reputed grammarian of the eighteenth century.

स्फोटसिद्धान्त the doctrine of Sphoṭa, as advocated by the grammarians and criticised by others. See the word स्फोट.

स्फोटसिद्धि (1) name of a short treatise on the nature of Sphoṭa, written by a grammarian named Bharata Miśra; (2) name of a short disquisition on Sphoṭa by Maṇḍanamiśra.

स्फोटायन an ancient grammarian referred to by Pāṇini in the rule अवङ् स्फोटायनस्य P. VI. 1.123. Great grammarians like Haradatta observe that this स्फोटायन was the first advocate of the Sphoṭa theory and hence he was nicknamed स्फोटायन cf. स्फोटः अयनं परायणं यस्य स स्फोटायनः । स्फोटप्रतिपादनपरो वैयाकरणाचार्यः । Padamañjarī on P. VI. 1.123.

स्मात् case-ending स्मात् substituted for the ablative sing. case-affix ङसि placed after pronouns; cf. ङसिङ्योः स्मात्स्मिनौ P. VII. 1.15, 16.

स्मृति an authoritive dictum of an ancient grammarian before the famous author of the Vārttikas; cf. तथा च स्मृतिः श्तिपा शपानुबन्धेन निर्दिष्टं etc, Sīradeva Pari. 68.

स्मै case ending स्मै, substituted for the dative sing. case-affix ङे after pronouns; cf. सर्वनाम्नः स्मै P. VII. 1.14.

स्य (1) case-ending स्य substituted for the genitive singular case-affix after bases ending in अ; cf. टाङसिङसामिनात्स्याः P. VII. 1.12; (2) Vikaraṇa affix स्य placed before the personal endings of लृट् and लृङ् (the second future tense and the conditional mood); cf. स्यतासी लृलुटोः P. III. 1.33. (3) a term used for words ending with the genitive singular affix स्य, used by ancient grammarians.

स्याट् augment स्या affixed to a case-affix marked with the mute ङ् i.e. ङे, ङसि, ङस् and ङि of the dat. abl. gen. and loc. singular after a pronoun and optionally after तृतीय and द्वितीय ending with the fem. affix आ; cf. सर्वस्यै, सर्वस्याः, सर्वस्याम्, द्वितीयस्यै, द्वितीयाय, तृतीयस्यै, तृतीयाय; cf. P. VII. 3.114. 115.

स्यादि the Vikaraṇas headed by the Vikaraṇa स्य mentioned in P. III. 1.33 upto III. 1.90.

स्व (1) porsonal-ending of the second person sing. Ātmanepada in the imperative mood; cf. थासः से । सवाभ्यां वामौ । P. III. 4.80, 91; (2) a term used in the sense of स्वर्गीय (belonging to the same class or category) in the Prātiśākhya works; cf. स्पर्शः स्वे R. T. 25; cf. also कान्त् स्वे R. T. 1.55; cf. also R. Pr. IV. 1; and VI. 1; (3) cognate, the same as सवर्ण defined by Pāṇini in तुल्यास्यप्रयत्नं सवर्णम् P. I.1.9; the term is found used in the Jain grammar works of Jainendra, Śākaṭāyana and Hemacanda cf. Jain. I. 1.2. Śāk. I. 1.2; Hema. I. 1.17.

स्वतन्त्र lit. independent; independent in activity; the subject or agent of an action (कर्ता) is defined as स्वतन्त्र independent in his activity, i. e. not depending upon any one for the same; cf. स्वतन्त्रः कर्ता P. I. 4. 54.

स्वतन्त्रपदोपस्थितिपक्ष an alternative view regarding the explanation of the rule 'इको गुणवृद्धी' P. I. 1. 3 by taking an additional word गुणवृद्धी supplied in the sūtra. For full explanation see Śabdakaustubha on P. I. 1. 3.

स्वपदार्थ meaning of one's own, as possessed by a word. In many compounds especially in the Bahuvrīhi compounds the meaning expressed by the compound word is quite different from the one expressed by the constituent words; cf. स्वपदार्थे कर्मधारयः । अन्यपदार्थे बहुव्रीहिः । M. Bh. on P. II. 1. 69.

स्वपाठ the original recital of the Veda; the Saṁhitāpāṭha as opposed to the Padapāṭha which is looked upon more or less as artificial.

स्वमात्रा existence or nature of self; evolution or development of self. cp. सर्वो हि विकारः आत्ममात्रेति केषांचिद्दर्शनम् । (स्वो. on Vāk. pad. I. 129)

स्वर (1) vowel, as contrasted with a consonant which never stands by itself independently. The word स्वर is defined generally as स्वयं राजन्ते ते स्वराः (M. Bh. on P.), The word स्वर is always used in the sense of a vowel in the Prātiśākhya works; Pāṇini, however, has got the word अच् (short term or Pratyāhāra form-

ed of अ in 'अइउण्' and च् at the end of ऐऔच् Māheśvara sūtra 4) always used for vowls, the term स्वर being relegated by him to denote accents which are also termed स्वर in the ancient Prātiśākhyas and grammars. The number of vowels, although shown differently in different ancient works, is the same, viz. five simple vowels अ, इ, उ, ऋ, ऌ, and four diphthongs ए, ऐ, ओ, and औ. These nine, by the addition of the long varieties of the first four such as आ, ई, ऊ, and ॠ, are increased to thirteen and further to twentytwo by adding the pluta forms, there being no long variety for ऌ and short one for the diphthongs. All these twentytwo varieties have further subdivisions, made on the criterion of each of them being further characterized by the properties उदात्त, अनुदात्त and स्वरित and निरनुनासिक and सानुनासिक. (2) The word स्वर *also means accent*, a property possessed exclusively by vowels and not by consonants, as they are entirely dependent on vowels and can at the most be said to possess the same accent as the vowel with which they are uttered together. The accents are mentioned to be three; the acute (उदात्त), the grave अनुदात्त and the circumflex (स्वरित) defined respectively as उच्चैरुदात्तः, नीचैरनुदात्तः and समाहारः स्वरितः by Pāṇini (P. I. 2.29, 30, 31). The point whether समाहार means a combination or coming together one after another of the two, or a commixture or blending of the two is critically discussed in the Mahābhāṣya. (vide M. Bh. on P. I. 2.31). There are, however, two kinds of svarita mentioned by Pāṇini and found actually in use: (a) the independent स्वरित as possessed by the word स्वर् (from which possibly the word स्वरित was formed) and a few other words as also many times by the resultant vowel out of two vowels (उदात्त and अनुदात्त) combined, and (b) the enclitic or secondary svarita by which name, one or more grave vowels occurring after the udātta, in a chain, are called; cf. P. VIII. 2.4 VIII. 2.6 and VIII. 4.66 and 67. The topic of accents is fully discussed by the authors of the Prātiśākhyas as also by Pāṇini. For details, see R. Pr. III. 1.19; T. Pr. 38-47 V. Pr. I. 108 to 132, II. 1.65 A. Pr. Adhyāya 1 pādas 1, 2, 3 and Ṛk-Tantra 51-66; see also Kaiyaṭa on P. I. 2.29; (3) The word स्वर is used also in the sense of a musical tone. This meaning arose out of the second meaning 'accent' which itself arose from the first viz. 'vowel', and it is fully discussed in works explanatory of the chanting of Sāmas. Patañjali has given seven subdivisions of accents which may be at the origin of the seven musical notes. See सप्तस्वर above.

स्वरप्रतिरूपक a word or Prātipadika which is exactly similar to a single vowel such as उ or आ or ए and the like; such words are to be looked upon as Avyayas and the case-affixes after them are dropped when they are used. cf. स्वरप्रतिरूपकमव्ययम्.

स्वरभक्ति a vowel part; appearance of a consonant as a vowel; the character of a vowel borne by a consonant. Many times a semi-vowel which consists of one letter has to be divided especially for purposes of metre, as also for accentuation into two letters or rather, has to be turned into two letters by inserting a vowel before it or after it, for instance य् is to

be turned into इय् e. g. in त्रियम्बकं यजामहे, while र् or रेफ is to be turned into र्ऋ as for instance in कर्हि चित् which is to be uttered as कर् ऋ हि चित्. This prefixing or suffixing of a vowel is called स्वरभक्ति; cf. स्वरभक्तिः पूर्वभागक्षराङ्गं द्राघीयसी सार्धमात्रेतरे च । अर्धोनान्या । R. Pr. I. 32.35; cf. also न संयोगं स्वरभक्तिर्विहन्ति R. Pr. VI. 35; cf. also रेफात् स्वरोपहिताद् व्यञ्जनोदयाद् ऋकारवर्णा स्वरभक्तिरुत्तरा; R. Pr. VI. 46. In Pāṇini's grammar, however, the word अज्भक्ति, which means the same, is used for स्वरभक्ति; cf. ऋति ऋ वा लृति लृ वा इत्युभयत्रापि विधेयं वर्णद्वयं द्विमात्रम् । आद्यस्य मध्ये द्वौ रेफौ तयोरेका मात्रा । अभितोऽज्भक्तेरपरा । S. K. on VI. 1.101.

स्वरभिन्न differing in the matter of accent; words so differing are practically looked upon as one and the same; cf. स्वरभिन्नानां यस्योत्तरस्वरविधिस्तस्यैकशेषो वक्तव्यः । अक्षश्च अक्षश्च अक्षौ । M. Bh. on I. 2. 64 Vārt. 24. For technical purposes, they are sometimes looked upon as different; cf. स्वरभिन्नस्य च प्राप्नुवन् विधिरनित्यः । Par. Śek. Pari. 49.

स्वरभेद difference in accents. See स्वरभिन्न above.

स्वरमञ्जरी a grammar-work on accents by Nṛsiṁha, who is quoted by writers of works on accents. They mostly refute his arguments and views. He belonged to the seventeenth century. He is quoted in the Chandas section of Nārāyaṇabhaṭṭa's Prakriyāsarvasva.

स्वरविधि a rule prescribing an accent or a modification of accent.

स्वरविराम a pause between two vowels in one and the same word as in तितउ or प्रउग or in two different words coming close by the visarga or य् between the two being elided, as for instance in देवा इह.

स्वरविवृत्ति (1) the same as स्वरविराम which see above; (2) short treatise on Vedic accents written by a modern Vedic scholar and grammrian named Indradattopādhāya.

स्वरसंधि euphonic combination of two vowels, a detailed description of which forms a small topic in the Prātiśākhya and grammar works; vide R. Pr. chapter II. 1-26; T. Pr. chapters 9 and 10 V. Pr. III. and अच्सन्धिप्रकरणम् in the Siddhāntakaumudī.

स्वरसर्वनाम a common accent; the accent which is supposed to be present in a word when none of the three accents is definite, cf. एकश्रुतिः स्वरसर्वनाम यथा नपुंसकं लिङ्गसर्वनाम M. Bh. on VI. 4.174.

स्वरसहितोच्चारण recital of the Veda Saṁhitā text with intonation or accents, as contrasted with एकश्रुत्युच्चारण which is specially prescribed in a few cases; tonal system showing distinction between words of different senses although pronounced alike, in the Saṁhitā text. e.g. नतेन and न तेन.

स्वरसिद्धान्तचन्द्रिका a scholarly work on accents by Śrīnivāsadīxita, pupil of Rāmacandra Dīxita. He lived in the seventeenth century.

स्वरार्थ for purposes of accent, meant for accent; cf. अवश्यं चैषा परिभाषा (असिद्धं बहिरङ्गमन्तरङ्गे) आश्रयितव्या स्वरार्थम् M. Bh. on P. I. 1.57.

स्वरित the circumflex accent, the accent between the acute (उदात्त) and the grave (अनुदात्त); for details see स्वर.

स्वरितकरण marking or characterizing by a svarita accent, as is supposed to have been done by Pāṇini when he wrote down his sūtras of gram-

mar as also the Dhātupāṭha, the Gaṇapāṭha and other subsidiary appendixes. Although the rules of the Aṣṭādhyāyī are not recited at present with the proper accents possessed by the various vowels as given by the Sūtrakāra, still, by convention and traditional explanation, certain words are to be believed as possessed of certain accents. In the Dhātupāṭha, by oral tradition the accents of the several roots are known by the phrases अथ स्वरितेतः, अथाग्रुदात्ताः, अथान्तोदात्ताः, अथानुदात्तेतः put therein at different places. In the sūtras, a major purpose is served by the circumflex accent with which such words, as are to continue to the *next* or *next few* or *next many* rule, have been marked. As the oral tradition, according to which the Sūtras are recited at present, has preserved no accents, it is only the authoritative word, described as '*pratijñā*' of the ancient grammarians, which now is available for knowing the svarita. The same holds good in the case of nasalization (आनुनासिक्य) which is used as a factor for determining the indicatory nature of vowels as stated by the rule उपदेशेजनुनासिक इत्; cf. प्रतिज्ञानुनासिक्याः पाणिनीयाः S. K. on P. I. 3.2.

स्वरितप्रतिज्ञा the conventional dictum that a particular rule or part of a rule, is marked with the accent स्वरित which enables the grammarians to decide that that rule or that part of a rule is to occur in each of the subsequent Sūtras, *the limit of continuation being* ascertained from convention. It is *possible that Pāṇini in his original* recital of the Aṣṭādhyāyī recited the words in the rules with the necessary accents; probably he recited every word, which was not to proceed further, with one acute or with one circumflex vowel, while, the words which were to proceed to the next rule or rules, were marked with an actual circumflex accent (स्वरित), or with a neutralization of the acute and the grave accents (स्वरितत्व), that is, probably without accents or by एकश्रुति or by प्रचय; cf. स्वरितेनाधिकारः P. I. 3.11 and the Mahābhāṣya thereon.

स्वरितेत् marked with a *mute* circumflex vowel; the term is used in connection with roots in the Dhātupāṭha which are said to have been so marked for the purpose of indicating that they are to take personal endings of both the padas; cf. स्वरितञितः कर्त्रभिप्राये क्रियाफले P. 1.3.72.

स्वरूपग्रहण mention by the verbal form, and not by the description of characteristics; e. g. मृजेर्वृद्धिः P. VII. 2.114; सृजिदृशोर्झल्यमकिति VI. 1. 58; cf. धातोः स्वरूपग्रहणे तत्प्रत्यये कार्यविज्ञानम् M. Bh. on P. VI. 1.58.

स्वरूपयोग्यता deserving by virtue of one's own form.

स्वरूपविधि an operation prescribed for the verbal form of the word and not for such words as possess the meaning of the word; cf. अस्ति कश्चित्पुरुषारम्भः। कः। स्वरूपविधिर्नाम। हन्तेरात्मनेपदमुच्यमानं हन्तेरेव स्याद्वधेर्न स्यात्। M. Bh. on P. I. 1.56 Vārt. 1. In grammar there is a general dictum that in connection with words of a Sūtra, unless they are technical terms, the *word-forms are to be understood*, and not those shown by the sense of the word; *cf. स्वं रूपं शब्दस्याशब्दसंज्ञा* P. I. 1.68. This rule has some exceptions; *for example, in the rule* नदीभिश्च P. II. 1.20 the various rivers

are to be understood and not the word नदी.

स्वस्थ lit. remaining in its own form without admitting any euphonic change for the final letter ; an ancient term for 'pragṛhya' of Pāṇini.

स्वस्वामिसंबन्ध relationship of the possessor and the possessed ; one of the general meanings of the type of relation, expressed by the genitive case ; cf. अधिरीश्वरे । ईश्वरः स्वामी । स च स्वमपेक्षते तदयं स्वस्वामिसंबन्धः कर्मप्रवचनीयसंज्ञो भवति । Kāś. on P. I. 4.97.

स्वाङ्ग (1) one's own limb, as contrasted with that of another person ; cf. स्वाङ्गकर्मकाच्चेति वक्तव्यम् । स्वाङ्गं चेह न पारिभाषिकं गृह्यते । किं तर्हि स्वमङ्गं स्वाङ्गम् । Kāś. on P. I. 3.28 ; (2) forming a part, a portion ; cf. स्वाङ्गाच्चोपसर्जनादसंयोगोपधात्। किं स्वाङ्गं नाम। अद्रवं मूर्तिमत्स्वाङ्गं प्राणिस्थमविकारजम्। अतत्स्थं तत्र दृष्टं च तस्य चेत्तत्तथा युतम्॥ अप्राणिनोपि स्वाङ्गम्। M. Bh. on P. IV. 1.54.

स्वातन्त्र्य independence, or autonomy as a characteristic of the agent (कर्ता); cf. कर्मकर्तरि कर्तृत्वमस्ति। कुतः। स्वातन्त्र्यस्य विवक्षितत्वात्। स्वातन्त्र्येणैवात्र कर्ता विवक्षितः। M. Bh. on P. III. 1.87 Vārt. 5.

स्वादि the affixes headed by सु ; a general term for case-affixes; cf. स्वौजसमौट्छष्टाभ्या ... ङ्योस्सुप् P. IV. 1.2.

स्वाद्युत्पत्ति the addition of case-affixes which requires the designation प्रातिपदिक for the preceding base by the rule अर्थवदधातुरप्रत्ययः प्रातिपदिकम् or कृत्तद्धितसमासाश्च। P. I. 2.45, 46. The addition of a case-affix entitles the word, made up of the base and the case-affix, to be termed a Pada which is fit for use in language; cf. अपदं न प्रयुञ्जीत; cf. निपातस्य अनर्थकस्य प्रातिपदिकसंज्ञा वक्तव्या । किं पुनरत्र पदसंज्ञया प्रार्थ्यते । प्रातिपदिकादिति स्वाद्युत्पत्तिः, सुबन्तं पदमिति पदसंज्ञा, पदस्य पदादिति निघातो यथा स्यात्। M. Bh. on P. I. 2.45 Vārt. 12.

स्वाभाविक natural, unartificial; the word is used frequently in connection with the capacity of denotation which words naturally possess; cf. अभिधानं पुनः स्वाभाविकम् P. I. 2.64 Vārt. 36.

स्वाभाव्य inherence; natural capacity; the word is used many times in connection with the power of denotation; cf. शब्दशक्तिस्वाभाव्यात्। Nyāsa on P. III. 1.112 or अभिधानशक्तिस्वाभाव्यात् Nyāsa on P. IV. 4.60.

स्वार a term used in the Prātiśākhya works for स्वरित or the circumflex accent; स्वारः स्वरितः। Com. on T. Pr. XVII. 6; cf. also T. Pr. XX. 20; XXIII. 24. There are seven varieties of स्वार given in the Prātiśākhya works, viz. क्षैप्र, नित्य, प्रातिहत, अभिनिहत, प्रश्लिष्ट, पादवृत्त and तैरोव्यञ्जन, cf. T.Pr. XX. 1-7.

स्वार्थ one's own sense possessed by a word, such as जाति, गुण, क्रिया or संज्ञा which is called प्रवृत्तिनिमित्त in the case of nouns, and क्रिया in the case of verbs; cf. also अनिर्दिष्टार्थाः प्रत्ययाः स्वार्थे भवन्ति M. Bh. on P. III. 2.4. Vārt. 2.

स्वार्थिक prescribed (after a base) in the sense of itself; i.e. in the sense of the base. The word is used in connection with a large nnmber of tad. affixes which are prescribed without any special sense attached to them; vide P. V. 3.36 to P. V. 4.67. The Samāsānta affixes prescribed from P.V. 4.68 onwards can also be called स्वार्थिक; cf. स्वार्थिकाश्च प्रकृतितो लिङ्गवचनान्यनुवर्तन्ते । M. Bh. on P. V. 4.14, 27. See the word स्वार्थ.

स्वाश्रय possessed as its own, as contrasted with artificial or inten-

tionally stated (आनुदेशिक); cf. अस्त्वत्र आनुदेशिकस्य वलादित्वस्य प्रतिषेधः। स्वाश्रयमत्र वलादित्वं भविष्यति M. Bh. on P.I. 1.59 Vārt. 6.

ह

ह्‌ the last of the spirant consonants, which is a glottal, voiced letter called also ऊष्म or spirant of a partial contact, i.e. possessed of the properties कण्ठ्य, नादानुप्रदान, ऊष्म and ईषत्स्पृष्टत्व. This letter has been given twice in the Pāṇinian alphabet, viz. the Māheśvara Sūtras, and the Bhāṣyakāra has given the purpose of it, viz. the technical utility of being included among soft consonants along with semivowels, nasals and the fifth, the fourth, and the third class-consonants (हश्‌ अश्‌ etc.), as also among the hard consonants along with the fourth and the third class-letters and spirants (झल्‌). The second letter ह्‌ in हल्‌ appears, however, to have only a technical utility, as the purpose of its place there among spirants is served by the Jihvāmūlīya and the Upadhmānīya letters, which are, in fact, the velar and the labial spirants respectively, besides the other three श्‌, ष्‌ and स्‌. The Ṛk Prātiśākhya calls ह्‌ a chest sound. For details, see Mahābhāṣya on the Śiva Sūtra हयवरट्‌ Vārttikas 1, 2 and 3.

ह (1) representation of the consonant ह्‌ with अ added for facility of pronunciation; (2) a technical term for the internal effort between विवृत and संवृत, which causes घोष in the consonants cf. संवृतविवृतयोर्मध्ये मध्यमप्रकारे यः शब्दः क्रियते स हकारसंज्ञो भवति। संज्ञायाः प्रयोजनं 'हकारो हचतुर्थेषु' इति (तै प्रा. २।९) । Tribhāṣyaratna on T.Pr. II.6; (3) name of an external efforts causing घोष; cf. संप्रतिके प्रकृतिस्थे कण्ठे सति हकारो नामः बाह्यः प्रयत्नः क्रियते। तेन च व्यञ्जनेषु घोषो जायते। Vaidikābharaṇa on T.Pr. II.6; (4) name of a kind of external effort of the type of अनुप्रदान found in the utterance of the consonant (ह्‌) and the fourth class-consonants; cf. हकारो हचतुर्थेषु T.Pr. II.9.

हंसपदा name given to a kind of svarabhakti, when the consonant र्‌, followed by ष्‌, is read as र्‌ + ष्‌ + ह्‌.

हंसविजयगणि author of Śabdārthacandrikā, a small treatise on the introductory verses of Sārasvataprakriya.

हकार See ह्‌ as also ह,

हट्टचन्द्र an old grammarian quoted by Ujjvaladatta and Rāyamukuṭa. He has written a commentary on Amarakośa.

हनु inside of the chin, mentioned as a स्थान or place which is touched by the tongue when a peculiar sound described as something like किट्‌-किट्‌ is produced; cf. किट्किटाकारो हन्वां तिष्ठति R.T.10.

हरदत्त name of a reputed grammarian of Southern India who wrote a very learned and scholarly commentary, named पदमञ्जरी, on the Kāśikāvṛtti which is held by grammarians as the standard vṛtti or gloss on the sūtras of Pāṇini, and studied especially in the schools of the southern grammarians. Haradatta was a Drāviḍa Brāhmaṇa, residing in a village on the Bank of Kāverī. His another name was Sudarśana. His father's name was Padmakumāra. He was a pupil of Aparājita. He lived in the beginning of the twelfth century after Kaiyaṭa. His scholarship in Grammar was very sound and he is believed to have

commented on many grammar-works. The only fault of the scholar was a very keen sense of egotism which is found in his work, although it can certainly be said that the egotism was not ill-placed and could be justified; cf. एवं प्रकटितोस्माभिर्भाष्ये परिचयः परः । तस्य निःशेषतो मन्ये प्रतिपत्तापि दुर्लभः ॥ also प्रक्रियातर्कगहने प्रविष्टो हृष्टमानसः । हरदत्तहरिः स्वैरं विहरन् केन वार्यते ॥ Padamañjarī, on P. I.1. 3, 4. The credit of popularising Pāṇini's system of grammar in Southern India goes to Haradatta to a considerable extent.

हरि a short form used for भर्तृहरि, the stalwart grammarian Bhartṛhari, by later grammarians and commentators in their references to him. See the word भर्तृहरि above.

हरिकृष्ण a scholar of grammar who wrote a short treatise on the nature and function of prepositions names उपसर्गवाद.

हरिणी name of a kind of svarabhakti when r (र्) followed by ś (श्) and s (स्) is read as र + इ + श् and र + इ + स respectively.

हरितादि a class of words headed by the word हरित to which the taddhita affix फक् (आयन) is added in the sense of a descendant after the affix अ (अञ्) has already been added to them by P. IV. 1.104, the word so formed possessing the sense of the great grandchild (युवापत्य) of the individuals denoted by हरित and others; e.g. हारितायनः; cf. इह तु गोत्राधिकारेपि सामर्थ्याद् यूनि प्रत्ययोभिधीयते Kāś. on P. IV. 1.100.

हरिदत्त a grammarian who wrote a commentary on the Uṇādi Sūtras, called उणादिसूत्रटीका.

हरिदीक्षित a reputed grammarian of the Siddhāntakaumudī school of Pāṇini who lived in the end of the seventeenth century. He was the grandson of Bhaṭṭojī Dīkṣita and the preceptor of Nāgeśabhṭṭa. His commentary named लघुशब्दरत्न, but popularly called शब्दरत्न on Bhaṭṭojī Dīkṣita's Prauḍhamanoramā, is widely studied by the pupils along with the Prauḍhamanoramā in the Vyākaraṇapāṭhaśālās. There is a work named 'Bṛhatśabdaratna' which has been written by Haridīkṣita, although some scholars believe that it was written by Nāgeśa who ascribed it to his preceptor. For details see लघुशब्दरत्न.

हरिनाथद्विवेदी a grammarian of the nineteenth century who has written a commentary named अकाण्डताण्डव on Nāgeśa's Paribhāṣenduśekhara.

हरिनामामृत name of a grammar work by Rūpagoswāmin.

हरिभास्कर (अग्निहोत्री) a grammarian of the Deccan who lived in the seventeenth century at Nāśik and wrote commentaries on grammar-works out of which his treatise on Paribhāṣās (परिभाषाभास्कर) written independently but based upon Sīradeva's Paribhāṣāvṛtti, deserves a special notice and mention.

हरिराम (हरिराम केशव काळे) a modern grammarian who has writteen a commentary named Kāśikā on Koṇḍabhaṭṭa's Vaiyākaraṇabhūṣaṇasāra. He lived in the second half of the eighteenth century and the commentary Kāśikā was written by him in 1797. He is said to have been a pupil of the great grammarian Bhairavamiśra.

हरिवल्लभ a grammarian who has written commentaries named दर्पणा on the Vaiyākaraṇabhūṣanasāra of Koṇḍabhaṭṭa, and Laghubhūṣanakānti on

the Śabdakaustubha of Bhaṭṭoji Dīkṣita.

हरिशास्त्री (भागवत) a grammarian of the nineteenth century who has written Vākyārthacandrikā,a commentary on Nāgeśa's Paribhāṣenduśekhara.

हर्यक्ष name of an ancient grammarian who found fault with the Mahābhāṣya as quibblings as also by advancing baseless arguments cp. Vāk. pad. II. 481.

हर्षकीर्ति a pupil of Candrakīrti. He wrote a Dhatupāṭha for Sārasvata grammar and wrote a Vṛtti on the latter called Taraṅgiṇī. He lived in the seventeenth century.

हर्षवर्द्धनस्वामिन् a fairly old grammarian who wrote an extensive metrical compendium on genders named लिङ्गानुशासन on which a commentary was written by a grammarian named शबरस्वामिन्. These grammarians were, of course, different from the reputed king हर्षवर्धन and the Mīmāṁsaka शबरस्वामिन्.

हल् a short term (प्रत्याहार) for consonants, made up of the first letter ह् in हयवरट् and the last letter ल् in हल्. The term is universally used for the word व्यञ्जन in Pāṇini's grammar; cf. हलोनन्तरा: संयोग: P. I. 1.7. हलन्ताच्च I. 2.10 etc.

हलन्त a *term used* for words ending in consonants; cf. हलन्तस्येत्येवं भविष्यति M. Bh. on P. I. 1.3 Vārt. 10; cf. also the term हलन्तलक्षणा वृद्धि for the Vṛddhi prescribed by the rule वदव्रजहलन्तस्याच: P. VII. 2.3.

हलादि beginning with a consonant; cf. हलादयो विभक्तय:, M. Bh. on P. II. 4.32 Vārt. 2; धातुर्यं एकाज् हलादि: M. Bh. on P. III. 1.22. Vārt. 2. etc.

हलादिशेष a *term frequently used by* commentators for the omission of all consonants except the initial one in the reduplicative syllable as prescribed by the rule of Pāṇini हलादि: शेष: VII. 4.60. The word 'हलादि: शेष' as one word, is also found used in the same sense.

हल्स्वरप्राप्ति a possibility of the application of an accent to the consonant by the literal interpretation of rules prescribing an accent for the first or the last letter of a word, to prevent which a ruling is laid down that a consonant is not to be accented; cf. हल्स्वरप्राप्तौ व्यञ्जनमविद्यमानवत् Par. Śek. Pari. 80.

हश् a short term (प्रत्याहार) for semivowels, ह्, and the fifths, the fourths and the thirds of the class-consonants; cf. हशि च P. VI. 1.114.

हारिता name given to a kind of Svarabhakti when the consonant ल् is followed by श् and the conjunct consonant ल्श् is read as ल्ल्श्. or ल् इ श; cf. वनस्पते शतवल्शा विरोह Tait. Saṁh. 1.

हि (1) personal-ending of the second pers. sing. substituted for सि in the imperative mood; cf. सेर्ह्यपिच्च P. III. 4.87; (2) a sign-word used in the Vājasaneyi-prātiśākhya to mark the termination of the words of the Adhikārasūtra V. Pr. III. 5, IV. 11.

हुष्करण the use of the sign-word हुष्, put in the grammar of Āpiśali according to some grammarians who read हुष्करण for पुष्करण in the Kāśikāvṛtti on P. IV. 3. 115.

हृत् a *technical term of* Jainendra grammar, corresponding to तद्धित of Pāṇini cp. हृत: । Jain. Sū. 3.1.61.

हृदयहारिणी name of a commentary written by a grammrian named दण्डनाथ on the Sarasvatīkaṇṭhābharaṇa of Bhojarāja.

हेतु (1) cause; cf. नतेः परस्योभयहेतुसंग्रहात् R. Pr. XI.2; also cf. हेतौ P. II. 3.23; हेतुहेतुमतोर्लिङ् P. III. 3.126; (2) causal agent cf. यः कारयति स हेतुः Kāt. II. 4.15; cf. also तत्प्रयोजको हेतुश्च P. I. 4.55. cp. Vāk. pad. III. 7.26,27.

हेतुमण्णिच् the affix णिच् added to a root in the sense of the activity of the causal agent; see हेतुमत् above; cf. तत्र हेतुमण्णिचः प्रतिषेधः P. I. 1.62. Vārt.7.

हेतुमत् the activity of the causal agent to express which a root has the affix णिच् added to it; cf. हेतुः स्वतन्त्रस्य कर्तुः प्रयोजकः। तदीयो व्यापारः प्रेषणादिलक्षणो हेतुमान्। तस्मिन्नभिधेये धातोर्णिच् स्यात्। Kāś. on P. III. 1.26.

हेमचन्द्र a Jain sage and scholar of remarkable erudition in the religious works of the Jainas as also in several Śāstras. He was a resident of Dhandhukā in Gujarat, who, like Śaṅkarācārya took संन्यासदीक्षा at a very early age and wrote a very large number of original books and commentaries, the total number of which may well nigh exceed fifty, during his long life of eighty-four years (1088 to 1172). He stayed at Anhilavāḍā-Paṭṭaṇa in the North Gujarat and was patronised with extreme reverence by King Kumārapāla who, in fact, became his devoted pupil. Besides the well-known works on the various Śāstras like Kāvyānuśāsana, Abhidhānacintāmani, Deśīnāmamālā, Yogaśāstra, Dvyāśrayakāvya, Triṣaṣṭiśalākāpuruṣacarita and others which are well-known, he wrote a big work on grammar called सिद्धहेमचन्द्र by him, but popularly known by the name हैमव्याकरण or हैमशब्दानुशासन. The work consists of eight books or Adhyāyas, out of which the eighth book is devoted to Prakrit Grammar, and can be styled as a Grammar of all the Prakrit dialects. The Sanskrit Grammar of seven chapters is based practically upon Pāṇini's Aṣṭādhyāyī, the rules or sūtras referring to Vedic words or Vedic affixes or accents being entirely omitted. The wording of the Sūtras is much similar to that of Pāṇini; at some places it is even identical. The order of the treatment of the subjects in the सिद्धहैमशब्दानुशासनसूत्र is not, however, similar to that obtaining in the Aṣṭādhyāyī of Pāṇini. He is mainly indebted to Pāṇini and Amoghavṛtti and Jainendra Mahāvṛtti. It is somewhat topicwise as in the Kātantra Vyākaraṇa. The first Adhyāya and a quarter of the second are devoted to Saṁjñā, Paribhāṣā and declension; the second Pāda of the second Adhyāya is devoted to kāraka, while the third Pāda of it is devoted to cerebralization and the fourth to the Strīpratyayas. The first two Pādas of the third Adhyāya are devoted to Samāsas or compound words, while the last two Pādas of the third Adhyāya and the fourth Adhyāya are devoted to conjugation. The fifth Adhyāya is devoted to verbal derivatives or kṛdanta, while the sixth and the seventh Adhyāyas are devoted to formations of nouns from nouns, or taddhita words. On this Śabdānuśāsana, which is just like Pāṇini's Aṣṭādhyāyī, the eight adhyāya of Hemacandra being devoted to the grammar of the Ārṣa languge similar to Vedic grammar of Pāṇini, Hemacandra has himself written two glosses which are named लघुवृत्ति and

बृहद्वृत्ति and the famous commentary known as the Bṛhannyāsa. Besides these works viz. the हैमशब्दानुशासन, the two Vṛttis on it and the Bṛhannyāsa, he has given an appendix viz. the Liṅgānuśāsana. The Grammar of Hemacandra, in short, introduced a new system of grammar different from, yet similar to, that of Pāṇini, which by his followers was made completely similar to the Pāṇinīya system by writing works similar to the Siddhāntakamudī, the Dhātuvṛtti, the Manoramā and the Paribhāṣenduśekhara. He has drawn very freely on earlier Brahmanical and Jain grammatical works.

हैमहंसगणि a grammarian belonging to the school of Hemacandra, who lived in the fifteenth century and wrote a work on Paribhāṣās named न्यायसंग्रह, on which he himself wrote a commentary called न्यायार्थमञ्जूषा and another one called by the name न्यास.

हेलाराज a learned grammarian who wrote a commentary on the third Kāṇḍa of the Vākyapadīya of Bhartṛhari to which he has given the name प्रकीर्णप्रकाश.

हैमकौमुदी also called Candraprabhā—an exhaustive commentary on the Śabdānuśāsana of Hemacandra written by a Jain grammarian Meghavijaya in the seventeenth century which is similar to the Siddhāntakaumudī of Bhaṭṭojī Dīkṣita.

हैमधातुपाठ name of a treatise on roots, as found in Bṛhadvṛtti of Hemacandra.

हैमधातुव्याख्या written by a Jain grammarian named पुण्यसुंदर which is similar to the Mādhavīyā Dhātuvṛtti.

हैमबृहत्प्रक्रिया a work very similar to the Siddhāntakaumudī written by a comparatively modern Jain scholar named Gīrijāshankar Shāstrī.

हैमबृहद्वृत्ति a gloss written on the Haima Śabdānuśāsana Sūtrapāṭha by Hemacandra himself. See हेमचन्द्र above.

हैमबृहन्न्यास an extensive critical commentary written by Hemacandra on his own work, Haima Śabdānuśāsana. See हेमचन्द्र.

हैमलघुन्यास a commentary on Hemacandra's Bṛhadvṛtti by Devendrasūri, pupil of Udayacandra.

हैमलघुप्रक्रियावृत्ति a topicwise work based on Hemacendra's Śabdānuśāsana written by Vinayavijaya, a Jain scholar of grammar.

हैमलघुवृत्ति a short gloss on the Śabdānuśāsana, written by Hemacandra himself. See हेमचन्द्र above.

हैमलिङ्गानुशासन a treatise on genders written by हेमचन्द्र. See हेमचन्द्र above.

हैमलिङ्गानुशासनविवरण a commentary, written in the seventeenth century by Kalyāṇasāgara on the हैमलिङ्गानुशासन.

हैमलिङ्गानुशासनव्याख्या a commentary named उद्धार also, written by Jayānanda on the हैमलिङ्गानुशासन.

हैमव्याकरण a treatise on grammar written by हेमचन्द्र, called by the name हैमशब्दानुशासन. See हेमचन्द्र above.

हैमशब्दानुशासन a treatise on grammar written by Hemacandra. See हेमचन्द्र above.

हैमशब्दानुशासनलघुन्यास a short commentary on Hemacandra's Śabdānuśāsana written by Devendrasūri.

हैमशब्दानुशासनवृत्ति a short gloss called अवचूरि also, written by a Jain grammarian नन्दसुन्दर on the हैमशब्दानुशासन.

ह्यस्तनी imperfect tense; a term used by ancient grammarians for the affixes of the immediate past tense, but not comprising the present day, corresponding to the term लङ् of Pāṇini. The term is found in the Kātantra and Haimacandra grammars; cf. Kāt. III. 1.23, 27; cf. Hema. III. 3.9.

ह्युएनत्संग a Chinese pilgrim (602-664 A. D.) who came to India in 629 A. D. stayed and extensively travelled in many parts of the country. He wrote a work entitled Records of the Western Countries (Si-yuki) wherein details regarding Indian alphabet and Indian grammarians are given.

ह्रस्व short, a term used in connection with the short vowels taking a unit of time measured by one mātrā for their utterance; cf. ऊकालोऽज्झ्रस्वदीर्घप्लुतः P. I. 2.27.



૧૫ દિવસ : આ પુસ્તક વધુમાં વધુ ૧૫ દિવસ માટે રાખી શકાશે.

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